

# THE HOLY QUR-AN

TEXT TRANSLATION & TAFSIR

By

AGHA MUHAMMAD YAQOOB

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

FIVE VOLUME EDITION

VOL.V (Paras 25-30)







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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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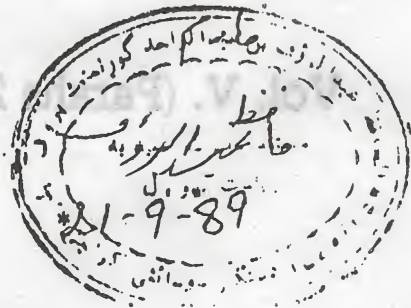
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میں تصدیق کرتا ہوں کہ میں نے مندرجہ ذیل پاروں کی  
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اور ۳۰ میں امید کرتا ہوں کہ اب ان پاروں میں  
کوئی غلطی رہنبر زیر۔ پیش کی یا متن میں کوئی کمی بیشی  
کی نہیں ہے انشاء اللہ تعالیٰ





## I N D E X

### PARAH 25

#### Sura Ha Mim Sajdah (Continued)

<u>Verse No.</u>	<u>Subject Matter</u>
47 - 54	Allah alone has knowledge of the time of 'Kiyamah'. The deities shall not help the idolators. The man does not tire of prayer for good fortune. But if a misfortune affects him he despairs; and if good fortune again visits him, he feels inflated, and he makes stories of his good lying in deposit with Allah. When Allah bestows a favour on him he thanks his deities; but when affliction seizes him he prays to Allah.  Those who disbelieve in the Quran have gone a long way off in aberration. Allah would soon create developments in Mecca and outside it, and they would make the disbelievers realize that the Quran was the truth. They had doubts about the Hereafter, and Allah knew it well.

#### SURA AL-SHURA

#### Parah 25 - Continued

- 1 - 9 All scriptures have been revealed by Allah, the Owner of the universe. The angels glorify Him and seek His forgiveness for all believers. Allah watches the disbelievers. The Quran was primarily revealed to warn the people of Mecca and other parts of the world about the Day of Judgement. Then a section of people would be lodged in Paradise and the others in Hell. Allah guides and admits to His mercy whomso He wills. The 'protectors' assumed by the disbelievers shall not benefit them. Allah alone is the real Protector.
- 10 - 19 The decision on all controversies rests with Allah. He has made pairs of human beings and cattle respectively. He has the keys of the skies and the earth. All inspired religions are homogenous preaching monotheism. The Bani Israills created doubts about Torat and they were divided. The Prophet was directed to invite all mankind to Islam. Each person shall be requited for his acts. The contenders shall be severely punished. The Quran is revealed by Allah as the Balance. The disbelievers desired precupetation of the Divine judgement, but the believers were afraid of it. Verily Allah is Benign to all human beings.
- 20 - 29 The seekers of harvest in the Hereafter will get it increased there. But those who seek material advancement in this world will have no share in the benefits of the Hereafter. Those who impute partners to Allah shall be in Hell; and the righteous believers shall be in gardens. Whoso causes a spiritual benefit, Allah increases it for him.
- If the Prophet had really forged the Quran Allah would have sealed his heart. However the fact was that Allah had actually appointed him as His apostle and revealed the Quran to him.



No.	Subject Matter
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Allah alone accepts repentance. He accepts prayers of the righteous believers. Allah gives provisions in due measures. If He were to increase them inordinately there would be disorder in the world. He sends down rain and grows crops. Among His major signs is the creation of the skies and the earth. He has spread His creatures on them and He is competent to gather them.

38	The man is responsible for his misfortunes, and he can not frustrate Allah's plans. One other sign of Allah is the sailing of ships. He can sink them and kill or save those on board of them. But the worldly benefits are only a temporary provision vis-a-vis the better and more lasting benefits of the Hereafter. The believers having particular virtues are entitled to them.
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43	The Islamic Law of retribution is described.
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53	There is no protector for those who have gone astray. They shall be lodged in Hell permanently. Accordingly the disbelievers should better hearken to what Allah has said in the Quran. The Prophet shall not be responsible for their disbelief. He was not their invigilator. Allah creates as He pleases. He awards sons and daughters respectively as He pleases. He speaks to a man either through revelation or from behind a veil or through a messenger. The Quran was sent through revelation to the Prophet who knew nothing about it or about the faith before. The right path is the path of Allah. All things must return to Him.
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### SURA AL-ZUKHRUF

#### Parah 25 - Continued

4	The Quran is a perspicuous Book. Many Prophets were sent earlier (with scriptures) but people mocked at them. They were accordingly destroyed. The disbelievers would admit that Allah had created the universe, the sky, the earth, rain water, cattle and ships. All this Allah created for the service of mankind so that they should be thankful to Him. But by ascribing children to Allah they proved that the man inherently was ungrateful.
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16	The Meccan disbelievers, like their predecessors, attributed angels as daughters of Allah without any authority. They followed the ancestral convention and rituals in that respect, even though their predecessors were punished for their sacrilege.
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26	Hazrat Ibrahim, the ancestor of these disbelievers, believed in monotheism. On the other hand they treated the Quran as magic. They even suggested that it should have been revealed to some wealthy man. Were they the distributors of Allah's mercy? Allah held the wealth as not worth consideration. He would have showered it on all disbelievers, but He apprehended its wrong effects on the believers.
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( III )

<u>Verse No.</u>	<u>Subject Matter</u>
36 - 45	Allah appoints a Satan as a constant companion to a disbeliever. He constantly misguides him. Such persons shall certainly be punished. The Prophet was advised to hold fast to the Quran. The earlier apostles never preached deity-worship.
46 - 56	Reference is made to the story of Hazrat Moosa, ending with the tragedy of Firaon.
57 - 67	Reference is made to Hazrat Isa as a portent of 'Kiyamat'. Allah is competent to produce angels from human beings if He so willed, to live with them on earth. Hazrat Isa preached monotheism but the people got divided. The disbelievers desired 'Kiyamat' to come on them suddenly.
68 - 89	Paradise with its golden crockery and abundant fruits shall be the permanent dwelling place of the righteous believers. The guilty disbelievers shall be rightly placed in Hell because of their wrong doings. Allah is much too Holy to have partners. Allah was cognizant of the complaint of the Prophet that the Meccans were not likely to believe in his mission. He advised him to bear with them patiently.

SURA AL-DUKHAN

Parah 25 - Continued

1 - 42	Allah is the Omnipotent! He revealed Quran on Laila-tul-Qadr, the night on which important decisions are taken by Allah. That Day the smoke shall afflict people and they shall be in evident misery.  Reference is made to the story of Hazrat Moosa with regard to the annihilation of Firaon and his host and transfer of their properties to others. Bani Israels were delivered from their disgraceful yoke. The Meccan disbelievers disbelieved in their resurrection and requital forgetting that the people of Tulla, who were mightier than they, were destroyed by Allah for the same. The Day of 'Kiyamat' shall be the Day of discrimination and decision. None shall avail another person except among the righteous believers.
43 - 59	Diet and troubles of the inmates of Hell and the blessings of Paradise, constituting the Divine grace, are described.

The Quran was revealed in Arabic for facility of easy comprehension of its provisions by the Meccans.

SURA AL-JASIYAH

Parah 25 - Continued

1 - 11	The Quran is the manifest sign of Allah. Other signs are the creation
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Verse No.      Subject Matter

of the sun, alternation of the night and the day, and the rain. The disbelievers in the Quran shall come to grief for their mockery. They shall have excruciating tortures in Hell.

12 - 37      Allah has subjected the sea, or as a matter of that, everything in the universe, to the mankind. He desired the righteous believers to be forgiving to the disbelievers because a good deed rewards the men concerned and a bad deed means evil requital. The disbelievers resorted to fancy about Allah and about 'Kiyamat'. It is inevitable. Every person shall be given a scroll of his actions. The righteous believers shall be admitted in Paradise; and the disbelievers, who were prominent in their arrogance and scepticism about 'Kiyamat', and who had reviled the Quranic verses, shall be denied the grace of Allah.

All praise is due to Allah, the Lord of the worlds.



PARAH 26SURA AL-AHQAFVerse No.      Subject Matter

- 1 - 10 Allah has revealed the Quran. He has created the universe with a set purpose and for a specific term. The deities have not created any portion of the earth or of the sky to be entitled to partnership with Allah. They shall turn hostile to their votaries when invoked by them on the Day of Judgement. The disbelievers called the Quranic verses a magical feat or a forgery. The fact was that neither the Prophet nor the Quran was an innovation. Previously too there were Prophets and scriptures. Verily Allah does not guide the wrong-doers!
- 11 - 14 The disbelievers remarked that if Islam were really a good thing, Allah would have made them the first to accept it. However the Quran has for them warnings about punishment for disbelief, and it has good news of reward for the righteous believers. The latter shall be in Paradise, free from all worry and remorse.
- 15 - 20 Duties of the man to his aged parents are stated. Allah shall overlook sins of the dutiful sons. They shall be in Paradise. The undutiful and disbelieving persons shall be the losers on the Day of Judgement.
- 21 - 26 Reference is made to the Aad. They were destroyed for rejecting their Prophet. They were more resourceful than the Meccans, but they misused their faculties.
- 27 - 32 Some of the towns, not very far from Mecca, were destroyed by Allah for disbelief; and their deities did not save them. Reference is made to a few jinn who chanced to hear the Quran when it was recited by the Prophet during prayer. They were manifestly impressed by it, and they advised their fellow jinn to accept the new faith.
- 33 - 35 Allah is the Omnipotent! He can certainly resurrect the dead humanity. He would confront the disbelievers with Hell, and they would then realize the real position. Accordingly Allah advised the Prophet to bear with the disbelievers patiently.

SURA MUHAMMADParah 26 - Continued

- 1 - 11 Allah renders infructuous the otherwise good performances of disbelievers. On the other hand He removes sins from the record of believers.
- Mention is made of Jihad, which Allah uses as a test. Its participants shall go to Paradise. The non-participants shall be marched off to perdition. Some of the earlier generations were wiped out for their rejection of the Divine orders. Allah is the Protector of believers!



Verse No.	Subject Matter
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12 - 19	The righteous believers shall be admitted in Paradise. The disbelievers merely enjoyed the amenities of this life like animals. The blessings of Paradise are described. The hypocrites posed to hear the Quran but they did not heed it, much less follow it. The believers on the other hand listened attentively to the Quran and profitted from it. The disbelievers through scepticism seemed impatient about 'Kiyamat'. Allah exhorted the Prophet to seek His forgiveness for himself and his followers.
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20 - 28	The hypocrites were consternated if a verse enjoining Jihad was revealed. Obedience to the Divine orders and good speech should have been better for them. They should have realized that absence of Jihad would create general instability. But Allah has cursed them. They did not ponder on the Quranic teachings. Obviously they had been seduced by Satan; and they even whisperingly conveyed to the disbelievers their collaboration with them in case of Jihad against them.
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29 - 38	Allah warned the hypocrites that He knew them and their secret machinations. The Prophet too knew them by the oblique mode of their speech. But Allah shall test them so as to expose them by their conduct. Simultaneously they were warned that their disbelief and seduction of others from the cause of Allah would not harm it in the least. In case they died in disbelief Allah shall not forgive them. The believers were exhorted to obey Allah and the Prophet and thereby safeguard their works. While engaged in Jihad they were not to slacken or sue for peace, because Allah was with them. After all the worldly life was ephemeral and its amenities should not be seriously taken into consideration. Allah Himself is Munificent. He needs nothing to help Him in His dispensation, and if they responded well, the benefit would be theirs. But if any person showed parsimony, it would recoil on him.
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### SURA AL-FATH

#### Parah 26 - Continued

1 - 10	The treaty of Hudaibiya was a clear victory for the believers and a test for the hypocrites and the idolators. The wrath of Allah was on them! The Prophet was primarily a warner and the believers were required to help him and glorify Allah. Allegiance to him was tantamount to allegiance to Allah.
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11 - 17	The desert Arabs were pessimistic about safe return of the believers from Mecca. They bore evil thoughts about the latter. Hell was meant for them. They were forbidden to accompany the Prophet on the next expedition against the Jews. But they were asked to join a future expedition against a mighty people. The sick and cripple, however, were to be exempted.
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<u>Verse No.</u>	<u>Subject Matter</u>
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| 18 - 26 | Allah was pleased with the believers for their allegiance to the Prophet, and He promised them abundant spoils in the next expedition. If the disbelievers fought against them they shall be defeated. The likely fight at Hudaibiya was averted because of the Muslims who lived incognito at Mecca. Some of them may have been killed in it. |
| 27 - 29 | The vision of the Prophet to perform Umra shall be duly satisfied. Islam prevails over all other religions. Hazrat Muhammad (peace of Allah be on him!) is really the apostle. The believers bear mark of prostration on their faces. Allah has promised the righteous believers forgiveness and a great reward.                               |

SURA HAJURAT

Parah 26 - Continued

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| 1 - 5   | Ethics necessary in connection with the Prophet are described.   |
| 6 - 7   | News conveyed by an unrighteous person should first be investigated by the competent authority and the orders passed by the Prophet thereon should be obeyed.  |
| 8 - 10  | All believers are brethren. Quarrels between them should be settled equitably.   |
| 11 - 12 | Ethics to be observed with regard to fellow beings are described.  |
| 13 - 18 | No caste distinction should be maintained. All persons are created from the same ancestors. The desert Arabs were not true believers; besides they erroneously thought that by accepting Islam they had obliged the Prophet. Allah knows the secrets of all minds. |

SURA QAF

Parah 26 - Continued

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|---------|---|
| 1 - 15  | The Omnipotence of Allah is discussed in connection with the construction of the sky and the earth, and the provision of rainfall which enlivens the barren lands. On the same analogy there shall be the Resurrection even though the disbelievers rejected it and viewed with surprise the Apostle's warning about it. The earlier disbelievers were destroyed enmasse. |
| 16 - 29 | Allah knows what the 'nafs' whispers to the man. The Recording Angels record the latter's utterances atonce. The trumpet shall be blown to herald the Resurrection. All disbelievers and their evil companions shall go Hell. The sentence of Allah with regard to them shall be unalterable.   |



<u>Verse No.</u>	<u>Subject Matter</u>
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30 - 35	Blessings of Paradise are discussed. As promised by Allah the righteous believers shall enjoy them.
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36 - 45	Allah destroyed the earlier disbelievers as a warning to the posterity. He is the Omnipotent! He can punish any disbeliever. The creation of the skies and the earth is a testimony to His potentiality. The Prophet was advised to be patient with his rejectors and to glorify Allah at all times. He was not to use compulsion against the disbelievers. Some of the happenings on the Day of Resurrection are described.
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SURA AL-ZARIYAT

Parah 26 - Continued

1 - 23	Allah swore and said that the eventual judgement was a certainty, and the disbelievers were discordant in their expression. They often asked: "when will it occur?" On that Day they shall be in the Fire, whereas the righteous believers shall be in Paradise. Their worldly virtues are described.
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24 - 31	Reference is made to the story of Hazrat Ibrahim.
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PARAH 27

Sura Al-Zariyat (Continued)

<u>Verse No.</u>	<u>Subject Matter</u>
32 - 46	Reference is made to the story of Hazrat Lut, Hazrat Moosa, the Aads, the Samuds and the Noohites.
47 - 60	Allah is the Omnipotent, the Unique! He is the Creator of the skies and the earth. He has created every thing in pairs. The Prophet was the bonafide warner. The jinn and men were created for the worship of Allah. He is the great Sustainer. Woe unto the disbelievers for what is in store for them on the Day of Judgement!

SURA AL-TUR

Parah 27 - Continued

1 - 28	Allah swore and confirmed that the Day of Judgement was a certainty and so was the punishment of the disbelievers. None shall avert it. Woe unto the disbelievers for it! They shall be forced into the Fire which they had denied in their life. The righteous believers shall be in the bounteous Paradise. They shall thank Allah for His grace to them.
29 - 34	The objections of the infidels against the Prophet and the Quran are discussed.
35 - 49	Allah has put certain self-declarant questions to infidels. Their obduracy in disbelief was patent. So let them alone till they were punished in their life and more certainly in the Hereafter. The Prophet was assured of his safety, and he was advised to glorify Allah.

SURA AL-NAJM

Parah 27 - Continued

1 - 25	Allah swore and confirmed that the Prophet was neither astray nor misguided, that the revelation was conveyed and explained to him by the powerful arch angel Gibril with whom he had two meetings in his original form. Lat, Uzra nd Manat are discussed.
26 - 32	The angels were treated by the infidels as daughters of Allah and as their intercessors to Him. But the intercession really rests with Allah alone. He is the Omniscient! Those who eschew major offences may be pardoned for their lapses.
33 - 62	Certain earlier laws, adopted in Islam, are described. Alongwith them the punishment of the earlier infidels is referred to illustrating



<u>Verse No.</u>	<u>Subject Matter</u>
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Allah's Omnipotence. The Prophet was definitely a warner of the class of the earlier warners. The Hour was declared to be near. Hence all persons should prostrate before Allah and glorify Him.

SURA AL-QAMAR

Parah 27 - Continued

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|---------|--|
| 1 - 3   | About the cleavage of the moon and the disbelief of the Meccans therein.   |
| 4 - 8   | About the Day of Judgement.  |
| 9 - 17  | Reference to the punishment of the people of Hazrat Nooh is made.  |
| 18 - 32 | Reference to the punishment of the Aads and Samuds has been made.  |
| 33 - 42 | Reference to the punishment of the Lutis and Firaonites has been made.   |
| 43 - 55 | Some of the impressions of the Meccans about themselves have been discussed. All human utterances and actions are recorded by angels, and these records shall form basis for judgement of the disbelievers and the believers respectively. |

SURA AL-RAHMAN

Parah 27 - Continued

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| 1 - 78 | The Sura relates the favours which Allah has extended to the mankind and the jinn. Most of these favours are of informatory nature. Allah is the Master of glory and beneficence! |
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SURA WAKIAH

Parah 27 - Continued

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| 1 - 6   | The Event is undeniable. When it occurs it would abase some people and elevate some others. It would be heralded by an upheaval in nature, more particularly in earth and its mountains.  |
| 7 - 10  | The human beings, on resurrection, shall be divided in three distinct classes of the right-hand recipients of scrolls, the left-hand recipients and the foremost.   |
| 11 - 56 | The right-hand recipients and the foremost shall be lodged in Paradise, and the left-hand recipients shall be forced into Hell. The pleasures offered to the former two classes and the torments of the left-hand recipients have been described. |



Verse No.      Subject Matter

- 57 - 62      Allah's Omnipotence is described in respect of the creation of the man and in his death. Why then should the infidels dispute power of Allah to recreate them?
- 63 - 74      Allah's Omnipotence is referred to in respect of the sowing of crops, their growth and their final stage respectively. The people should reflect on it.
- Similarly Allah alone is competent to provide trees which yield fire. His name should therefore be glorified.
- 75 - 82      Allah swears by the shooting stars that—
- (a) the Quran is the noble Book, and that
- (b) it is the Divine revelation and treatise.
- The infidels rejected it simply to secure favourable means of livelihood.
- 83 - 87      Impotence of the man is described in connection with a dying person. His departing soul can not be detained.
- 88 - 96      The believers shall be wished peace in Paradise, and the disbelievers shall be tormented and burned in Hell. Accordingly Allah, the Omnipotent, should be glorified.

SURA AL-HADID

Parah 27 - Continued

- 1 - 11      Allah's Sovereignty, Omnipotence and Omniscience are stressed. The people should believe in Him and give in charity for Him. They shall be entitled to reward for it. The Prophet duly admonished them to do it. Besides Allah had sent clear signs for the guidance of people.
- Allah would increase manifold whatever is spent in His cause.
- 12 - 19      The righteous persons shall be guided to Paradise by a Divine light. The hypocrites would be without it. They would request the righteous persons to stop for them so that they might avail of their light. Their request shall be rejected. No ransom shall be accepted from them, and they shall be put in Hell.
- It was time for the righteous believers to melt at the mention of Allah's name. Those charitable among them shall be magnificently recuperated. They are the truthfals and the martyrs vis-a-vis the Hell-bound disbelievers.



Verse No.      Subject Matter

20 - 21      The life of the world is like a brief pastime and adornment. It is also like the rain that improves crops and then allows them to decay. Accordingly people should believe in the Quran and be righteous to be entitled to Paradise.

22 - 25      All calamities, that occur in the world, are already recorded in 'Loh Mahfuz'. Hence people should not grieve over their losses nor exult over their gains. Allah does not like the arrogant boasters nor the misers.

Allah commissioned apostles to guide people on right lines. He also provided iron for manufacture of military hardware for punishment of transgressors.

26 - 27      Mention is made of certain apostles. They were finally followed by Hazrat Isa. They offered guidance, but the people innovated monasticism though they did not conduct it on the right lines. However Allah rewarded those of them who believed in Him.

28 - 29      Allah admonished people to fear Him and believe in His Prophet. He would forgive their past sins and offer them the light to facilitate their onward march. Allah is the Sole Master and Distributor of His grace.



PARAH 28

SURA AL-MUJADILAH

<u>Verse No.</u>	<u>Subject Matter</u>
1 - 6	Declaring wife as mother does not make her mother. On the other hand breach of the declaration is penalized by emancipation of a slave, or fasts for two months or feeding 60 indigent persons. The delinquents shall be punished on the Day of Judgement.
7 - 13	Secret consultations except for righteous purposes are forbidden. Satan encourages evil consultations. The Prophet's orders to make room or vacate seats for others should be obeyed. The direction to pay some money in charity before consulting the Prophet was given but subsequently withdrawn. Those who disobey Allah and the Prophet shall be abased in the Hereafter.
14 - 22	Friendship with those with whom Allah is angry, no matter if they are near relatives, is strictly forbidden. They form Satan's party, and they shall be humbled.

SURA AL-HASHR

Parah 28 - Continued

1 - 10	About the expulsion of Bani Nazir Jews from their fort and the distribution of spoils left by them among the deserving muslims.
11 - 17	About the perfidious conduct of the hypocrites towards the muslims and to the jews. The hypocrites and the disbelievers shall be cast in Fire.
18 - 24	Self-examination of actions is necessary. If the Quran had been revealed to a mountain, it would have quaked and crumbled. Allah is Peerless. His attributive names are excellent. Every object in the universe glorifies Him.

SURA MUMTAHANAH

Parah 28 - Continued

1 - 3	Friendship and liaison with disbelievers is strictly forbidden. The delinquents shall be punished severely.
4 - 6	Hazrat Ibrahim's instance of dissociating from his relative disbelievers is a good example to be emulated by all persons—muslims as well as non-muslims.
7 - 9	However wholesale segregation from them should be avoided because it is likely that Allah may later guide them to Islam.



<u>Verse No.</u>	<u>Subject Matter</u>
10 - 13	About examination in respect of faith and disposal of the believing women-migrants to Madina.

SURA SAFF

Parah 28 - Continued

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|---------|---|
| 1 - 4   | Most hateful in the sight of Allah is when you say what you do not do. Allah loves those who fight in His cause in solid rows.  |
| 5 - 7   | Reference is made to Prophets Moosa and Isa.  |
| 8 - 9   | The light of Allah can not be extinguished by the disbelievers with their breath. Islam is the religion of truth. It prevails against all other religions.            |
| 10 - 14 | Belief in Allah and in the Prophet of Islam and Jihad in His cause would entitle the persons concerned to forgiveness and Paradise and also to victory in their life. |

SURA JUMAH

Parah 28 - Continued

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|--------|--|
| 1 - 8  | It was immense grace of Allah to the Arabs to have commissioned to them an unlettered person from amongst them as His Apostle. He recited and explained the Quranic verses to them. Evil were the people who rejected the Quran. If the Jews thought that they were favourites of Allah, why did they not wish for death? All persons shall return to Allah after death to hear His decision on their controversies and actions. |
| 9 - 11 | When the call for Friday congregational prayer is given all muslims should hasten to attend it. After it is finished, they can certainly attend to their worldly pursuits. But when the Prophet addressed them they should stay to hear the address to its conclusion. Allah would reward them with better things than the materialistic diversions.   |

SURA AL-MUNAFIQUN

Parah 28 - Continued

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| 1 - 8 | The hypocrites were liars. Their appearance and statements were deceptive. Their hearts were sealed. They were arrogant and hostile to Muslims. Allah has cursed them and He would never forgive them. They incited (in vain) the ansars to expel the immigrant muslims from Madina. |
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**Verse No.      Subject Matter**

- 9 - 11      Let not property and progeny divert believers from their obligations to Allah and His remembrance. No respite shall be allowed from death.

**SURA AL-TAGHABUN**

**Parah 28 - Continued**

- 1 - 10      Allah is the Sole Creator of the universe and of all creatures. He is the Omniscient! Some earlier generations disbelieved and rejected their apostles. They were woefully punished.

The Meccans were advised to believe in Allah, in the Apostle and in their resurrection. The righteous believers shall be lodged in Paradise. Their opposites shall burn in Hell.

- 11 - 18      No affliction occurs except with the permission of Allah. The property and progeny are a test. Hence people should fear Allah, obey His orders and spend in charity which amount Allah would multiply. He is the Mighty, the Wise!

**SURA AL-TALAQ**

**Parah 28 - Continued**

- 1 - 7      Wives may be divorced after expiry of the prescribed intervening period which should be carefully reckoned. Future provision of the divorcees rests with Allah.

- 8 - 12      The rebel townsmen were punished in the past. The Prophet of Islam wanted to take out people from darkness into light. Allah is the Omnipotent!

**SURA AL-TAHRIM**

**Parah 28 - Continued**

- 1 - 7      What is lawful should not be forbidden or eschewed. Reference is made to divulgence by a wife of the Prophet of a matter confided unto her by him. Allah disapproved of it and called for her repentance.

- 8 - 12      The believers should repent of their faults. They would be guided by a light on their way to Paradise. The final home of the disbelievers and the hypocrites is Hell.

The wives of Hazrat Nooh and that of Hazrat Lut were disbelievers, and they were sent to Hell. The wife of Firaon and Hazrat Maryam were righteous. They were obedient to Allah.



( XVI )

PARAH 29

SURA AL-MULK

Verse No.      Subject Matter

1 - 14      Allah is the Blessed! He is the Creator and the Owner of the universe! He has created the life and the death to test human beings in their actions. He has created the seven skies without any incongruity. The lowest sky is decorated with stars.

The disbelievers shall be cast in Hell. There would be a brief dialogue between them and the custodians of Hell. Allah knows all human actions, no matter if they confess them or not.

15 - 30      He is the Creator of the earth! None on it can escape His punishment. He sustains birds in space. He helps the believers in their wars. They are better guided. The disbelievers cynically asked as to when the Day of Judgement would occur. Say: "its knowledge is with Allah alone." Allah is the Gracious! All believers put their trust in Him. He controls the supply of water on earth.

SURA AL-QALAM

Parah 29 - Continued

1 - 33      Allah solemnly asserted that the Prophet was not a mad man as insinuated by the infidels. Infact he possessed high moral excellences, and there was unending Divine reward for him. Allah knows who accept guidance and who reject it. The infidels desired that the Prophet may have a compromise with them so that they may accommodate each other in religious tenets. Allah objected to it. Reference to the owners of the Gardens is made. They had omitted to say: "Insha-Allah"; and they had also programmed to keep out the poor from their produce. Allah desolated their gardens. Then they repented and glorified Allah.

34 - 52      The infidels were wrong to expect Allah to treat them like the righteous believers because of the intervention of their deities. They shall be duly humbled. The Prophet was advised to be steadfast in his mission and not behave like the companion of the Fish. The disbelievers did not appreciate the Quranic verses, and therefore they called him a mad man.

SURA HAQQAHA

Parah 29 - Continued

1 - 53      The Aads and the Samuds disbelieved in the 'Inevitable Calamity' and they were destroyed. Firaon and his people rejected Hazrat Moosa and they too perished. The events preceding the Day of Judgement are then described in the Sura.



Verse No.      Subject Matter

Whoso are given their scrolls of deeds in their right hands, they shall be admitted in lofty gardens. But the disbelievers shall be given their scrolls in their left hands and they shall be chained and thrown in Hell.

Allah solemnly testified to the fact that the Quran was indeed His word and that it was revealed through angel Gibril. There is nothing forged in it. The rejectors will rue their disbelief in it.

SURA MA'ARIJ

Parah 29 - Continued

- 1 - 35      Allah is the Lord of great ascents. Angels ascend to Him in a day corresponding to 50,000 earthly calendar years. Phenomenon on the Day of Judgement is described and its reaction on the disbelievers are described. Finally they shall be thrown in the flaming Fire.

The disbeliever is always impatient. In case of a misfortune he is full of lamentation. But when favoured by good fortune he becomes niggardly and ungrateful. The righteous believers are different. They are charitable and they believe in the Day of Judgement. The virtues of the righteous believers are described. They shall be lodged in Paradise.

- 36 - 44      The disbelievers did have a craze for Paradise and they came to the Prophet hoping for a permit for it. But they shall never get there. Let them indulge in idle talk till they are humbled and crestfallen on the Day of Judgement.

SURA NOOH

Parah 29 - Continued

- 1 - 28      Reference is made to the story of Hazrat Nooh and his prayer to Allah, the Creator of mankind and the skies, against his people. Allah granted his prayer and they were drowned in the flood.

SURA AL-JINN

Parah 29 - Continued

- 1 - 19      A party of jinn heard the Prophet of Islam reciting the Quran and they were highly impressed by it. They conveyed their impressions about it to other jinn.



<u>Verse No.</u>	<u>Subject Matter</u>
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- |         |  |
|---------|--|
| 20 - 28 | Allah directed the Prophet to say that he:<br>(a) worshipped Allah alone,<br>(b) had no power to do any good or evil to others,<br>(c) had no protector against Allah's wrath;<br>(d) was only a conveyor of revelations;<br>(e) did not know if the Day of Judgement was near or far. |
|---------|--|

SURA AL-MUZZAMMIL

Parah 29 - Continued

- |        |   |
|--------|---|
| 1 - 20 | About desirability to offer Tahajjud prayer for a part of night. It is the best way to subdue the self. Let the ease-loving rejectors have a little respite in the world. They shall be fettered and cast in Hell on the Day of Judgement when the skies shall be rent asunder. |
|--------|---|

Tahajjud prayer should be offered and the Quran recited as much as convenient. This convenience is a Grace from Allah. Simultaneously Zakat should be paid regularly and forgiveness of Allah sought consistantly.

SURA AL-MUDDASSIR

Parah 29 - Continued

- |         |   |
|---------|---|
| 1 - 31  | The Prophet was directed to warn mankind in pursuance of his mission that the Day of Judgement shall be a distressful day. The disbelievers were oblivious to the multifarious favours of Allah. They treated the Quran as the word of a man. They shall be cast in Hell. |
| 32 - 56 | Allah solemnly asserted that the Day of Judgement was one of the greatest calamities for the rejectors of the Quran, which is a clear exhortation and they shall be in Hell. They shall confess their sins to its custodians.   |

SURA QIYAMAH

Parah 29 - Continued

- |        |  |
|--------|--|
| 1 - 40 | Allah is Omnipotent to resurrect people and judge their worldly deeds.<br><br>Phenomenon and proceedings of the Day of Judgement are described.<br><br>The disbelievers would be in distress because of their past sins and ingratitude. |
|--------|--|



**SURA AL-DAHR**

**Parah 29 - Continued**

<b><u>Verse No.</u></b>	<b><u>Subject Matter</u></b>
1 - 22	Allah created the man gradually and then offered guidance to him. Most people, however, are ungrateful.  For the disbelievers are chains and the blazing Fire. But for the righteous believers are lots of blessings in Paradise. Some of them are described in these verses.
23 - 31	Allah asserted that He had revealed the Quran piecemeal to the Prophet. It was a universal reminder to be availed of by those who wished it.

**SURAH AL-MURSALAT**

**Parah 29 - Continued**

1 - 50	Some of the duties of the angels are described.  Allah solemnly reiterated that the Day of Decision was inevitable. The rejectors of truth shall be in woe on that Day.  Some of the favours of Allah to the man are recounted. Some of the horrors of the Day of Judgement are described for the rejectors, who are generally arrogant.  The blessings available to the righteous believers on that day are also narrated.
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( XX )

PARAH 30

SURA AL-NABA

Verse No.      Subject Matter

- 1 - 40      The great Event about which the disbelievers differed is to become a reality soon. As the evidence of His Omnipotence Allah referred to the creation of the universe, night and day, sun and rainy clouds. The trumpet will be blown to herald the Day of Judgement. Hell awaits the disbelievers. On the other hand, the enclosed gardens with multifarious blessings waited for the righteous believers. Allah will be present with His angels on the Eventful Day.

SURA AL-NAZIAT

Parah 30 - Continued

- 1 - 26      Allah solemnly asserted that the Day of Judgement shall come. The trumpet shall be blown. The earth shall quake and all dead bodies shall be resurrected.
- 27 - 46      Reference is made to the story of Hazrat Moosa and Firaon. Which is more different to create: skies or the man? Surely Allah, who has created the former, is competent to recreate the latter. The disbelievers shall be in Hell. The righteous believers, who always feared Allah, shall be in the Gardens. The Prophet was primarily a warner.

SURA ABASA

Parah 30 - Continued

- 1 - 42      Reference is made to a blind man who sought guidance from the Prophet when he was pre-occupied with some leading infidels. He did not receive immediate attention. Allah disapproved it. The disbelievers as a class, are oblivious of Allah's favours. On the Day of Judgement relatives shall ignore each other.

SURA TAKWIR

Parah 30 - Continued

- 1 - 29      About the phenomenal occurrences preceding or occurring on the Day of Judgement. The Fire of Hell will be intensified, and Paradise would be brought in view as a contrast.

The Quran was revealed through angel Gibril, who possesses power being posted near Allah. The Quran is the admonition from Allah.



**SURA AL-INFITAR**

**Parah 30 - Continued**

**Verse No.      Subject Matter**

- 1 - 19      About the phenomenal woeful disturbance preceding the Day of Judgement. All persons shall be resurrected. People generally forget Allah's Omnipotence and His favours to them. But their actions are duly recorded by angels. The vicious among them shall go to Hell and the virtuous believers shall go to Paradise.

**SURA TATFIF**

**Parah 30 - Continued**

- 1 - 36      The users of short measures as well as the other transgressors shall be in woe on the Day of Judgement. They deny it. They also deny Hell, but they shall be thrown in it. The righteous believers shall ofcourse be in Paradise enjoying Tasnim.

**SURA INSHIQAQ**

**Parah 30 - Continued**

- 1 - 25      On the Day of Judgement the skies, the earth and the mankind shall have to obey the Divine command. The disbelievers shall burn in Hell, though they lived in ease in this world. Such persons did not prostrate when the Quran was recited.

**SURA AL-BURUJ**

**Parah 30 - Continued**

- 1 - 22      About the accursed fellows of the Trench, who burnt the righteous persons in pits of fire. They shall themselves burn in the fire of Hell in the Hereafter.

Allah is the Forgiving, the Loving Lord of the Emphyrean! He encompasses all creatures on earth.

**SURA AL-TARIQ**

**Parah 30 - Continued**

- 1 - 17      Every person has a guardian over him. Allah, who has created him, has the power to recreate him. The Quran is the decisive word of Allah. There is no loose talk in it.



**SURA AL-ALA**

**Parah 30 - Continued**

**Verse No.      Subject Matter**

- 1 - 19      Allah undertook to teach Quran to the Prophet and to retain it in his memory as He willed. He was to carry on his mission regardless of its rejectors, who would ultimately go to Hell. The Hereafter is better than this life.

**SURA AL-GHASHIYAH**

**Parah 30 - Continued**

- 1 - 26      The disbelievers will be distressful on the Day of the overwhelming calamity. On the other hand the believers shall be bright and joyous. They shall be well-pleased in Paradise.
- The Prophet was a mere warner, and he had to continue his mission irrespective of its results.

**SURA AL-FAJR**

**Parah 30 - Continued**

- 1 - 30      The instances of the Aads, Samuds and the Copts of Firaon are enough as eye-openers to the men of understanding. The rejectors at once despair when they are in trouble. They forget their faults which infact are responsible for it. Their punishment would be extraordinarily severe in the Hereafter.

**SURA AL-BALAD**

**Parah 30 - Continued**

- 1- 20      Allah solemnly stated that the man was created amidst difficulties. But by His favours Allah facilitated the job for him. The transgressors and rejectors of the Divine orders are people of the left hand marked for Hell.

**SURA AL-SHAMS**

**Parah 30 - Continued**

- 1 - 15      Allah solemnly stated that He offered guidance to people, but some of them went astray and became disobedient. They were destroyed like the Aads and the Samuds.



SURA AL-LAIL

Parah 30 - Continued

<u>Verse No.</u>	<u>Subject Matter</u>
1 - 21	Allah solemnly announced that the strivings of human beings are different. He facilitates the course of the righteous believers. He also makes easy the downward course of the disdainful rejectors. He warned the latter of the fire of Hell.

SURA AL-DUHA

Parah 30 - Continued

1 - 11	Allah solemnly assured the Prophet that He had not deserted him. He had already favoured him enough and He would soon please him to his satisfaction. In the meantime he should patronise orphans and glorify Allah.
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SURA AL-INSHIRAH

Parah 30 - Continued

1 - 8	Allah had magnified the Prophet's mind in order to receive and propagate the guidance. He has exalted his name as well. He was therefore to worship Allah devotedly.
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SURA AL-JIN

Parah 30 - Continued

1 - 8	Allah solemnly stated that He had created the man in the best form. But by his inequity he goes down as a beast. But for the righteous believers there is unending reward from Allah, who is the best of the judges.
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SURA AL-ALAK

Parah 30 - Continued

1 - 19	Allah taught the man by the pen what he knew not before. But he feels independent, and therefore he transgresses. Allah observes the rejectors, and they shall be thrown in Hell.
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SURA AL-QADR

Parah 30 - Continued

1 - 5	The Quran was revealed on the night of power (or destiny) which is better than a thousand months. It is all peace till dawn.
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SURA AL-BAYINAH

Parah 30 - Continued

1 - 8	The disbelievers would not believe though scriptures are recited to them unless they see the portents of the 'Kiyamah'. They shall be thrown in Hell as the worst creatures.
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SURA AL-ZILZAL

Parah 30 - Continued

Verse No.      Subject Matter

- 1 - 8      When the earth quakes convulsively it would throw out its burdens; and all human beings shall be resurrected. The earth would disclose all actions of the mankind as a witness under the Divine orders.

SURA AL-ADYAT

Parah 30 - Continued

- 1 - 11      Allah solemnly blamed the man as being ungrateful to Him mainly because of his wealth. He forgets that he shall be enlivened after his death, and Allah would then disclose to him his sins.

SURA AL-QARIYAH

Parah 30 - Continued

- 1 - 11      On the Day of the great calamity the human beings would be like the scattered moths. Whoso's scale of good deeds is heavy, he would get Paradise. But whoso's scale of good deeds is light, he would be with his nursing mother—the burning Hell.

SURA AL-TAKASUR

Parah 30 - Continued

- 1 - 8      Mutual rivalry to acquire property diverts the disbelievers from remembrance of Allah. That would certainly take them to Hell.

SURA AL-ASR

Parah 30 - Continued

- 1 - 3      The man, with the lapse of time, is ever in loss except the steadfast believers.

SURA AL-HUMAZAH

Parah 30 - Continued

- 1 - 9      The slanderer, the back-biter and the hoarder of wealth shall be thrown into Hell whose fire is kindled at the instance of Allah.



( XXV )

SURA AL-FIL

Parah 30 - Continued

Verse No.      Subject Matter

- 1 - 5      Allah miscarried the plan of the masters of the elephants to destroy the Kaaba. He got them killed by means of stones dropped by birds before they could reach Mecca,

SURA AL-QURESH

Parah 30 - Continued

- 1 - 4      The Quresh were advised to worship the Lord of the Kaaba which had got them solidarity, influence and prosperity.

SURA AL-MAUN

Parah 30 - Continued

- 1 - 7      Woe to the rejectors of Islam, who ignored the orphans, the poor, and who were the hypocritical worshippers and the disdainers to pay Zakat!

SURA AL-KOUSAR

Parah 30 - Continued

- 1 - 3      Allah had granted the 'Kousar' to the Prophet. He was therefore to worship Him and offer sacrifice of cattle in His name.

SURA AL-KAFIRUN

Parah 30 - Continued

- 1 - 6      The believers and the disbelievers would stick to their respective religions.

SURA AL-NASR

Parah 30 - Continued

- 1 - 3      The Prophet was asked to glorify Allah, when with the conquest of Mecca, people would accept Islam in crowds.

SURA AL-LAHAB

Parah 30 - Continued

- 1 - 5      Lahab would soon enter Hell where his wealth shall not avail him. His wife would be strangled soon.



SURA AL-IKHLAS

Parah 30 - Continued

<u>Verse No.</u>	<u>Subject Matter</u>
1 - 4	Allah is the Independent and Self-Contained. He has no parents nor progeny.

SURA AL-FALAK

Parah 30 - Continued

1 - 5	Seek refuge of Allah against the evil of His creatures, of the night and of the sorcerers and the envious.
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SURA AL-NAS

Parah 30 - Continued

1 - 5	Seek refuge of Allah against the sneaking whisperers (of evil).
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SECTION - 6 (Continued)

- 47) To Him (alone) is referred back the knowledge of the Hour. And no fruits come out of their apathies, nor does a woman conceive or deliver (a child) except with His knowledge. And the Day when He would ask them (i.e. the polytheists): "Where are My partners?" They would reply: "We declare to You that none of us testifies to them."
- 48) And all what they used to call upon before will fail them, and they would realize that there was no place for them to escape to.
- 49) The man does not tire of praying for (material) good, and if an evil affects him, he becomes despondent, pessimistic.
- 50) And if We make him taste of Our mercy after the affliction that had affected him, he would definitely say: "this is my due, and I do not hold that the Hour would occur, but (even) if I am returned to my Lord, there shall surely be (enough) good for me (in balance) with Him." However We shall certainly apprise the disbelievers of their deeds, and We shall definitely make them taste the excruciating torment.
- 51) And when We bestow a favour on the man, he turns away and changes his side; and when a trouble affects him, lo! he offers "prolonged prayer."
- 52) Say: "Do you not see that it (i.e. the Quran) is from Allah, yet you reject it? who is then more astray than the one who is far advanced in opposition?"
- 53) We shall presently show them Our signs in (different) lands and in their own selves until it becomes manifest to them that it (i.e. the Quran) is the truth. Is it not enough (for you) that your Lord is the witness over all things?

إِلَيْهِ يَرْدُّ عِلْمُ السَّاعَةِ وَمَا تَخَوَّهَ مِنْ نَارٍ  
مَنْ أَكْبَمَهَا وَمَا تُحْمَلُ مِنْ أَنْثَى وَلَا تَضَعُ إِلَّا  
بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ ۖ قَالُوا  
أَذْنَبْنَا مَا مَنَّا مِنْ شَيْعٍ ۖ وَضَلَّ عَنْهُمْ مَا  
كَانُوا يَدْعُونَ مِنْ قَبْلُ وَطُنُوءًا مَا لَهُمْ مِنْ  
مَحْيِيٍّ ۖ لَا يَسْمِعُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ  
وَإِنْ مَسَّهُ الشَّرُّ فَيَوْسُقْ ۖ فَنُوحٌ ۖ وَلَئِنْ أَذَقْنَاهُ  
رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرْأٍ مِمَّنْهُ لَيَقُولَنَّ هَذَا  
لِيَ ۖ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَى  
رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَى ۖ فَلَنُنَادِيَنَّ الَّذِينَ كَفَرُوا  
بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ ۖ  
وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَمَّنَ بَيْنَهُ  
وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ۖ قُلْ  
أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثَمَرٌ كَفَرْتُمْ  
بِهِ مِنْ أَصْلٍ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ۖ  
سَأُريهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى  
يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۖ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ  
عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۖ أَلَا إِنَّهُمْ فِي مَرِيبَةٍ  
مِنْ لِقَاءِ رَبِّهِمْ ۖ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ ۖ



- (54) Beware! They are indeed in doubt with regard to the meeting with their Lord.  
Beware! Surely He encompasses all things.

لَا يَسُومُ means does not tire;

فَيَسُوءُ means he gets despondent;

تَقُوطُ means pessimistic, alarmed;

هَذَا لِي means this is my due;

غَلِيظُ means excruciating, hard;

عَمْرِيضُ means prolonged;

بِشْقَاقٍ means opposition, hostility;

فَاقٍ means regions of the universe;

مِرْيَةٍ means doubt.

The last preceding verses in Parah 24 concluded with the Divine declaration that a righteous action brings benefit, and an unrighteous action causes detriment to the person concerned, and that Allah would award deserts to all persons very judiciously on the Day of Judgement.

With regard to the Day of Judgement the disbelievers, who were allergic to it, superciliously enquired as to when that Day would dawn. The present verses deal with that question and with the general tendencies of the disbelievers. They state as under:

- (a) The Prophet was directed to state to the disbelievers that the knowledge about the timing of the Day of Judgement rested with Allah, and it should be referred to Him for a reply. His knowledge is so thorough, detailed and perfect that no fruit comes out of its spathes, nor does a woman conceive or deliver a child, without the knowledge of Allah. Except Allah none can know or predict the future events. (The verses No. 59, Al-Anam and No. 85, Al-Naml are relevant and they may be referred to).

On the Day of Judgement, which is inevitable, inspite of whatever the polytheists might hold, Allah shall ask them: "Where are the partners whom you had attributed to Me? Why are they not present here to help you out of your predicament?" Since



the polytheists too would miss them, they would seek relief by denying that they had ever put up any partners to Allah. They would even go to the extent of denying that Allah had a partner. This somersault on their part would be the result of their total disillusionment about their deities, whom they used to worship as demi-gods and partners of Allah and as intermediaries to Him. None of them shall be available there, and the polytheists would realize that there was no intercessor for them and no place where they could escape.

In the verses No. 49-51, under discussion, Allah has described as under, the general mentality of the polytheist:

- (a) He is very avaricious. He is always malcontent. He offers long prayers for his material advancement. But when he attains to it, he does not offer thanks. There is no room with him for spiritual thinking or progress.
- (b) When a misfortune overtakes him he becomes despondent and pessimistic. He loses all hope. He forgets the past favours of Allah.
- (c) But if Allah, out of His mercy, gives him relief, he attributes it to his own merit and says that it was due to him. Simultaneously, out of vanity he denies the Hour and says that the Final accountability was no more than a myth. He boasts that even if he were to concede its occurrence for the sake of argument, he had enough stock of good deeds credited with Allah, and as such he had no reason to worry about the Hour.

However, Allah warned the polytheists that the Day of Judgement was an absolute certainty, that they shall be assembled and produced enmasse before Him, that He shall apprise them of their misdeeds and then award them an excruciating punishment. Their good deeds could not count.

- (d) Another prominent characteristic of the polytheists, of which Allah repeatedly disapproved, was their rank ingratitude. (The verse No. 7, Al-Zumar is relevant). Whenever He favoured them they just turned away without expressing gratitude to Him for the favour. Nay, they even changed sides and attributed it to their deities and they offered thanks and sacrifices to them. They completely forgot that when the trouble had taken hold of them, they had bypassed their deities and offered prolonged prayers to Allah. So this cyclic order of prayers and ingratitude continued with them. In brief they were true neither to Allah nor to their deities. Self-interest was their guiding motto.
- (e) Allah directed the Apostle of Islam to appeal to the common sense of the polytheists once again and ask them to think over the matter, and state if there could be any person more astray than the one, who inspite of the fact that he realized that the Quran was really revealed by Allah and that it contained the true message from Him, rejected it. Such a man would definitely be in a far-reaching hostility with Allah.
- (f) Simultaneously Allah made it clear that He would soon show certain tokens to the Meccans not only in Mecca but in other regions of the universe as well, and they would force them to the conclusion that the Quran was truly



a Divine revelation. The words "their own selves" may mean the depletion in their number due to conversions to Islam following victories of the Muslims—all due to the benign influence and prophesies of the Quran. If these polytheists persisted in their disbelief, no matter, Allah was enough for the Apostle as his champion and as witness to his apostleship. He witnessed all developments and He would take suitable action at the proper time. (The verse No. 2, Al-Zumar and the verses No. 2 and 3, Al-Mumin are relevant).

Note: The signs referred to in the present verse No. 53 probably meant the defeat of the Meccans in the battle of Badr and in their abortive siege of Madina and later in the conquest of Mecca by the Muslims and the demolition of the idols in Kaaba. With the demonstration of these signs generally the entire Arabia alongwith the adjacent regions came under the influence of Islam.

This sign may also refer to the wonderful moral and academic evolution of the Arab believers under the Quranic influence. Before its advent they were off the track and ignorant. (Vide verse No. 198, Al-Baqarah).

- (g) The prejudices against the Apostle apart, the main cause of disbelief on the part of the Quresh was their entertainment of serious doubts about the Day of Judgement, their meeting with Allah and His requital of their deeds. In that connection Allah reminded them once again that He encompassed every thing within His knowledge, and He would settle the scores with them finally on the Day of Judgement. (The verses No. 64, Al-Nur and No. 16-21, Al-Saffat are relevant).

تنگ چشمو انرا نعمت عالم نخواهد گشت سیر  
پیرمی گردد در یادریا کاسه چشمه حباب

(An avaricious man would not be satisfied with the worldly blessings on the analogy that the eye of a bubble is never filled by the sea water).

رهزنان انرا حفظ او راهبر شدند  
انرا کتابی صاحب دفتر شدند

(IQBAL)

(The erstwhile robbers became guides under its influence.  
Due to Quran they became learned scholars).



SURA USH-SHURA (OR THE COUNSEL)Parah 25 (Continued)Introduction

This is a Meccan Sura. It is the 3rd Sura of the Ha Mim series of seven Suras. It has 5 Sections, 53 verses and 3,585 letters. It deals with the following subjects:

- (1) Omnipotence of Allah, and His various attributes. He is mightily glorious and the angels on sky glorify Him constantly.
- (2) Falsification and hollowness of disbelief, blasphemy and disputations of disbelievers against revelations, faith and Unity of Allah.
- (3) Apostleship of the Prophet of Islam, rejection of his mission by some of the Quresh and the Divine consolation to him.
- (4) Resurrection and assemblage of mankind and their requital on the Day of Judgement.
- (5) Condemnation of the worldly affiliations.
- (6) Praiseworthy deeds of the righteous believers and the handsome requital for them.
- (7) Objectionable deeds of the disbelievers and their awful requital.
- (8) Desirability of settlement of differences through mutual consultations monitored by patience and politeness.



**SURA USH-SHURA  
(OR THE COUNSEL)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Ha Mim.
- ② Ain, Sin, Kaf.
- ③ Thus does He reveal to you, and (He did the same) to those before you—Allah, the Mighty, the Wise!
- ④ To Him belongs whatever is in the skies and whatever is on the earth, and He is the Exalted, the Supreme!
- ⑤ It seems near enough that the skies may break up from above them; and the angels celebrate the praise of their Lord, and seek forgiveness for those on earth. Beware! Verily it is Allah who is the Forgiver, the Merciful!
- ⑥ And those (persons) who have taken (other) patrons besides Him, Allah watches over them, and you are not an invigilator for them.
- ⑦ And thus have We revealed to you the Quran in Arabic, so that you may warn the mother of towns (i.e. Mecca) and its environments and make them fear the Day of Assemblage, about which there is no doubt. A group (then) would be in Paradise and a group in Hell.
- ⑧ And if Allah had so willed He could have made of them a single community, but He admits unto His mercy whomso He wills. And for the wrong-doers there shall be no patron nor helper.
- ⑨ What? Have they taken patrons besides Him? But Allah is the (real) Patron and it is He who enlivens the dead, and He has power over all objects.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
حَمْ ۝ عَسَى ۝ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَىٰ
الَّذِينَ مِنْ قَبْلِكَ ۝ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝ لَهُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۝ وَهُوَ الْعَلِيُّ
الْعَظِيمُ ۝ تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْ
فَوْقِهِنَّ ۝ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۝ أَلَا إِنَّ اللَّهَ
هُوَ الْغَفُورُ الرَّحِيمُ ۝ وَالَّذِينَ اتَّخَذُوا مِنْ
دُونِهِ أَوْلِيَاءَ ۝ اللَّهُ خَفِيفٌ عَلَيْهِمْ ۝ وَمَا أَنْتَ
عَلَيْهِمْ بِوَكِيلٍ ۝ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ
قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا
وَتُنْذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ ۝ فَرِيقٌ فِي الْجَنَّةِ
وَفَرِيقٌ فِي السَّعِيرِ ۝ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً
وَاحِدَةً ۝ وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۝
وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝ أَمْ
اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۝ قَالَ اللَّهُ هُوَ الْوَلِيُّ
وَهُوَ يُحْيِي الْمَوْتَىٰ ۝ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝
وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ ۝ إِلَى اللَّهِ
ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ ۝ وَإِلَيْهِ أُنِيبُ ۝



**حُرُوفٌ مُخَفَّفَةٌ** = They are letters of abbreviation whose significance is known to Allah alone. There are 79 such code letters used in the Quran. 29 Suras open with them.

**فَوْقَهُنَّ** means above them;

**حَافِظُهُنَّ** means watcher;

**حَوْلَهَا** means its environments;

**تَنْذِرُهُنَّ** means warn them.

The last preceding verses ended with the Omnipotence of Allah, and the Divine and truthful nature of the Quran, and the inevitability of the Day of Judgement. The present verses also practically deal with the same subjects as under:

#### Verses No. 1 and 2:

The present Sura commences with Ha, Mim, Ain, Sin, Kaf. They are abbreviated letters of a mystical alphabet. They are known as **حُرُوفٌ مُخَفَّفَاتٌ**. Their significance is known to Allah alone. It is therefore gratuitous to speculate about their interpretation. 79 such code letters are used in the Quran at various places.

#### Verse No. 3:

Allah informed the Prophet that the revelation of the Quran was nothing novel. In the case of the earlier Prophets too scriptures were revealed to them. Besides the way in which the Quran was revealed was generally the same as was adopted in the case of the earlier Prophets, to wit: through inspiration (which caused perspiration to the Prophet of Islam even in winter, or through angel Gibril. Allah is the Mighty! He can accomplish anything He wishes. There is nothing difficult for Him. Besides He is the Wise! Whatever He does is based on His wisdom and is therefore unimpeachable.

#### Verse No. 4:

The majesty and Omnipotence of Allah could be judged from the fact that He is the Creator and the Master of the universe; and whatever is available on the skies and the earth respectively belongs to Him. In might and eminence none could be compared to Him. He is the most Exalted and the most Sublime!

(The verses No. 1-3, Al-Hadid are relevant).

#### Verse No. 5:

The fact is that Allah is so Mighty that the skies may, under His orders, break up; and such an exigency may occur at not a remote date. Meanwhile all angels on the skies stand in rows ready to receive the Divine orders for execution. (The verse No. 1, Al-Saffat is relevant). They are whole time busy with celebration of Allah's praises and His glorification. They are so numerous that the entire space on the skies is practically occupied by them. They are friendly to the



righteous believers on earth. When they glorify Allah they also seek forgiveness of Allah, at His instance, for believers on earth. Vide verses No. 7-9 Al-Mumin. Beside they send benedictions on believers vide verse No. 43, Al-Ahzab. Notwithstanding it is Allah who is the Forgiver! He may accept their pleading or not. He is competent to forgive the sins of any person He wishes. Nay, He is so Merciful that even in the case of the disbelievers He may postpone their punishment till after their death.

(The verse No. 75, Al-Zumar is relevant).

As said above it is near enough that the skies may break up from above due to:

- (a) the might and glory of Allah, or
- (b) the mass glorification of Allah by the angels, or
- (c) the weight of the angels, or
- (d) the blasphemies of the disbelievers on earth, or
- (e) as a sign heralding the disintegration and end of the universe (vide verse No. 1, Inshiqaq).

Note : The Prophet had once expressed that the Day of Judgement was as near as the two fingers of hand to each other.

#### Verse No. 6:

Allah assured the Prophet that He duly watched the disbelievers and the blasphemers i.e. those who adored as patrons what they attributed to Allah as partners and relatives. Allah did not hold the Prophet responsible for their misdeeds because he was not their invigilator or custodian. The disbelievers were solely responsible for them; and Allah would surely punish them at the proper time. The fact that they were not punished atonce should not create a wrong notion of immunity for them. Allah's plan was universal and it was based on a fixed time-table. There was thus no reason for the Prophet to get disconsolate at their rejection of his mission and going unpunished.

#### Verse No. 7:

The Quran was revealed in Arabic. It was only natural for the Prophet and other Arabs to have it in their language for facility of easily understanding it. That way alone could the Prophet warn the residents of Mecca and of the neighbouring areas (meaning thereby the entire world) of the eventual resurrection and assemblage before Allah to receive requital of their deeds on the Day of Judgement about which, as affirmed by Allah, there was no doubt whatsoever. Allah has called Mecca the mother of towns, because just as the mother feeds her children and foster-children with vital milk from her breast, Mecca too feeds its inhabitants and the inhabitants of other lands with the spiritual and material blessings of Kaaba, the House of Allah. Besides it has given birth to Islam and its Prophet. It is therefore rightly the mother of Islam and of the countries wherein Islam is followed.



The result of the requital on the Day of Reckoning shall be that a group of human beings shall be honourably admitted in Paradise, and another group, possibly the larger one, shall be ignominiously dragged to Hell and cast in its fire, (the verses No. 106-108, Hud are relevant).

Verse No. 8:

It is a well known fact that Allah pursues a universal policy in this world as well as in the Hereafter. If He had so willed, He could have made of the mankind a single community of righteous believers. That would have obviated the necessity of the account-taking, because all persons would have qualified for Paradise. But obviously that was not to be the policy of Allah. He assumed the two attributes of Merciful and Retributor. He gave a restricted will to the mankind and directed them to exercise it as per His guide-lines. He positively guided those who co-operated and obeyed. Such persons qualified themselves for His mercy and the resultant Paradise. But those persons, who disobeyed Him, the wrong-doers, were to lose His grace, and they would be punished in Hell; and there shall be no patron or helper for them against Allah's retribution.

"And Allah guides whoso He wills to the straight path." (213, Al-Baqarah).

Verse No. 9:

Allah showed His disdain for the disbelievers assuming other patrons. That reflected their lack of insight plus ingratitude. The irrefutable factor was that Allah alone was the Sole Judge, Intercessor and Patron. There was none else to help or advise Him here as well in the Hereafter. Verily He gives life after He causes death. Similarly He can reclaim the disbelievers in both respects. Can any other patron be equated with Him? Nay, He has power over all creatures including the alleged patrons, and they can not reach His eminence or thwart His plan.

SECTION - 2

⑩ And whatever it be wherein you differ, the decision thereon rests with Allah. (Say:) "Such is Allah, my Lord; in Him do I put my trust, and unto Him do I turn (for guidance).

⑪ (He is) the Creator of the skies and the earth. He has made for you mates from among yourselves and mates among the cattle (too); He propagates you therein (i.e. in the respective species). There is nothing similar to Him; and He is the Hearer, the Observer!

⑫ With Him are the keys of the skies and the earth; He enlarges the provision for whomso He wishes and restricts it (similarly). Verily He is the Omniscient in respect of all things!

أَسِيبُ means I turn to;

أَنْزَوَالِحًا means couples, mates;



يَذَرُوكُمْ means He propagates, multiplies.

The last preceding verses discussed the Omnipotence of Allah.

The present verses too relate to the same theme, only the approach is different. In these verses Allah announced that the final decision on the controversies of the disbelievers with the believers rested with Him alone, and He would adjudge them on the Day of Judgement. However in this world they could be decided as per the Quranic orders. He then directed the Prophet to declare without any fear of the disbelievers that his Lord, Allah, was Omnipotent, and as such he committed his affairs to Him, and sought His aid whenever necessary. Allah was the Creator of the skies and the earth and of every thing on them. The universe and every thing in it is finite but Allah is infinite. He had made couples of human beings and of animals from among their respective species and then propagated them. Nothing could be compared to Him in His attributes. He is unpicturable. He is absolutely Unique! He hears every thing and He observes every thing. Nothing escapes His notice. There is nothing like Him (vide verse No. 5, Al-Ikhlas). He is not only the Creator of the skies and the earth, but He is the custodian and dispenser of the treasures in them. It is His privilege alone to distribute provision among His creatures. To some He allots more and to some He gives less. He regulates them according to His will. Since He is the Omniscient, He knows the circumstances of every creature and He is able to regulate equitably their provisions from time to time.

The verses No. 46, 52 and 63, Al-Zumar and No. 30 Bani Israil are relevant and they may be referred to.

⑬ He has prescribed for you the religion which He had willed for Nooh, and which We have revealed to you, and which We had willed for Ibrahim and Moosa and Isa (to the effect:) "remain steadfast in the religion, and do not be divided in it." Hard upon the polytheists is that (i.e. the monotheism) to which you call them. Allah chooses him for Himself whom He pleases, and He guides him to Himself who turns to Him.

⑭ And they were not divided until after knowledge came to them—because of

الشورى ٢٢

٦٤٠

الْبَيْتُ بَرْدُهُ

فَاطَرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ  
أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا  
يَذَرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ  
الْبَصِيرُ ۝ لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ  
الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ  
عَلِيمٌ ۝ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ  
نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ  
إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ  
وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا  
تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ  
وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ۝ وَمَا تَفَرَّقُوا إِلَّا  
مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ وَلَوْلَا  
كَلِمَةُ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُّسَمًّى لَفُضَّ

منزل



the (mutual) opposition between them. And if it had not been for the word which had already emanated from your Lord, favouring a scheduled term, the matter would surely have been decided between them. And indeed those, who have been made to inherit the Book after them, are in a disquieting doubt about it.

**وَصَّى** means willed, enjoined;

**كَبُرَ** means hard;

**يَجِبِي** means He chooses;

**يُنِيبُ** means who turns to;

**يَغْيَامُ** means opposition, rivalry;

**مُرِيبٍ** means disquieting.

The last preceding verses declared that Allah is the Sole Judge of all controversial matters, and He is the Creator and Propagator of the mankind and the animals respectively, and that He is the Master and Dispenser of the treasures on earth and sky. Thus the universality of creatures and of their material advancement has been established, and the people required a Book and a religion of universal application.

In the present verses the universality of the religion of Islam and homogeneity of all revealed religions and of the spiritual evolution are discussed. Allah has been pleased to state that He has approved monotheism (i.e. Islam) as the religion for mankind, who were created as one homogenous body. (Vide verse No. 213, Al-Baqarah). The fundamentals of the monotheism are the fundamentals of each religion, as enjoined on Prophets Nooh, Ibrahim, Moosa Isa and the Prophet of Islam. In other words the fundamentals of all Divinely inspired religions are the same. Even the Sharah of each such religion preached the same basic principle, to wit, to remain steadfast in the monotheism, to follow its teachings faithfully and to avoid schisms in it. But this important teaching was deliberately violated by the people of Book who became polytheist; and the result was that they found it extremely hard to veer round to the Prophet of Islam when he invited them to the pristine monotheism through the Quran. The fact is that Islam represents a whole civilisation, a complete culture and a world order. The policy of Allah has been to attend to the spiritual development of human beings through Prophets and scriptures and then to watch their reaction. In cases where it was positive and the persons turned to Allah, He increased guidance to them and chose them as His favourites. Others He allowed to drift downward to perdition. The Divine will prevails in such cases.

The history of the people of the Book was that Allah was Gracious to them. He commissioned apostles to them and gave them the Torat. After they acquired its knowledge they took liberties with it through interpolations and misinterpretations.



Soon they developed schisms based on mutual opposition and rivalries and became divided. (The verse No. 19, Al-Imran is relevant). Allah would certainly have taken punitive action against the transgressors and set things right. But He had already laid it down as His policy to postpone action against them till the Day of Judgement. However, the silence on His part should not be misinterpreted by the Meccan infidels who, as successors to the earlier generations, were vouchsafed the Quran, but they entertained serious doubts about its origin and teachings. It may be that the controversies of the polytheists with the believers were partly responsible for these misgivings. The local controversies could be judged and decided by the Prophet as per the Quranic provisions.

The verse No. 213, Al-Baqarah is relevant and it may be referred to.

هر آنکس که اندر دل شک نیست  
یقین داند که هستی جز یکی نیست  
(ROOMI)

(The person who has no misgivings in his mind, knows for certain that the Reality is One only).

15 To this then you should invite (people) and remain steadfast as you have been commanded; and do not follow their base desires; and say: "I believe in what Allah has revealed from the Book; and I have been commanded to dispense justice among you. Allah is our Lord and your Lord. Our actions are for us and for you are your actions. There is no contention between us and you. Allah shall assemble us together, and to Him is the return."

16 And those who contend (with the believers) about Allah after He has been accepted, their contention is untenable to their Lord; and on them is (Allah's) wrath, and for them is the excruciating punishment.

17 Allah is He who has sent down the Book with Truth and the Balance. And you do not know that possibly the Hour is near.

18 Those (persons) who do not believe in it (i.e. the final Judgement), seek to precipitate it; and those (persons) who believe in it are afraid of it, and they know that it is the certainty. Beware! Those who dispute about the Hour are definitely in a far advanced aberration.

الشورى

٢٤١

سُورَةُ

بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُوْرَثُوا الْكِتَابَ مِنْ بَعْدِهِمْ  
لَكُنِيَ شَاكٍ مِنْهُ مُرِيبٌ ۖ فَلِذَاٰلِكَ ۖ فَادْعُ ۖ  
وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ  
مَنْذُ رَبِّمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۖ وَأُمِرْتُ  
بِإِعْدَالِ بَيْنِكُمْ ۚ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۚ لَنَا أَعْمَالُنَا  
وَلَكُمْ أَعْمَالُكُمْ ۚ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۚ اللَّهُ  
يَجْمَعُ بَيْنَنَا ۚ وَالِيَهُ الْمَصِيرُ ۚ وَالَّذِينَ يُحَاجُّونَ  
فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ حُجَّتُهُمْ  
دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ  
شَدِيدٌ ۚ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ  
وَالْمِيزَانَ ۚ وَمَا يُدْرِيكُ لَعَلَّ السَّاعَةِ  
قَرِيبٌ ۚ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۚ  
وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا ۚ وَيَعْلَمُونَ أَنَّهَا

منزل



- ①9 Allah is Benign to His bondmen. He provides livelihood for whom He wills; and He is the Mighty, the Dominant!

ادع means you should call or invite;

لنا means for us;

يُجَاهِدُونَ means contend;

دَاحِضَةٌ means futile;

تَايِدُ بِرَيْكَ means you do not know;

مُسْتَقِرُونَ means are afraid;

يُمَارُونَ means contend.

The last preceding verses stated that Islam, the religion approved by Allah and preached by the Prophet, was fundamentally the same religion as was preached by all the earlier prophets. The people of the Book created schism among themselves after they had received knowledge through their scriptures. They shall be punished for it on the Day of Judgement.

The present verses state as under:

#### Verse No. 15:

Allah advised the Prophet not to be dejected at the persistent rejection of his mission by the Meccans. He should carry on his mission enthusiastically and call the infidels to monotheism. He should execute the orders of Allah, as revealed to him from time to time and not follow the vain desires of the pagans, to wit, for suspension of his mission or for ceasing criticism of their idols. He was directed to inform the pagans that:

- He believed in all the scriptures, present as well as past, (all forming part of the 'Loh Mahfuz'). He held holy what the other religions held as such.
- He was ordered to be impartial and fair to them and to judge with equity all differences arising among them or between them and the muslims.
- Allah was the Lord of all human beings, the believers as well as the disbelievers, and His orders were common for all of them. There was no contention about it.



(d) Islam has stressed the individual responsibility. (Vide also verse No. 4, Al-Zariyat). Each person is responsible for his actions. That has been the policy of Allah for all human beings and that is stressed in other religions as well. There was no difference of opinion in that connection. Allah would definitely resurrect and collect mankind for requital of their deeds on the Day of Judgement, and that would be a fair requital.

Verse No. 16:

Those persons who contended with the believers after the knowledge that had come to them about Allah's attributes and His orders through the Quran, which had been acclaimed as the Book of Allah, their opposition was frivolous and fallacious. Naturally it would attract the wrath of Allah, and they would be awarded excruciating punishment.

Verse No. 17:

Allah reiterated that He had indeed revealed the Quran and meant it to serve as the criterion and the balance for discrimination between the right and the wrong. The Quran is also intended to serve as the discriminator between the truth and the falsehood. The Meccans should better accept that position of the Quran at once and abandon their objections, because who knows the resurrection may be quite near in point of time and they may lose their chance.

If the word 'balance' goes with the Quran it would mean scrupulousness and fairness of the Quran. If it goes with the Prophet, then it refers to his judiciousness which was in keeping with his nom-de-plume of 'Amin'. If the balance is taken separately, it would mean justice which is a fundamental of Islam. In the verse No. 25, Al-Hadid, this word is used in the sense of justice. As a matter of fact Islam has stressed dispensation of justice in all spheres of life.

Verse No. 18:

It was strange that despite the fact that the resurrection was a certainty the infidels treated it very lightly. In fact they disdainfully desired that it should be precipitated, and if they were doomed to punishment in the Hereafter it may better be awarded to them in this life. (Vide verse No. 16, Saad). These persons are in an advanced state of aberration. On the other hand those, who believed in the resurrection as a certainty, were afraid of it, more particularly of the Divine punishment and the horrors of Hell.

Verse No. 19:

Indeed Allah is Benign to His bondmen. In spite of their transgression of His orders He provides them with sustenance in this world, and regulates it as He wills. But that should not be misinterpreted as a precursor to His favours in the Hereafter. Nor should it create in them an inflated notion about their personal merit. He is the Absolute Originator and Sustainer of the universe. He is the Mighty, the Dominant! None can dictate to Him or thwart His plan. In spite of His favours to the pagans in this world He would certainly punish them in the Hereafter.

Tradition:

On the Day of Judgement each individual shall be grouped with those whom He had liked in this world.

مشداركه سيلاب فنادر بيش تو است  
(Beware! The deluge of mortality is ahead of you).



بنائی کہ محکم ندارد اس  
بلندش ممکن و رہتی رو به اس  
(Do not raise high an edifice  
whose foundation is weak. If  
you do it, do not remain  
without fear).

### SECTION - 3

(20) Whoso wishes for the harvest of the Hereafter, We give him an increase in his harvest; and whoso wishes for the harvest of the world, We give him (some) of it; but he shall have no apportionment in the Hereafter.

(21) What? Have they instituted such associates of Allah who have made lawful for them in religion what Allah has not authorized? And had it not been for Our word in respect of decision the matter would definitely have been decided between them. And indeed the wrong doers shall have grievous punishment.

(22) You will see the wrong-doers fearful of what they have earned, and it shall surely befall them. And those (persons) who believe and do righteous deeds, they shall be in the meadows of the Gardens. They shall have from their Lord whatever they desire. That is (His) supreme grace.

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البقرة ٢٢

الْحَقُّ ۖ اَلَا اِنَّ الدِّينَ يُمَارُونُ فِي السَّاعَةِ  
لَفِي ضَلَالٍ بَعِيدٍ ۝ اَللّٰهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ  
مَنْ يَّشَاءُ ۚ وَهُوَ الْقَوِيُّ الْعَزِيزُ ۝ مَنْ كَانَ  
يُرِيدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۚ وَمَنْ  
كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۖ وَمَا لَهُ فِي  
الْاٰخِرَةِ مِنْ نَّصِيبٍ ۝ اَمْ لَهُمْ شُرَكَاءُ شَرَعُوا  
لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللّٰهُ وَلَوْلَا كَلِمَةُ  
الْفَصْلِ لَفُضِيَ بَيْنَهُمْ ۚ وَاِنَّ الظَّالِمِينَ لَهُمْ  
عَذَابٌ اَلِيمٌ ۝ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا  
كَسَبُوا وَهُوَ وَاَقْرَبُ بِهِمْ ۚ وَالَّذِينَ اٰمَنُوا وَعَمِلُوا  
الصَّٰلِحٰتِ فِي رَوْضَةٍ اَجْنَتْ ۚ لَهُمْ مَا يَشَآءُوْنَ  
عِنْدَ رَبِّهِمْ ۚ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ۝ ذٰلِكَ الَّذِي  
يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ

مَنْزِل

حَرْث means tillage, harvest;

نُؤْتِيْهِ means We give him;

شَرَعُوا لَهُمْ means have authorized them;

مُشْفِقِينَ means fearful.

In the last preceding verses Allah had advised the Prophet to pursue his prescribed mission unaffected by the hostility of the Meccans to him and by their rejection of the Quran which had come to them as the Balance. Allah was Benign to His bondmen



as He satisfied their requirements in this world uninfluenced by their irreligious proclivities.

In the present verses we have an inkling of the general policy of Allah in respect of His requital. They state as under:

Verse No. 20:

The persons who prefer the Hereafter to this world and work for and seek the benefits of the former viz: Paradise and its blessings, Allah not only grants the same to them, but He multiplies the blessings quantitatively. Even the reward for good acts He may multiply to the extent of seven hundred times in each case. But there are persons who are solely interested in the worldly benefits; to them Allah awards the same as He wishes, but with the rider that due to their disbelief in the Hereafter and their disconcern for it, they shall have no share in its benefits. This has been repeatedly stated in the Quran. Hence let there be no doubt about it. (The verse No. 18 to 22, Bani Israil, are relevant and they may be referred to).

Verse No. 21:

Allah posed a question to the Meccans whether inspite of the fact that He alone was the Law-maker for the mankind the fake gods, which they had boosted up as His associates had legislated, according to them, certain laws abrogating those of Allah and authorizing to them what He had forbidden for them. That would constitute a grave blasphemy, and for that Allah would certainly have punished them instantaneously, had it not been for His policy-making declaration that requital of all such matters shall be postponed to the Day of Judgement. However let there be no doubt about the fact that eventually the disbelievers shall receive grave punishment for these blasphemies.

Verse No. 22:

Allah assured the Prophet that on the Day of Judgement he would find the disbelievers in consternation due to what they had earned by their disbelief; but none shall come to their help and they shall duly receive the wages of sins in the form of Hell and its tortures. On the other hand those people who believe and do righteous deeds, they shall be admitted in various grades of Paradise abounding in gardens, and Allah shall make available to them whatever they wish for. That constitute the highest reward for their worldly performances.

(23) Thus does Allah give glad tidings to (those of) His bondmen who believe and do righteous deeds. Say: "I ask you not for recompense for it except the friendship (natural) in relationship". And whoso earns any good, We give him an increased good. Verily Allah is the Forgiver, the Appreciator!

(24) What? Do they say that he has foisted a falsehood on Allah? If Allah had willed it, He could have sealed your mind. But Allah blots out the falsehood and establishes the truth by His words. Verily He knows the secrets of hearts!

يُنَشِّرُكَ اللَّهُ

means Allah gives good tidings;



مَوَدَّة means affection, friendship;

يَقْتَرِف means earns;

يُخْتَم means sealed;

يَمْح means blots out.

The last preceding verses gave a brief idea of the general policy of Allah in respect of the prospective requital to mankind in the Hereafter.

The present verses discuss the selflessness of the Prophet, his interest in his kinsmen and the blasphemy of the infidels, in return, that the Prophet was an imposter and the Quran a forgery. The verses, as amplified, state as under:

#### Verse No. 23:

The preceding verse No. 22 had mentioned the supreme grace which Allah would extend to the righteous believers on the Day of Judgement. In the present verse Allah has referred to it as happy tidings for the believers. He directed the Prophet to declare to the Quresh that he did not seek any material benefit from them for his guidance to them. That part of the job Allah had taken on Himself. (The verse No. 57, Al-Furqan is relevant). The Prophet was further asked to remind them that they were related to him, and what he sought from them in return of his interest and spiritual service to them, was the unprejudiced reception of his mission and its acceptance by them. He considered it as due from his relatives. The Prophet was further desired to convey to them that the proposed gesture of goodness on their part would not be wasted. Nay, Allah may in His pleasure, increase its return manifold. He may even forgive all their past sins. Verily He is the most Appreciative and there is no limit to His favours that He might grant in appreciation of their services.

"Allah would remove evil from those persons who do good." (7, Ankabut).

#### Verse No. 24:

Allah expressed His indignation and surprise at the insinuation of the infidels that the Quran was a forged document foisted on Allah as its author. According to them the Prophet was an imposter and a forger. Had that been the case

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البقرة ٢٤

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ  
وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ  
غَفُورٌ شَكُورٌ ۝ أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
فَإِنْ يَشَأْ اللَّهُ يُخْتَمْ عَلَىٰ قَلْبِكَ ۖ وَبِئْسَ اللَّهُ  
الْبَاطِلُ وَيُحِقُّ الْحَقَّ بِكُلِّ لَئِيٍّ رَأَىٰ أَنَّهُ عَلَيْهِ  
بِذَاتِ الصُّدُورِ ۝ وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ  
عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا  
تَفْعَلُونَ ۝ وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۖ وَالْكَافِرُونَ لَهُمْ  
عَذَابٌ شَدِيدٌ ۝ وَلَوْ بَسَطَ اللَّهُ الْزَّلْزَلَةَ لِعِبَادِهِ  
لَفَعَا فِي الْأَرْضِ وَلَٰكِنْ يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ ۖ  
إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ۝ وَهُوَ الَّذِي يُنْزِلُ  
الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۖ وَهُوَ

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(to the least extent.) Allah would have immediately retaliated against the Prophet and sealed up his mind and closed it against revelations which He may have discontinued then. He would have made him forget the earlier revelations too. (The verses No. 56 and 57, Bani Israil are relevant and they may be referred to). But happily that was not the case. The Prophet was the bonafide apostle. Hence Allah would not take that drastic step merely on account of the wild aspersions of the infidels. Besides the charge of the infidels was clearly untenable on two counts, viz., the illiteracy of the Prophet and the inimitability of the Quran. The fact was that Allah has repeatedly asserted in the Quran that He had indeed revealed the Quran to His servant (vide verses No. 1, Al-Furqan and No. 2, Al-Momin). Accordingly Allah wanted to blot out the falsehood that was concocted against His Quran and the Apostle and to establish the truth argumentatively. He used the Prophet as the media for this purpose; and the revelations were the arguments He used in support. Allah knows all happenings in the world. He is even conscious of the secrets of human hearts. He would, therefore, know how the disbelievers received the Quranic verses.

#### Traditions:

- Imp. (a) Faith shall not enter a heart unless it has affections for Allah and His Apostle.
- Imp. (b) None of you can be a true believer unless he holds me dearer than himself, his parents and his children.
- (25) It is He (i.e. Allah) who accepts (repentance) of His bondmen and forgives (their past) sins, and He knows what you do,—
- (26) and He grants (supplications) of those who believe and do righteous deeds, and gives them more of His bounty. And for the disbelievers there is the excruciating punishment.
- (27) And if Allah had increased (inordinately) the provision of His bondmen, they would definitely have transgressed on the earth; hence He sends (it) down in due measure as He wills. Verily He is the Aware, the Observer of His bondmen.
- (28) And it is He who sends down rain after they (i.e. people) had despaired (of it), and He spreads out His mercy. And He is the Patron, the Praiseworthy!
- (29) And among His signs is the creation of the skies and the earth and of the living creatures whom He has spread on them. And He has the power to collect them when He pleases.

غَيْث means rain;

قَنَطُوا means they had despaired;

بَتَّ means He has dispersed;

دَابَّةً means living creatures.



In the last preceding verses Allah referred to the happy news, for the righteous believers—about their admission in Paradise. He also discussed the insinuation of the disbelievers that the Quran was a forged document.

The present verses state as under:

Verse No. 25:

Allah affirmed that it was He alone as the Sole Lord, who accepted repentance of the people and forgave their past sins. He was thoroughly conscious of the human actions. (The verses No. 160, Al-Baqarah and No. 3, Al-Mumin are relevant.

Verse No. 26:

Allah graciously stated that He would grant requests of the righteous believers and bestow on them unending bounties. (The verse No. 48, Al-Ahzab and the verse No. 8, Ha Mim Sajdah are relevant). As regards the disbelievers they shall have the excruciating punishment. (The verse No. 33, Al-Qalam, is relevant).

Verse No. 27:

Allah is the Wise! He grants and distributes provisions among the mankind as per a measure which He considers appropriate in each case. That maintains the interdependence and goodwill among the people. Were He to grant provisions excessively to all persons, the balance of good-will and fellow feeling would disappear, and the people would become self-centred and refractory. That would gradually lead to high-handedness, transgression of the Divine orders and chaos on the earth. This is borne out by the various stories revealed in the Quran. To obviate all this Allah regulates the provisions in each case; and every individual gets them as per a proper measure. Naturally it can not be the same in all cases. Verily Allah observes every individual, and He is conscious of his needs, and He satisfies them appropriately.

Verse No. 28:

Since Allah is the Omniscient He knows how and when people frantically pray to Him for rain. He sends clouds to their parched lands, revives them by rainfall

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الْبَيْتِ يَرْدُهُ

الْوَلِيُّ الْحَمِيدُ ۝ وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ۝ وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ۝ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝ وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ۝ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝ أَوْ يُوقِفُهُمْ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ ۝ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَّحِيصٍ ۝ فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّاءُ الْحَيَوةِ الدُّنْيَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝ وَالَّذِينَ يَبْتَغِبُونَ

منزل



mercifully and makes them green with crops, fruits and fodder. Thus He alone is the Patron of mankind; and since His patronage of them is remarkably comprehensive, He is worthy of all praises. (The verses No. 53 and 54, Al-Hajj and No. 48 and 49, Al-Furqan are relevant).

#### Verse No. 29:

In addition to the above attributes of Allah He is the Omnipotent. It is He who has created the skies and the earth, His most impressive signs, and populated them extensively with living creatures. But their creation is not purposeless. (Vide also verse No. 141, Al-Imran). All creatures are to discharge their specified functions here for a particular term, and then die. They shall be resurrected and assembled before Allah again with a purpose (i.e. for requital). Allah has the power to do it, and its program rests confidentially with Him alone. (The verse No. 87, Al-Nisa is relevant).

#### Tradition:

Imp. (a) Allah says: "Some of My bondmen think that their spiritual uplift lies in prosperity. If I reduce them to poverty, that religious stability would be affected. Similarly there are some other bondmen of Mine who remain normal only in poverty. If I make them rich, they might commit excesses."

Imp. (b) The evidence of good faith of a person is evident from his occupation with purposeful things and avoidance of purposeless things.

(ROOMI) **در حدیث آید کہ ہر روز رستخیز** **اُسر آید ہر یکی تنہا کہ بر خیزد**  
(There is a tradition that on the Day of Resurrection the order from Allah would come to each person to get up).

#### SECTION - 4

③① And whatever mishap occurs to you, it is due to what your hands have worked for, and He (i.e. Allah) forgives most (of your sins).

③② And you are not to baffle Him on earth; and for you there is none beside Allah as the patron or helper.

**اَصَابَكُمْ** means reaches you;

**مُعْجِزٌ** means one who incapacitates.

In the last preceding verses No. 25 and 26 it was stated that Allah alone forgives sins, and He grants requests of the righteous believers.

In the present verses it is stated that:

(a) Whatever mishap occurs to human beings, it is due to their own acts. Its responsibility should not be attributed to Allah, who, on the contrary, is the Forgiving and the Forbearing He condones or forgives most of their sins. Infact He is the embodiment of beneficence.



The above resumes shows that—

- (i) some of our sins are punished in this life; and
- (ii) these sins may be treated as forgiven for the purpose of the Hereafter, particularly in the case of the believers. However that is discretionary to Allah.

But Allah is the Omniscient. In case He orders retribution for some or all sins, none can escape Him or incapacitate Him any where, nor can he find a patron or helper to save him from Allah's punishment. Then too Allah alone can come to the rescue or relief of the person concerned.

"Allah is with the Allah-fearing and the beneficent." (128, Al-Nahl).

Traditions:

Imp. (a) If a believer receives a trouble, even to the extent of a prick from a thorn, Allah graciously forgives some of his sins in reparation.

(b) Whatever unpleasant things we experience, they are the result of our evil actions.

Imp. (c) It is likely that Allah may not punish in the Hereafter whatever sins have already been punished in this life.

(d) On an enquiry whether evil can ensue from good the Prophet replied that if a good is misused or wasted, it would result in evil, but for that the person concerned is responsible. (The verses No. 69-70, Al-Touba are relevant).

(1) Hazrat Ali said:

This (i.e. verse No. 30) is the best verse in the Quran.

(2) Hazrat Ala Bin Badar:

A trouble caused to an infant (who is incapable of committing a sin) is the result of sins of his parents. (As an instance a suckling child may suffer in health due to the faults of his mother).

③② And of His signs are the mountain-like boats on sea.

③③ If He were to wish it, He may stop the wind so that they (i.e. the boats) become stationary on its surface. Verily therein are signs for every patient and grateful (person),—

③④ or He may destroy them (i.e. the persons) due to what they have wrought, or He may pardon most of them.

③⑤ And those who contend against Our revelations shall know that there is no refuge for them (from the Divine retribution).

أعلام means ships;



رَوَاكِدَ means motionless, stationary;

ظُهُورَ means its surface;

يُؤْتِقَهُنَّ means He may destroy them;

نَجِيصٍ means refuge.

In the last preceding verses it was stated that all our misfortunes are due to our evil deeds, and we can not baffle Allah (in His program) anywhere on earth.

The present verses illustrate Allah's Omnipotence as under:

- (1) He has subjected the sea as well as the wind to His orders. That is evident from the fact that with His approval the huge boats sail on seas, aided by favourable wind.
- (2) If He were to stop the wind, the same boats will come to a standstill and remain helplessly stationary on the sea-surface.

Verily in this are evident the signs of the—

- (a) Omnipotence of Allah,
- (b) human helplessness and resourcelessness,
- (c) patience necessary for solving our problems, and
- (d) gratitude for attracting extra favours of Allah.

The believers remain patient when the conditions are unfavourable, and with their improvement they express gratitude.

- (3) Similarly if Allah were to order a strong gale to overtake the boats, He may sink them and kill all on board. That may be as a retaliation for their disbelief, despair or other sins. Allah has the power to forgive sins, and He does it in most cases. Under that policy He may save many of the affected persons on boats. The decision on their retribution may be shelved till the Day of Judgement.
- (4) The eventual liquidation of the disbelievers—the persons who had contended against the signs of Allah—will expose to them their imbecility as well as of their deities, and they shall realize to their dismay that for them there was no escape or refuge from the retribution of Allah. The preceding verse No. 31 also reads to the same effect.

The verses No. 31 and 32, Luqman are relevant and they may be referred to.



مشو تا اميد عرفي كه در بهنگامه تنگدستي

شود لطف خداوندی پناه بی پناه را  
(URFI) (O Urfi! Do not be despondent in case of need, because the beneficence of Allah affords shelter to shelterless).

36) Accordingly whatever of things you have been given, it is only a (temporary) provision for the worldly life; and whatever is with Allah, it is better and more durable, (and) it is for those who believe and commit (themselves) to their Lord;

37) and those who eschew the heinous sins and indecencies, and who pardon when angry;

38) and those who (readily) respond to their Lord and establish prayer, and who determine their affairs by mutual consultation, and who spend (in charity) out of what We have provided to them;

39) and those who, when transgressed against, defend (and retaliate).

40) The requital of a wrong is the wrong equal to it, but whoso forgives and brings about peace, his recompense is with Allah. Verily He does not love the transgressors.

41) And those who retaliated after having been wronged. Verily there is no cause for their blame.

42) The blame is only on those who wrong people and transgress unwarrantedly on earth. For them is the excruciating punishment.

43) And whoso forbears and forgives, that surely will reflect fortitude in the (determination of) matters.

أوتيتكم means you are given;

أبقى means lasting;

الشورى ۲۲

۶۴۵

البقرة ۲۰

كَبِيرَ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ۝  
وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنتَهُمْ  
شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ وَالَّذِينَ  
إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ۝ وَجَزَاءُ سَيِّئَةٍ  
سَيِّئَةً مِّثْلُهَا ۚ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى  
اللَّهِ إِنَّهُ لَا يَجِبُ الظَّالِمِينَ ۝ وَلَكِنْ انْتَصِرَ بَعْدَ  
ظُلْمِهِ ۚ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ۚ إِنَّا السَّيِّئُ  
عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلَكِنْ صَبَرُوا  
وَعَفَا رَانَ ذَلِكَ لَكُمْ عِزُّ الْأُمُورِ ۝ وَمَنْ يُضْلِلِ  
اللَّهُ فَمَا لَهُ مِنْ وَاسِعٍ ۚ وَمَنْ بَدَّه ۚ وَتَرَى الظَّالِمِينَ  
لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ لَنَا مَرَدٌّ مِنْ  
سَبِيلِ اللَّهِ ۚ وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَتٍ مِنْ

منزل



يَجْتَنِبُونَ means eschew;

اَسْتَجَابُوا means they accept;

اَصَابَهُمْ means affects them;

بَغَى means transgression;

يَنْتَصِرُونَ means they help or defend;

سَيِّئَةٍ means a wrong;

عَزَمَ means resoluteness.

The last preceding verses illustrated the Omnipotence of Allah through mountain-like ships which sail only by His mercy. He can sink them at ease and destroy or save the people on their board.

The present verses, under comment, state as under:

Verse No. 36:

Whatever benefits Allah is pleased to grant to the man in this world, they are ephemeral in nature. Their duration is short; at the most it is co-extensive with his life. He must part with them at his death. As against these temporary temporal provisions the Hereafter holds out far better and more durable benefits. Since there is no eviction from Paradise nor death to cut short its inmate's life, these blessings shall be eternal. But they are meant for persons who are righteous believers, and who commit all their affairs to their Lord, Allah.

"The worldly life is a brief pastime. The Hereafter is the real life." (69, Ankabut).

Verses No. 37 and 38:

The above type of persons (a) eschew all sins, more particularly the major sins and atrocities, and (b) when provoked and angry, they just pardon the party concerned; (c) they are very mindful of all Divine orders and they obey them; (d) they establish regular prayers; (e) they take decision on important matters after mutual consultations; and (f) they give charity from their legitimate earnings.

"If you eschew the more heinous of what has been forbidden to you, We shall absolve you of the minor sins." (31, Al-Nisa).

Verses No. 39 to 43:

These verses describe further the virtues of the above righteous believers. Simultaneously they lay down in brief the Islamic Law of retribution. This Law is based on resistances to aggression with a view to eliminate it and restore order and normal conditions. It is not based on drift or passivity or imbecility



Were it so aggression would have been aggravated and there would have been little chance for the growth and stability of human society. The Christian doctrine of offering another cheek when the one has been slapped, has no place in Islam. But the resistance is moderated by regulations so that elimination of one aggression does not lead to another and severer aggression. Whereas the resistance is authorized as an unblamable necessity, its excess has been forbidden as a crime. Accordingly Allah discussed it briefly in the verses No. 39-43 as under:

- (a) When harm is caused, the victim is authorized to help or defend himself.
- (b) In the course of self-defence he is permitted to retaliate and to cause an equal harm to the aggressor; and for it there shall be no blame on him. He stands vindicated.
- (c) However the defender shall see that he does not transgress the prescribed limit of equal retribution, because Allah does not like transgressors of any type at any stage—initial or later.
- (d) But if the defender forbears to cause wrong when he is competent to do it, the aggressor being in his power, and He pardons him, Allah will appreciate his resoluteness, and He would be pleased to recompense him for the wrong caused to him.
- (e) Those who cause wrong to others and create disorder on earth, shall receive grave punishment from Allah.

The verses No. 179 and 180, Al-Baqarah, No. 46, Al-Maidah and No. 97, Al-Mominun are relevant, and they may be referred to.

(For reigns of the devotees of Allah reference to the verse No. 112, Al-Touba should be made).

#### Traditions:

- (a) The Prophet never retaliated for a personal wrong though he received it on a number of occasions. Even attempts were made on his life.
- Imp. (b) In the case of two persons exchanging abuses the person who started the same is to blame.
- (c) Beware of the sagacity and farsight of a believer. He sees with the light of Allah.

#### Hazrat Ali's advice:

Moderation is the path of safety. Forgiveness is the crown of greatness.

Question: How should a Muslim deal with an aggressive wrong-doer?

Answer: It should be as under:

- (a) He should defend himself. Islam does not countenance mere passivity. Else it may lead to great disorder on earth.
- (b) He may requite the transgressor with an equal injury. Reprisal authorized for eye is an eye, ear for ear, tooth for tooth. (Vide verse No. 45, Al-Maidah).
- (c) Repel evil with what is good. Hence whoso forbears and forgives, it would be appreciated as a magnanimity and fortitude on his part. Most likely the enmity between the parties will be replaced by friendship. (Vide verse No. 34, Ha Mim Sajdah).



- (d) Allah is the Forgiving, the Powerful in respect of a good done secretly or openly or a wrong forgiven. (Vide verse No. 149, Nisa). Hence if a wrong is forgiven by an aggrieved person Allah may, in return, forgive his sins.

عقله با عقل یاری یار کن  
امر هو شریعی بخوان و کار کن

(ROOMI)

(Make the friend's intelligence your friend. Read the advice: "dispose of matters in consultation" and do accordingly).

#### SECTION - 5

- (44) And whomso Allah caused astray there is no friend for him thereafter. And you will observe the wrong-doers, when they see the punishment (i.e. Hell), saying: "is there any way of return."

- (45) And you will observe them turned towards it (i.e. Hell) abjectly humbled, glancing at it stealthily. And the believers would remark: "Losers indeed are those who have put themselves and their families to loss on the Day of Judgement." Beware! the wrong-doers shall remain in the ever-lasting torment.

- (46) And there is no friend for them to help them except Allah. And whomso Allah causes astray, there is no way out for him.

يُضِلُّ means causes astray;

يَعْرِضُونَ means turned towards;

خَاشِعِينَ means numbled;

طَرَفًا خَفِيًّا means looking stealthily.

الشورى

٦٤٦

البقرة

الَّذِينَ يَنْظُرُونَ مِنْ طَرَفٍ خَفِيٍّ وَقَالَ الَّذِينَ  
أَمْنُوا إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ  
أَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ أَكْثَرُ الظَّالِمِينَ فِي  
عَذَابٍ مُّقْتَدِرٍ ۝ وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ  
يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ  
فَمَا لَهُ مِنْ سَبِيلٍ ۝ اسْتَجِيبُوا لِرَبِّكُمْ مِنْ  
قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ  
مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ۝ فَإِنْ  
أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ  
إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً  
فَرِحَ بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ مِمَّا قَدَّمَتْ أَيْدِيهِمْ  
فَإِنَّ الْإِنْسَانَ كَفُورٌ ۝ اللَّهُ مُلْكُ السَّمَوَاتِ وَ  
الْأَرْضِ يَخْلُقُ مَا يَشَاءُ وَيَهْبِئُ لِمَنْ يَشَاءُ إِنْ أَتَا

مَنْزِلَ



The last preceding verses had dealt with the Islamic Law of Retribution ending with the note that Allah never likes transgressors.

The present verses state as under:

There shall be no friend in this life or in the Hereafter to succour him whom Allah has caused astray. (A transgressor also is one who is astray). When the wrong-doers are brought before Hell, they shall be very much consternated, and they shall enquire if there was a chance for them to return to this world so that they might lead a chaste life and improve their record. They shall then be in an extremely humble condition due to their disgrace. They shall be looking at Hell, their future abode. Marking their condition the believers, who would be marked for Paradise, will exclaim: "losers today indeed are these wrong-doers who were on the wrong track not only themselves but who influenced their families and misled them in life." In this connection Allah warned the Meccans that the wrong-doers shall remain in Hell for ever. For the sake of emphasis Allah repeated in verse No. 46 that those whom Allah causes astray, they shall have no friend excepting Allah and they shall have no way out of their punishment.

④⑦ Submit to your Lord before there comes the Day which would not be revertible by Allah. On that Day there shall be no refuge for you, nor shall there be disavowal from you.

④⑧ Notwithstanding if they turn away, then We have not sent you as an invigilator over them. (There is) naught for you except the transmission (of the message). And indeed when we cause the man to taste of mercy from Us he feels elated; and if a misfortune befalls them because of what their hands have sent in advance, (they despair;) thus indeed is the man ungrateful!

اِسْتَجِيبُوا means you should accept or submit to;

مَرَدَّةٌ means be ward off, averted;

نَكِيْرٌ means disavowal, repudiation;

بَلَاغٌ means transmission;

قَدَّامَتْ means sent in advance.

The last preceding verses described a scene of the Day of Judgement and the utter helplessness of the human beings on that terrible Day.

The present verses state as under:

The disbelievers are warned in the verse No. 47, under comment, to believe



and implement the orders of Allah, as quickly as possible—very much before the Day of Judgement, which would not be avertible and then they shall have no refuge to escape to or to disavow their misdeeds. Notwithstanding the above warning if the disbelievers persisted in their disbelief and wrong-doing, then the Prophet had nothing to worry about. He was not posted as an invigilator over them. His mission was merely to preach what Allah revealed to him. He was not responsible for their acceptance or rejection thereof. The fact was that the disbelievers normally felt elated when they received a favour from Allah. They attributed it to their own talents. Hence they did not thank Allah for the favour. But when a misfortune occurred to them due to their earlier misdeeds, they despaired. They did not apologize to Allah or pray to Him for relief. They also forgot the earlier favours of Allah. Verily the man (i.e. the disbeliever) is ungrateful!

وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ ۖ أَوْ يَزْوَجُهُمْ ذُكْرَانًا وَ  
إِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ ۝  
وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ  
وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ  
مَا يَشَاءُ ۚ إِنَّهُ عَلَىٰ حَكِيمٍ ۝ وَكَذَلِكَ أَوْحَيْنَا  
إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ  
وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ  
نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ۝  
صِرَاطُ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي  
الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ۝

The verse No. 51, Ha Mim Sajdah is relevant and it may be referred to.

(49) To Allah belongs the sovereignty of the skies and the earth. He creates what He wills. He grants daughters to whomso He pleases; and He grants sons to whomso He pleases.

(50) Or He joins for them sons and daughters; and He makes childless whomso He pleases. Verily He is the Omniscient, the Mighty!

يَهَبُ means He grants;

يُزْوَجُهُمْ means He mixes;

عَقِيمًا means childless, infertile.

The last preceding verses ended with the note that the disbeliever was indeed ungrateful.

The present verses refer to the Omnipotence of Allah in connection with the grant of children. He is the Sovereign of the universe, and He creates what He pleases. To some persons He grants daughters, and to some He awards sons. For some others He mixes them (i.e. He grants them sons as well as daughters). Some



(unfortunate) persons He makes childless. They do not beget any child or their children die in their life time. Verily He is the Omniscient! He knows the conditions and circumstances of each individual; and He is the Mighty to enforce His will in each case.

51) And it is not for the man (to seek) that Allah should speak to him except by revelation or from behind the veil or He sends an emissary to reveal to him by Allah's command, what He pleases. Verily He is the Sublime, the Wise!

52) And thus have We revealed to you the essence of Our command. You did not know (before) what the Book or the faith was. But We have made it (i.e. the Quran) the light whereby We guide such of Our bondmen as We please. And indeed you do guide (people) to the straight path,—

53) the path of Allah, to whom belongs whatever is in the skies and on the earth. Beware! to Allah is the return of all objects.

يَكَلِّمُهُ

means speak to him;

وَمِنْ بَيْنِ يَدَيْهِ

means behind;

رُحَا

means essence;

تَدْرِي

means you knew;

فَهَدَيْنَا

means We guide;

تَصِيرُ

means return.

The last preceding verses related to the Omnipotence of Allah with regard to the grant of children.

The present verses state as under:

As it stands the man is not worthy enough for Allah to talk to him directly. But He talks to him, whenever desirable, by revelation or from behind a veil (as in the case of Hazrat Moosa), or He sends an emissary (i.e. an angel) who reveals by Allah's command what he is charged with (as in the case of the Prophet of Islam). Verily Allah is the Sublime vis-a-vis His creatures. He is the Wise to prescribe appropriate methods of communication with His creatures.

Note : Instances of non-prophets receiving revelations from Allah are on record in the Quran, to wit: Hazrat Marium, Hazrat Moosa's mother, and bee.

The verse No. 51, under comment, does not restrict the choice or discretion of Allah with respect to the recipient of a revelation.



In the next verse No. 52 Allah assured the Prophet that He had indeed revealed the Quran to him. Before that he knew nothing of it nor of the new faith. Allah has made Quran the light which guides such persons, as are approved by Allah, along the straight path which leads to Him. Allah is competent to do it because He is the Creator and Master of the universe. Allah further assured the Prophet that he did guide the people along the straight path as approved by Him. No matter if the disbelievers persisted in their disbelief. There was nothing novel about it. Their predecessors too behaved that way. However all creatures shall eventually return to Allah, who would then settle the scores with them.

Note : The word **روح** may be translated as the essence or gist. It may mean that the Quran contains a gist of the Divine orders as incorporated in the 'Loh Mahfuz'. In the verse No. 15, Al-Maidah the Quran is referred to as the light (of Allah) and the clear Book.

The verses No. 27 to 29, Al-Takwir are relevant and they may be referred to.

Note : Question: What is the straight path leading to Allah?

Answer: It is the sum total of the following actions:

- (1) Adoption of monotheism.
- (2) Establishment of namaz, fasts and Hajj and remembrance of Allah.
- (3) Payment of the Zakat and the optional charity including feeding of the needy.
- (4) Belief in the Day of Judgement.
- (5) Courteous service to parents, orphans and to people in general.
- (6) Release and good treatment of slaves.
- (7) Practising forbearance under provocation.

Summary:

Maintenance of discipline in religion and implementation of what Allah has enjoined and avoidance of what He has forbidden.

Tradition:

Imp. (a) Allah has seventy thousand veils of light and darkness between Him and the mankind.

Imp. (b) The believer's heart is between two fingers of Allah, the Compassionate. He turns it whichever way He desires.

در دل مومن بگنجیهای عجب  
گرم را جوئی در آن دلهای طلب

(It is surprising that I am encompassed in the hearts of believers. You should seek Me in their hearts).



**SURA AL-ZUKHRUF (OR THE GOLDEN ADORNMENTS)****Parah 25 - (Continued)****Introduction**

It is the Meccan Sura. It has 7 Sections, 89 verses and 3,656 letters. It is the fourth Sura of the Ha Mim series of seven Suras. It deals with the following subjects:

- (a) Oneness of Allah, His Omnipotence and His Suzereignty over the universe.
- (b) Sublimity and Divine origin of the Quran.
- (c) Falsehoods and blasphemies uttered by the polytheists.
- (d) Objections of the disbelievers and their rebuttal.
- (e) Confirmation of the revelation of the Quran to the Prophet of Islam.
- (f) Inevitability of the Day of Judgement.
- (g) Narration of stories of Prophets Ibrahim, Moosa and Isa to illustrate that they preached monotheism.
- (h) Assignment of two companions to each human being.



**SURA AL-ZUKHRUF  
(OR THE GOLDEN ADORNMENTS)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Ha Mim.
- ② By the perspicuous Book.
- ③ Verily We have made it the Arabic Quran so that you may understand (it;)
- ④ and indeed it is (contained) in the Mother of the Book (i.e. the Loh Mahfuz), with Us (it is) the Sublime, the Learned!
- ⑤ What? Should We then withdraw the admonition from you because you are a community of transgressors?
- ⑥ And We had sent many Prophets to the earlier people.
- ⑦ And no Prophet came to them but that they mocked at him.
- ⑧ Accordingly We destroyed them (though) they were much stronger in might than them (i.e. the Meccans), and the instance of the earlier (people) has passed (to history).

**ح** are letters of (abbreviations). Such letters are used at 79 places in the Quran. Their significance is known to Allah alone.

**لَدَيْنَا** means near Us;

**حَكِيمٌ** means learned. Here it may be interpreted as secure (against interpolations);

**صَفْحًا** means keep aside, withdraw;

**أَشَدَّ** means very much stronger;

الْبَيْتُ يَرْدُّهُ ٢٥

٤٦٨

سُورَةُ الزُّكْرٰفِ مَكِّيَّةٌ (٤٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْ ۝ وَالْكِتَابِ الْبَيِّنِ ۝ إِنَّا جَعَلْنَاهُ قُرْآنًا  
عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝ وَإِنَّهُ فِي أَمْرِ الْكِتَابِ  
لَدَيْنَا لَعَلَىٰ حَكِيمٍ ۝ أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا  
أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ ۝ وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ  
فِي الْأَوَّلِينَ ۝ وَمَا يَأْتِيهِمْ مِنْ نَبِيِّ إِلَّا كَانُوا بِهِ  
يَسْتَهْزِئُونَ ۝ فَاهْلِكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ  
مِثْلُ الْأَوَّلِينَ ۝ وَلَكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ  
وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝ الَّذِي  
جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا  
لَعَلَّكُمْ تَهْتَدُونَ ۝ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً  
بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَّيْتًا كَذَلِكَ تُخْرَجُونَ ۝  
وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنْ  
الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۝ لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ  
ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَ

مَنْزِلَ



بَطْشًا means in might;

مَضَى means passed.

The last preceding verses of the earlier Sura described the media of revelation; and they concluded with the statement that the Quran was the light by which the Prophet led the people along the straight path of Allah.

The present verses state as under:

- (1) Ha Mim are letters of a mystic alphabet and their significance is known to Allah alone. Such code letters are used at 79 places in the Quran. They are known as **حروف مقطعات**.
- (2) The Quran is a perspicuous Book stating every thing in a clear manner. Allah swore by it and emphasised what is contained in the next following verses.
- (3) It was definitely a fact that Allah had revealed the Quran in the Arabic language so that the Arabs should be able to follow its provisions easily.
- (4) The Quran was revealed piecemeal. It was contained in totality in the 'Loh Mahfuz', which is therefore designated as the mother of the Book. In Sura Yasin Allah has called it a clear leader. The Quran is a sublime Book, and it is so learned that it is fool proof against interpolations. It is based on the wisdom of Allah, and is therefore a Book full of learning. It is so sublime that it is inimitable.

(The verses No. 11-14, Abas are relevant and they may be referred to).

Note: **حَكِيمٌ** (learned) may also be interpreted as fool proof. I have translated it both ways.

- (5) Allah directed a question at the Meccans whether He should withdraw the Quran from them due to their persistent transgression. Normally that course, through tragic in consequence, may have been justified, but Allah in His mercy did not adopt it. He continued to reveal the Quran as a gesture of His mercy, hoping that some day they may believe in it. Allah has referred to the Quran as His admonition to the mankind.
- (6) Allah informed the Prophet that before him too He had commissioned several prophets to various communities for their reformation; so his was not the solitary instance in the history of prophets.
- (7) But strangely, each Prophet was rejected and mocked at by his people. A few of them were mal-handled and even killed. Accordingly the rejection of the Prophet of Islam was nothing new or unprecedented. Just as in the previous instances Allah had not broken off revelations, similarly He would not stop it now.
- (8) It is also on record that Allah took action against the transgressors in the past at the appropriate time. A single assault was enough for them, and they died enmasse, even though they were mightier and more resourceful



than the Meccans (vide also the verse No. 29, Yasin). Accordingly the latter should heed the warning from the past instances which are now a chapter of the ancient history.

تمام علم و نراست ماگزشتگان سے ہی ہو  
عمل گذشتہ دو کا مثال میں سلا متجے

(MUNIR MIRZA)

(We have received information about the past life from the persons who have departed. We know from their instances about the past history).

- ⑨ And if you were to ask them as to who created the skies and the earth, they would definitely say: "The Almighty, the Omniscient has created them".
- ⑩ who has made the earth a bed for you, and who has made roads thereon so that you may find the way.
- ⑪ And who sends down (rain) water from the sky in due measure, then We enliven therewith the dead land—thus shall you be resurrected.
- ⑫ And who has created all (creatures) in pairs, and has made for you the ships and the cattle which you ride,—
- ⑬ so that you may sit firmly on their backs, and when you are so seated on them, you should remember the favour of your Lord and say: "Holy is He who has subjected this to us, and We were not strong enough for it."
- ⑭ "and to our Lord we are certainly to return."
- ⑮ And (yet) they have appointed for Him some of His bondmen a sharer (in His godhead). Verily the man is clearly ungrateful!

سَأَلْتَهُمْ means enquire from them;

سُبُلًا means ways;

بِقَدَرٍ means in due measure;

تَسْتَوٍ means you sit;

تَرْكَبُونَ means you ride;

مَيِّتًا means dead;

ظُهُورِهِمْ means their backs;



مُقَرَّرِينَ means strong enough;

مُنْقَلِبُونَ means who return;

جُزْء means piece or share.

The last preceding verses discussed the rejection of the earlier Prophets and the punishment of the rejectors by Allah for their disbelief.

The present verses state as under:

Allah knew that the disbelievers were undeniably cognisant of His Omnipotence and Omniscience. Basing on it He reminded them of His favours, to wit, that:

(a) He has made the earth a bed for the mankind. He has provided roads on it so that people may travel along them and reach their destinations.

(b) He sends down rain water from clouds and therewith He enlivens the dead land. That, in a way, proves that Allah is competent to resurrect mankind.

(The verse No. 164, Al-Baqarah is relevant).

(c) He has created all objects in pairs. (The verse No. 36, Yasin is relevant).

(d) He has made the ships and the cattle for facilitating movement of human beings from one place to another. It is desirable that when they are on board a ship or mount an animal, they should glorify Allah, and admit that it was He who had subjected them, else they were not strong enough to use them. Simultaneously they should admit that they shall eventually return to Allah for rendering account of their deeds.

But it was inexplicable that people, instead of thanking and glorifying Allah, attributed to Him some of His bondmen as partners and relatives; and they offered them sacrifices and worshipped them beside Him as co-sharers in god-head. That was indeed rank ingratitude on their part. Verily as a class the man is ungrateful.

"Verily he (i.e. the man) is despairing, ungrateful." (9, Hud).

"Allah does not like any perfidious, ungrateful person." (38, Al-Hajj).

The verses No. 164, Al-Baqarah, No. 136 and 143, Al-Anam, No. 31, Luqman and No. 48, Al-Shura are relevant and they may be referred to.

#### Traditions:

Imp. (a) According to Hazrat Ali the Prophet used to say 'Bismillah' when he put his foot in the stirrup for riding, and he used to recite the concluding portion of the verse No. 14 when he was firmly seated on the mount.



Imp. (b) Allah becomes happy when He hears a human being addressing Him with the words:

رَبِّ اعْفِرْ لِي

(O Lord! Forgive me).

ساقیا شرمزد ام از لطف بی پایان تو

(HAFIZ) تو مرا پر می دهی من باز مرا می دهی

(O cup-bearer! I am really ashamed at your unbounded favour. You give me a full cup and I return it empty!)

### SECTION - 2

16) What? Has He (i.e. Allah) taken for Himself, daughters from what he has created, and specified you for sons?

17) And when the news is conveyed to one of them of that, the like of which he ascribes to the Compassionate (Allah), his face darkens and he becomes grief-ridden.

18) What? She, who is brought up in ornaments and who is not clear in arguments?

19) And they profess that the angels, who (infact) are bondmen of the Compassionate (Allah), are women. Were they present when they (i.e. angels) were created? Their statement shall certainly be recorded (against them), and they shall be interrogated (in that connection).

20) And they say: "if the Compassionate (Allah) had so willed, we would not have worshipped them." They have no knowledge in this connection. They do nothing but guess.

أَصْفَكُمُ means chosen you;

خَلَقَ means becomes;

مُسَوِّدًا means black;

الزُّخْرُفُ

٦٤٩

الْبَيِّنَاتُ

تَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ۝ وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ ۝ أَمَّا اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ ۝ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا ۖ وَهُوَ كَظِيمٌ ۝ أَوْ مَنْ يُنشِئُ فِي الْحَلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ۝ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنَاثًا ۚ أَشْهَدُوا خَلَقَهُمْ ۖ سَتَكُنَّ شُهَادَتُهُمْ يُسْأَلُونَ ۝ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ۝ أَمَّا اتَّيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَمِنْ بِهِ مُسْتَمْسِكُونَ ۝ بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُهْتَدُونَ ۝ وَكَذَلِكَ مَا

منزل



**كَظِيمٌ** means morose, grief ridden;

**حَلِيَّةٌ** means ornaments;

**يُنْشَأُ** means brought up;

**خِصَامٌ** means arguments;

**سُكِّتَ** means be definitely recorded;

**يَخْرُصُونَ** means they guess.

The last preceding verses ended with a statement that inspite of Allah being the Omnipotent and Bounteous, the disbelievers, out of ingratitude, attributed partners to Him. Verily the man is ungrateful!

In the present verses Allah referred to the blasphemy of the disbelievers that out of His creatures Allah had selected angels as His daughters. What an unrealistic profanity that the human beings should be honoured with sons and Allah should have daughters! The fact was that they disliked daughters and considered them as a symbol of disgrace. Whenever an Arab learnt that a daughter was born to him, he became so morose that his face darkened and lost its colour. He sought relief through murder of the girl in her infancy.

The profanity against Allah started with the assumption that the angels were women. The basis of this assumption is not known. Surely they were not present when the angels were created. The blasphemy, taken piecemeal as under, is a total concoction on their part:

(a) that the angels were women, and

(b) that Allah had adopted them as His daughters. They ignored the fact that:

(i) the woman physically and biologically is inferior to the man;

(ii) generally she is inclined to trinkets, and to the lighter side of life; and

(iii) generally she is not clear in her arguments. She is more assuming than argumentative and when she argues she misses the point.

**Note :** Since some of the present day women are highly educated, the adjective in (ii) above does not fit in with them. However these women may be individualized, whereas the adjectives apply to the women as a class and they still hold good. I say this on the analogy that in the verse No. 37, Al-Anbiya, Allah has called the man hasty. On the other hand the history shows that lots of men were cautious, considerate and forbearing. Such men apparently are exceptions, and the exceptions prove the rule.

Allah warned the infidels that He had taken a serious view of their unwarranted blasphemy, recorded it against them, and that they shall certainly be interrogated about it on the Day of Judgement.

The disbelievers sought justification in the fact that they and their forefathers had stuck to the above doctrine of angelolatry and they were not the worse off for. They argued that the Compassionate Allah had accepted the above position as



a fact and had therefore refrained from taking action against them. Were it otherwise, they claimed, they would not have treated angels as daughters of Allah, much less worshipped them beside Him. The fact, however, was that the infidels lacked knowledge in that behalf. The very fact that they had no authority for the above hypotenuse exposed it as a tissue of conjecture on their part.

The verses No. 148, Al-Anam, No. 36, Al-Nahl and No. 149-157, Al-Saffat are relevant and they may be referred to.

- (21) What? Have We given them a Book before this to which they are holding fast?
- (22) Nay, they say: "indeed we found our forefathers pursuing a (particular) course and of certain we are guided by the traces thereof."
- (23) And thus whenever We sent before you a warner to a town, its patricians said: "indeed we found our forefathers pursuing a course and we certainly follow in their foot-steps."
- (24) Said their apostle: "What? even though I have come to you with a better guidance than what you found your forefathers following!" They replied: "We certainly disbelieve in what you (seem to) have been sent with."

- (25) Accordingly We retaliated against them; then see what the end was of the contenders.

مُتَرَفُّوْهَا means rich persons, patricians, the elite;

وَجَدْنَا means we found them;

أُمَّةٍ means course of conduct;

أَثَرِهِمْ means their foot-prints, traces;

الرَّحْمَنُ ۝۳

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إِلَيْهِ يُرْجَعُونَ

أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتَرَفُّوْهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ۝ قُلْ أَوَلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قُلُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۝ فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ۝ وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ۝ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَُرْجِعُونَ ۝ بَلْ مَتَّعْتُ هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ۝ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ۝ وَقَالُوا لَوْلَا نَزَلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ۝ أَهَمْ يَقْسُونَ رَحْمَتَ رَبِّكَ

منزل



أُرْسِلْتُ means you are sent with;

إِنْتَقَيْنَا means We retaliated.

The last preceding verses discussed the blasphemy uttered by the disbelievers that Allah had taken angels as His daughters, and hence they worshipped them as goddesses.

In the present verses Allah confronted the disbelievers with their polytheistic faith and enquired from them if it was based on some scripture, sent by Him. All approved religions had the support of scriptures and all scriptures were inspired by Allah. Hence the enquiry was very pertinent. The disbelievers did not make a direct reply. But they had unavoidably to admit that their faith was based only on their ancestral legacies and conventions. Since it was time-honoured, and it bore the seal of their ancestors, they stuck zealously to it. They forget that zeal without authority and knowledge was like fire without light.

That was indeed the identical reply which the patricians among the earlier generations had made to their successive Prophets when the latter had appealed to them to forgo polytheism and adopt monotheism. The proletarians too had adopted their reasoning because they were under their influence, and they rejected the Prophets. The latter pleaded with all of them that their reply was really disappointing and illogical particularly in view of the fact that they (i.e. the Prophets) had brought a faith which was based on a scripture and was definitely better than the one based on unauthorized customs and practices. The contenders, however, cut short their dialogue and said with a touch of finality that they disbelieved in the new faith with which they seemed commissioned. (The verse No. 170, Al-Baqarah is relevant).

The Prophets definitely felt frustrated, and further talk with the contenders appeared futile to them. At this stage Allah intervened; and He took retributive action against the contenders. The result was awful. All the disbelievers perished. The ruins of their habitations told the sad tale of their extinction and served as an eye-opener to the posterity.

### SECTION - 3

- (26) And (recall) when Ibrahim told his father and his people: "I am, indeed, quit of what you worship,"
- (27) "except Him who has created me, so He would indeed guide me.
- (28) And he made it a by-word to endure among his posterity that they should turn (to Allah).
- (29) Nay, I (even) allowed them and their forefathers (temporary enjoyments) till there came to them the Truth and the manifest Apostle.
- (30) But when the Truth came to them they said: "This is magic and we certainly disbelieve in it."



31) And they said: "why was this Quran not sent down to a great man of the two towns (of Mecca and Taif?)

32) What? Do they distribute the mercy of your Lord? (The fact is that) We distribute among them their livelihood in the worldly life, and We exalt some of them above some (others) in rank, so that some of them may hold some (others) as subservient. And the mercy of your Lord is better than what they amass.

33) And were it not (for the apprehension) that (all) people might become one (homogenous) community, We would have made for those, who disbelieve in the Compassionate (Lord), roofs of silver for their houses and (silver) staircases which they ascend,—

34) and (also) the doors of their houses and the couches whereon they recline.

35) And golden (too). And all this is (merely) an enjoyment of the worldly life. And the Hereafter with your Lord is for the righteous (believers).

مَعِيشَتَهُمْ means their livelihood;

رَفَعْنَا means exalted;

سَخِرْنَا means subservient;

سُقْنَا means roofs;

فِضَّةٍ means silver;

مَعَارِجَ means staircases;

يَظْهَرُونَ means (they) ascend;

الْزُخْرُفُ

٦٨١

الْبَيْتُ يُرَدُّ

نَحْنُ قَسَمًا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَ  
رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ  
بَعْضًا سُخْرِيًّا وَرَحِمْتَ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ۝ وَلَوْلَا  
أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ  
بِالرَّحْمَنِ لِيُوقِتَهُمْ سَافَافًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا  
يَظْهَرُونَ ۝ وَلِيُوقِتَهُمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا  
يَتَنَافَسُونَ ۝ وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاءُ  
الْحَيَاةِ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ۝ وَمَنْ  
يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ  
قَرِينٌ ۝ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ  
أَنَّهُمْ مُهْتَدُونَ ۝ حَتَّى إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي  
وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ۝ وَلَنْ  
يَنْفَعَكَ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ

منزل



مُزَخَّرًا means golden.

The last preceding verses discussed the polytheism of the disbelievers, past as well as the contemporary.

The present verses state as under:

Allah has quoted the instance of Hazrat Ibrahim, who was the accredited ancestor of the Arabs, Jews, and the Christians and they were proud of being his progeny. Accordingly Allah cited his instance that he had clearly informed his father and the communitymen that he had abjured their faith and that he worshipped Allah, who had created him and who would guide him on the straight path. Thereby Hazrat Ibrahim set an instance for his progeny to follow his instance of offering repentance and adopting monotheism to the exclusion of all other faiths. His instance is quoted here to show that (a) Hazrat Ibrahim had renounced the faith of his father, and the Meccans too should forsake their ancestral faith, and (b) that since Hazrat Ibrahim was ancestor of all contemporary Arabs, they should adopt his faith. His descendants generally followed him for a time. Then came the degeneration in their faith, and it was accelerated by their continuous material prosperity. That called for some Divine action. Accordingly Allah sent them the Quran, the Book of Truth, through the final Prophet, who took pains to explain clearly to them the Quranic verses and reform them. But his people denounced the Quran as magic and the Prophet as imposter. Their main contention was that there were quite a few prominent persons in Mecca and Taif, and if Allah had really wanted to appoint an apostle, He should have selected one of them as such. This amounted to interference with Allah's discretion. Accordingly He rebuked them and remarked:

- (a) It was strange that these persons wanted to be the dispensers of His mercy and arrogate to themselves the power of conferring it on any person whom they considered fit. According to them material prosperity was a necessary qualification for a spiritual uplift.
- (b) On the other hand the fact was that even for their own sustenance they had to look up to Him and solicit it, because He alone gave provisions to His creatures as He willed. He consulted none in that connection.
- (c) The policy of Allah was to exalt some persons above some others as He willed and make some of them subservient to some others. The existence of relative disparity in rank in individual cases was the prominent feature of His policy. There was no pre-requisite condition of wealth and position for conferment of eminence. Since He was the Omniscient, His decisions were always appropriate. He had no need to consult any person.
- (d) After all the worldly favours are temporary, and people should not run after them. The benefits reserved by Allah in the Hereafter are more precious and lasting, and people should strive for them by submission to Allah's policy and orders. His mercy was definitely better than their material hoardings. Since Allah never consulted any person about grant of material advantages, there was no case for doing it in connection with spiritual favours.



- (e) The fact was that Allah had no value or esteem for the material things. Hence He gave them away ungrudgingly even to persons who disbelieved in Him. He even remarked, in the present verses No. 33-35, that were it not for the fact that too much of wealth was likely to corrupt and wean away people from Him towards disbelief and sinfulness, thinking that their opulence meant that they were favourites of Allah, and as such their punishment was out of question, He would have lavished so much silver and gold on the disbelievers that they could have had gates, staircases, walls, couches and roofs thereof. But He did not like that all people should be homogeneous and of one class. Thereby the relative disparity in their ranks and the spirit of interdependence, as per verse No. 32, would have vanished. Besides He wanted to test them in their life so as to judge their eligibility for the benefits of the Hereafter. The latter are exclusively meant for the righteous believers. Hence the criterion for their acquisition is faith plus righteousness rather than material wealth, which has a restricted life and usefulness.

بِالْبَيِّنَاتِ ٢٨٢

الزُّحُرُفُ ٣٣

مُشْتَرِكُونَ ۝ أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْىَ  
وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ۝ فَأَمَّا نَذَاهِبَنَ بِكَ  
فَأَنَا مِنْهُمْ مُنْتَقِبُونَ ۝ أَوْ نُزِينُكَ الَّذِي وَعَدْنَاهُمْ  
فَأَنَا عَلَيْهِمْ مُقْتَدِرُونَ ۝ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ  
إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ وَإِنَّهُ لَذِكْرٌ لَّكَ  
وَلِقَوْمِكَ ۝ وَسَوْفَ تُسْأَلُونَ ۝ وَسُئِلَ مَنْ أَرْسَلْنَا  
مِنْ قَبْلِكَ مَنْ رُسُلُنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ  
إِلَٰهَةً يُعْبَدُونَ ۝ وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ  
فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ۝  
فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ۝ وَمَا نُرِيهِمْ  
مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا ۝ وَأَخَذْنَاهُمْ بِالْعُلْبِ  
لَعَلَّهُمْ يَرْجِعُونَ ۝ وَقَالُوا يَا أَيُّهَا السَّجْرَادُ إِنَّا لَنَّا  
بِمَا عَاهَدَ عِنْدَكَ ۝ إِنَّا لَمُهْتَدُونَ ۝ فَلَمَّا كَشَفْنَا

مَنْزِلٌ

#### Traditions:

- Imp. (a) If Allah had the least appreciation for wealth—even to the extent of a mosquito's wing, He would not have given one sip of water to the disbelievers.
- Imp. (b) Do not eat and drink from golden and silver utensils. In this life they are meant for use by the disbelievers. Their use is authorized in the Hereafter to the believers.

#### SECTION - 4

- (36) And whoso blinds (i.e. detaches) himself from the remembrance of the Compassionate (Lord), We appoint for him a satan who becomes his companion.
- (37) And indeed they positively hinder them from the (straight) way, and they think that they are rightly guided.
- (38) Till when he comes to Us he would say (to the satanic companion): "Would



that between me and you there were the distance between the two Easts (i.e. the East and the West), because you were a bad companion!"

39) "And it would not benefit you today against your wrong-doing since you are partners in punishment!"

40) Can you then make the deaf to hear, or guide the blind or him who is in a clear aberration?

41) And if We take you away, (no matter,) We shall surely exact retribution from them,

42) or if We show you what We promise to them, for surely We have power over them.

43) Accordingly hold fast to what is revealed to you (i.e. the Quran); verily you are on the straight path.

44) And verily this admonition is for you and your people; and you shall soon be interrogated (about it).

45) And enquire from Our prophets whom We had commissioned before you, whether We had appointed gods besides the Compassionate (Lord) to be worshipped.

كَيْشُ means becomes blind to;

نَقِصُ means We appoint;

قَرِينُ means companion;

لَيَصِدُّوهُمْ means they positively hinder them;

يَحْسِبُونَ means they think;

مُشْتَرِكُونَ means partners;

نَذْهَبَنَّ means We take away;

مُقْتَدِرُونَ means We have power;

اسْتَمْسِكْ means hold fast.



The last preceding verses quoted the instance of Hazrat Ibrahim, who had abjured the faith of his pagan forefathers, and thus set an example for his posterity to emulate. They also significantly illustrated that Allah had not the least appreciation for silver and gold. They merely constituted a brief provision of the human life.

The present verses state as under:

- (1) Allah appoints a "Satan" to keep company to him who is a rank disbeliever, and who blindly keeps away from the remembrance and worship of Allah. These satanic companions shall always try to hinder their victims from pursuing the straight path—not by coercion but by misrepresentation that they were on the right path and that their actions were quite in order. (The verse No. 13, Al-Naml is relevant). This sort of optical illusion will persist till the disbeliever dies and is brought before Allah. He would then realise his true position. He would sigh and wish that his companion had not influenced him, nay had been poles apart from him, because he had been his evil genius and he had blasted him by his malevolent advices. Both of them shall be sentenced to incarceration in Hell.

The verse No. 39 may be translated as under:

- (a) (If addressed by Allah): "The fact that both of you are to suffer the same punishment will not mitigate your own sin. The fact remain that you are wrong-doers."
- (b) (If addressed by the satanic companion): "Your sins will not be mitigated by the fact that I am partner with you in the same punishment.

The horrors of Hell will then claim them jointly.

- (2) Allah then suggested to the Prophet that it was no use worrying about non-reformation of the disbelievers. He was a missionary preacher. To guide a person or not was the privilege of Allah. Besides Allah knew that these fellows were like blind and deaf persons, much too deeply immersed in aberration, and the Prophet would not be able to make them see or hear the right things. Simultaneously Allah assured the Propet that He had already decided to punish them. The implementation of His decision was a mere matter of time. Whether He punished them during the life time of the Prophet or after his death made no difference to Him. He was the Omnipotent and He could enforce His orders at any time. The fact, however, remained that their punishment was sure and unavoidable.

Finally Allah advised the Prophet that:

- (a) he should hold fast to the Quran (as the rope of Allah). He assured him that he was on the straight path, his teachings were correct and that he discharged his mission well.
- (b) The Quran was meant to be followed by all believers and they shall be interrogated about it, on the Day of Judgement. It was in truth a momentous favour of Allah to them as it vouchsafed guidance to them for safety in both worlds, and they should appreciate it and implement its provisions.
- (c) The message of Allah to mankind was always uniform and its fundamentals were pivoted on the basic monotheist doctrine that there was no other god except Allah and that He alone was fit to be worshipped. If necessary, the Prophet could verify it by reference to the earlier scriptures. The 'Prophets' implies the 'scriptures' here.



Tradition:

According to Hazrat Abdullah bin Masood every person has an angel and a satan attached to him.

Note : The word 'Satan' in the verse No. 36 is not easily understandable. He may be identified as the Satan himself or one of his progeny or a Satanic human being or more likely as the 'Nafs-e-Amarah' (i.e. the refractory self). The last one seems to fit in well. 'Nafs' is the constant companion of the man and it influences his conduct. (Vide verse No. 53, Yusuf). In the case of an evil man it would always portray his deeds as good and righteous. Similarly an angel-companion may be identified as good conscience.

درین سمه درو بالنفس بدترین شده ایم  
ازین معامله بادیو پهنشین شده ایم

(TAFSIR-E-HUSSAINI)

Alas for me! I have  
become associate  
of an evil spirit and  
therefore of a monster).

#### SECTION - 5

46 And assuredly We sent Moosa with Our signs to Firaon and his chiefs to whom he said: "Verily I am apostle of the Lord of the worlds."

47 But when he contacted them with Our signs, they just laughed at both of them.

48 And We displayed no sign but it was greater than its sister (i.e. the preceding sign); and We seized them with affliction so that they might return (i.e. repent).

49 And they said: "O you magician! Invoke your Lord for us as per His covenant with you; then we shall surely accept the guidance."

50 However when We relieved them of the affliction they violated their promise.

51 And Firaon announced to his people: "O my people! Is not the Kingdom of Egypt mine and these streams flow underneath me (i.e. my palace)? Do you not see them?"

الزُّحُرْنَ

۲۸۳

الْبَنُورُ

عَنْهُمْ الْعَذَابُ إِذَا هُمْ يَنْكُثُونَ ۝ وَنَادَىٰ فِرْعَوْنُ  
فِي قَوْمِهِ قَالَ يَقَوْمِ الْبَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ  
الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي ۚ أَفَلَا تُبْصِرُونَ ۝ أَمْ أَنَا  
خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مِثْلِي ۚ وَلَا يَكَادُ يَبْصُرُ ۝  
فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسُورَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ  
الْمَلَائِكَةُ مُقْتَرِنِينَ ۝ فَاسْتَحَفَّ قَوْمَهُ فَاطَاعُوهُ ۚ  
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۝ فَلَمَّا اسْفُوتْنَا انْتَقَمْنَا  
مِنْهُمْ فَأَعْرَفْنَاهُمْ أَجْمَعِينَ ۚ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا  
لِّلْآخِرِينَ ۝ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ  
مِنْهُ يُصَدِّونَ ۝ وَقَالُوا ۙ آءِ إِلَهُنَا خَيْرٌ أَمْ هُوَ ۚ مَا  
ضُرِبَتْهُ لَكَ إِلَّا جَدَلٌ ۚ بَلْ هُمْ قَوْمٌ خَبِيثُونَ ۝  
إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّلْبَنَىٰ  
لِأَسْرَائِيلَ ۝ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي

مَنْزِلَ



- 52) Aye, I am better than this one who is despicable, and he can not even express himself clearly!
- 53) Why then is he not made to wear golden bracelets, or (why) are the angels not made to accompany him in formation?
- 54) Thus did he beguile his people who obeyed him. Indeed they were transgressing people.
- 55) So when they caused Us angry, We retaliated against them by drowning them all,
- 56) thereby We made of them a precedent and an example for the posterity.

يَضْحَكُونَ means they laughed;

نَرِيهِمْ means showed them;

أُخْتَهَا means its sister;

يَنْكُثُونَ means they break or violate;

بَقِيَّةٍ means contemptible, despicable;

يَكَادُ means is near;

أَسْوَرَةً means bracelets;

مُقْتَرِنِينَ means formation;

أَسْتَحَفَّ means he befooled them or beguiled them;

سَلَفًا means precedent;

أَسَفُونَا means made Us angry.

The last preceding verse No. 45 had asked the Prophet to enquire about the earlier Prophets whether Allah had appointed any other gods to be worshipped.



In the present verses Allah has quoted the instance of Hazrat Moosa to show that he too had preached monotheism. This is in addition to the instance of Hazrat Ibrahim quoted earlier in the verse No. 26 ante.

The present verses state as under:

Hazrat Moosa was commissioned to Firaon, the King of Egypt, and his chiefs. He introduced himself to them as the apostle of the Lord of the worlds. He presented to them his signs, each more impressive than the other, but they just scoffed at him. Allah became angry at their derision of His Prophet and He punished them successively in various forms e.g. through tempest, locusts, lice, frogs, drought etc. in order that they might repent and turn to Him. They did soften after each calamity, and they requested Hazrat Moosa to invoke his Lord to relieve them of the calamity; and they promised to adopt Allah as the Sole God. But as soon as they were relieved of the infliction, they went back on their word.

In view of their successive misfortunes Firaon got panicky lest his people may abjure their faith and cease to worship him. He therefore made a public appeal to them to remember that he was their sovereign and the whole country belonged to him alone. He state that had magnificent palaces like those of Hazrat Moosa's paradise and they too had streams of water flowing beneath them. Did they not observe them? He told them: "As for his contender Hazrat Moosa he was below their contempt because he could not even express himself clearly. Could such a man be a prophet?" "Besides if he had been a Prophet", Firaon argued, "he would have had plenty of wealth, and he would have worn golden bangles. The angels too would have kept him company in formation. But he had nothing of the sort. That negated his claim as the apostle." Firaon was a powerful king. His subjects feared him and worshipped him as god. His arguments weighed with them. The result was that they were completely taken in and they rejected Hazrat Moosa. But that seemed natural because they were the people very much advanced in aberration. Right thinking was alien to them. Their persistant contumacy in rejecting monotheism even after the visitations of misfortunes, therefore, seriously annoyed Allah; He retaliated and drowned them. Thereby they became a precedent and an instance, to the posterity, of an ignominious punishment awarded by Allah for their rejection of Him.

The verses No. 103 to 106, Al-Airaf are relevant, and they may be referred to.

#### Tradition:

Imp. When Allah gives wealth to a person and he persists in refractoriness to Him, then assume that he is on the waiting list for punishment.

(ROOMI) تو نمی بینی که یا سربز باد  
چون بکری با او نرسد شوی گری دو چومار

(Do you not observe that, when persistantly offered, the Forbearing Friend becomes a killer like a snake?).

#### SECTION - 6

- (57) And when the instance of the son of Maryam is cited, lo! your people raise a clamour thereat.
- (58) And they say: "Are our gods better or He?" They make this reference to you merely for the sake of a controversy. Aye, they are contentious people.



59) He was naught but a bondman whom We had favoured, and We made him an example (of Our power) for the Bani Isra'ails.

60) And if We had willed it, We could have created angels from you on earth, succeeding each other.

61) And indeed he is a portent of (i.e. heralding) the Hour, hence have no doubt about him, and follow Me. This is the straight path.

62) And let not Satan hold you back; verily he is unto you an open enemy.

63) And when Isa came with clear proofs he said: "verily I have brought you the wisdom (i.e. guidance) so as to make clear to you some of what you differ in; hence fear Allah and obey me."

64) "Verily Allah, He is my Lord and your Lord, hence worship Him. This is the straight way.

65) But the sects differed between themselves; accordingly woe unto those, who do wrong, because of the punishment of the Grievous Day!

66) They but wait for the Hour to come on them suddenly, and they may not be aware of it.

67) Friends on that Day would be enemies, some to some (others), except the righteous (believers).

الزُّخْرُفُ ٣٣

٦٨٧

الْبَيْتُ يَرْوَدُهُ

الْأَرْضِ يَخْلُقُونَ ۝ وَإِنَّهُ لَعِلْمُ السَّاعَةِ فَلَا تَمْتَرُنْ  
بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝ وَلَا يَصُدَّنَّكُمْ  
الشَّيْطَانُ ۝ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝ وَلَمَّا جَاءَ عِيسَى  
بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِإِبْرَاهِيمَ لَكُمْ  
بَعْضُ الَّذِي تَخْتَلَفُونَ فِيهِ ۖ فَاتَّقُوا اللَّهَ ۚ وَأَطِيعُوا اللَّهَ ۚ  
إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ ۖ فَاعْبُدُوهُ ۚ هَذَا صِرَاطٌ  
مُسْتَقِيمٌ ۝ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ  
فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابِ يَوْمِ الْيَوْمِ ۝ هَلْ  
يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا  
يَشْعُرُونَ ۝ الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ  
إِلَّا الْمُتَّقِينَ ۝ يُعْبَادُ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ  
تَحْزَنُونَ ۝ الَّذِينَ آمَنُوا بِالْبَيِّنَاتِ وَكَانُوا مُسْلِمِينَ ۝  
ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُخْبَرُونَ ۝ يُطَافُ

منزل

يَصِيدُونَ means clamour;

خَصِمُونَ means contentious;

لَا تَشْكُرُونَ means do not doubt;

أَطِيعُوا means obey me;



بَغْتَةً means suddenly;

أَخْلَاءٌ means friends.

The last preceding verses quoted the instance of Prophet Moosa preaching monotheism to Firaon and his chiefs, but they rejected him and his signs. Hence Allah punished them and drowned them enmasse.

The present verses discuss the instance of Prophet Isa, whom the Christians had deified as god and son of Allah.

Their background is as under:

According to Hazrat Ibn Abbas the Prophet once expressed that the polytheists and the objects they worshipped shall be put in Hell. Thereon Abdullah bin Zuberi, who was then a non-muslim, remarked significantly that since the Christians worshipped Prophet Isa, he too along with them shall have to go to Hell. His remark greatly pleased the other polytheists, and they joined him in his clamour against Hazrat Isa, remarking that he was not better than their gods. The Prophet told them that Hazrat Isa had never suggested to his followers to worship him. Besides he never knew that they worshipped him as god because that occurred after his exit from the world. Factually he had strongly advocated monotheism and held Allah as his Lord. The present verses were then revealed. They state as under:

When the instance of Prophet Isa was cited as a monotheist the polytheists generally clamoured against him and denounced him as no better than their gods. Allah condemned their remarks and said that they had expressed them merely to raise a controversy, because inherently they were contentious fellows. The Bani Israills had already created a schism in their religion. They knew that Prophet Isa had never contributed to his deification. Indeed he was one of the bondmen of Allah who had favoured and exalted him as His Prophet. He was commissioned to the Bani Israills. He was no doubt an instance of Allah's Omnipotence. In that connection he was invested with certain miraculous powers. The Bani Israills had definitely degenerated into polytheism. The fact of the matter was that Hazrat Isa had no pretention to call himself a god and to claim worship as such. No doubt he had a miraculous birth, but that merely demonstrated the Omnipotence of Allah. Generally speaking Allah is so powerful that He can create angels from human beings or replace the latter by them, and they would live, procreate and die on earth and succeed each other. Hence the miraculous birth of Hazrat Isa was not an extraordinary achievement for Allah.

Prophet Isa is called a portent of 'Kiyamah' on the ground that his birth demonstrated the Omnipotence of Allah. Similarly his return to the earth would also demonstrate the same. That established the fact that Allah can re-enliven a person; and that he would be sent back to the world to crush Dajal; and that would be a sure sign heralding the occurrence of the Resurrection. None should have any doubt about it. That is a fundamental of the faith, and it should be accepted as such. The belief in it, as per the Prophet's advice, would lead along the straight path. No doubt Satan, the avowed enemy of mankind, would generate misgivings



about Hazrat Isa, but they should be brushed aside and the refuge of Allah sought against them. (Vide verses 200 and 201, Al-Airaf). Actually the mission of Prophet Isa, in his words, was to the effect that:

- (a) he had brought the credentials about his appointment as an apostle in the form of his miraculous powers;
- (b) he had brought wisdom (i.e. Sharah or guidance) to them to determine what was respectively authorized or forbidden by Allah. That was the main topic which had created differences in them.
- (c) Allah was the Lord of all mankind including him and the Bani Israils. They should, therefore, venerate and fear Him. That should be the basis of their obedience to him, and it was the straight path approved by Allah.

But his follwors soon developed different creeds and criteria. (The verse No. 32, Al-Rum and verse No. 14, Al-Shura are relvenat). Some of them deified him as God-incarnate. Some took him as the son of Allah; and some others formulated the Trinity and made Hazrat Isa as one of the three. That was basically wrong and a controversion of their Prophet's admonition. Accordingly they would be marched off to Hell on the Day of Judgement. Woe unto them! They would be full of regrets then. (Vide verse No. 66, Al-Ahzab).

The contenders were callous in their indifference to the Day of Judgement. They superciliously wanted it to come to them suddenly in this life and be finished with it. They were equally indiffernt to the Divine requital which is to be the chief event of the Day. To them them portents for it as of Hazrat Isa seemed redundant and purposeless. They said: "let it come in our life and let its occurrence be sudden and unheralded. Why to wait for the Hereafter and have portents for it"? They seemed to be oblivious to the fact that it would be for the entire mankind and not for a community, and that it would be the Day of consternation when people particularly the disbelievers, would be awfully panicky; and consequentially their friends and relatives would forsake them. (The verse No. 18, Al-Mumin is relevant). There would be general detachment on that Day. (Vide verse No. 41, Al-Dukhan). The righetous believers, who believed in the unity of Allah and in the fact that Hazrat Isa was a bondman of Allah and His apostle, would maintain their composure, because they would be spared the sight of the horrible scenes of that Day. (Vide the next following verses No. 68 and 69).

Note : He alone can be accused of polytheism who, directly or indirectly, by gestures, words or acts, contributes patently or latently to it in connection with his own worship or that of deities. This is evident from the aforesaid reply of the Prophet of Islam to the Meccan deity worshippers.

Traditions: (All Important)

- (a) No communtiy would be destroyed till the time when they indulge in unnecessary religious controversies.
- (b) Prophet Isa would come to the world before the occurrence of 'Kiyamah'. He would be a just ruler.
- (c) All friendship, except between the righteous believers, shall turn into enmity (on that Day).
- (d) An inmate of Hell will see the home in Paradise originally meant for him but denied to him because of his misdeeds. He will be full of regrets then.



سَاهِرٌ كَيْ سُسْ، سَهْطِي اِبْجَلِي اَدْيِي بَارِ (SHAH)

(O Sahir! hear what Allah says:  
You will encounter the tumultuous  
deep water across the border).

#### SECTION - 7

68) O My bondmen! There shall be  
no fear for you today, nor shall you  
grieve,

69) being those who had believed in Our  
signs and submitted (to Us).

70) Enter the Garden, you and your  
(believing) spouses, duly honoured.

71) To them shall be passed round golden  
dishes and goblets; and therein shall  
be what their hearts desire and what  
delights the eyes; and you shall abide  
therein.

72) And this is the Garden to which  
you have been made heirs because of  
your actions.

73) It shall contain fruits in abundance  
for you to eat.

تَحْبَرُونَ means honoured;

يُطَافُ means circulated;

صِحَافٍ means dishes;

أَكْوَابٍ means cups;

تَلَذُّ means will delight;

أُورِثْتُمُوهَا means you have been made heirs;

فَاكِهَةٍ means fruits.

الرَّحْمَنُ

٤٨٥

الْبَيْتُ الرَّابِعُ

عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ، وَفِيهَا  
مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ، وَأَنْتُمْ فِيهَا  
خَالِدُونَ ۖ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ  
تَعْمَلُونَ ۖ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ۖ  
إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ ۖ لَا  
يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ۖ وَمَا ظَلَمْنَاهُمْ  
وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ۖ وَنَادَوْا يُمْلِكْ لِيَقْضِ  
عَلَيْنَا رَبُّكَ مَا قَالَ إِنَّكُمْ مُّكِنُّونَ ۖ لَقَدْ جِئْتَكُمْ  
بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرهُونَ ۖ أَمْ أَبْرَمُوا  
أَمْرًا فَإِنَّا مُبْرِمُونَ ۖ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ  
وَنَجْوَاهُمْ ۖ بَلَىٰ وَرُسُلَنَا لَدَيْهِمْ يَكْتُوبُونَ ۖ قُلْ إِنْ  
كَانَ لِلرَّحْمَنِ وَلَدٌ ۖ فَأَنَا أَوَّلُ الْعَبِيدِينَ ۖ سُبْحَنَ  
رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ۖ

مَنْزِلٌ



The last preceding verses cited the instance of Prophet Isa for establishing the Omnipotence and Unity of Allah. They ended with the note that the disbelievers, even though mutual friends and relatives, shall be enemies to each other on the Day of Judgement; but not so the righteous believers.

The present verses are addressed to the righteous believers as under:

"O My bondmen! This day, the Day of Judgement, you shall have no fear of interrogation, nor shall you be made to grieve over what you had left in the world. You shall be amply recompensed in appreciation of the fact that you had believed in Our signs and submitted to Our orders." "Enter now the Gardens of Paradise, you and your righteous spouses as My honoured guests." In addition you shall have 72 houries as wives for each of you. When you recline on couches, golden dishes containing dainties and goblets containing exhilarating beverages shall be circulated among you. In brief you shall be served with what your hearts desire and what delights the eyes. You shall assuredly live in Paradise in full possession of the above blessings for all time. There shall be no death nor eviction for you. You shall be benevolently made heirs to Paradise, (your ancestor Adam's original home) as recompense for your righteous deeds. With regard to fruits they shall be in abundance in different varieties for you to enjoy." (Section 4, Yasin, Sura Wakiah and verses No. 15-21, Al-Dahar are relevant and they may be referred to).

#### Tradition:

Each inmate of Paradise shall have 72 houris (as wives).

(SHAH)

هُوَ هَكَدِينِ كَتُو، وَلَهُنَّ سِتِّا، وَسَارِ

(Those who strive will win the Beloved.  
O woman ! abandon immobility, strive).

- (74) Verily the guilty (sinners) are to be permanent sufferers of the torment in Hell.
- (75) It shall not be mitigated for them, and they shall become despondent about it.
- (76) And We wronged them not, but they (themselves) were the wrong-doers.
- (77) And they shall exclaim: "O malik! Would that your Lord were to finish it for us (i.e. cause our death)." He would reply: "Verily you are the permanent dwellers (here)."
- (78) (Allah says): "Of certain We have brought the Truth to you, but most of you are averse to it."
- (79) What? Have they resolved upon a course? (but no matter), We indeed are the determiners.
- (80) What? Do they think that We hear not their secret dialogues and their taking counsels? Aye, We do, and Our emissaries with them record (them).



**يُنْتَرَوْا** means mitigated;

**مُيَسَّرُونَ** means despondent;

**نَقِضَ** means finish up;

**تَاكِثُونَ** means permanent dwellers;

**كَرَاهُونَ** means averse;

**أَبْرَارًا** means resolved, determined;

**نَحْوَاهُمْ** means taking counsels;

**يَكْتُبُونَ** means they record.

The last preceding verses referred to the final disposal of the righteous believers on the Day of Judgement.

The present verses describe the final disposal of the guilty disbelievers as under:

The culprits, who are guilty of disbelief in Allah and His signs, shall be lodged in Hell to endure its torments permanently. The fact that there would be no respite from or end to their miserable punishment would make them literally despondent, particularly when their deities, relatives and friends would abandon them to their fate. But that condition of theirs would not be due to any harassment or revenge from Allah. Indeed they had brought it on themselves, because they were contumacious transgressors and wrong-doers in their life.

During their suffering in Hell they would cry out to its custodian and beseech him to request Allah to allow them some respite or cause them the total punishment all at once and thereby finish with them once for all. The custodian would tell them: "Nothing doing, you are fixed up here permanently."

Here Allah addressed the Meccan contenders that he had sent them the true gospel, but most of them had ignored it. Nay, they were averse to it, and they schemed against it and against its advocates. This was a latent reference to their plots against the Prophet. But no matter. Allah was the Omnipotent and He would decide upon a suitable action to frustrate their designs. (The verse No. 30, Al-Anfal is relevant and it may be referred to for better understanding of the verse No. 79 under comment). Possibly the contenders thought that Allah was not aware of their secret designs and of their conspiracies. The fact, however, was that Allah,



as the Omniscient, knew all their secret consultations and secret designs. Besides His angels, posted with each person, recorded them regularly and in detail.

#### Tradition:

The inmates of Hell would desire for death, but it would not come to them.

(81) Say: "If the Compassionate (Lord) had a son, I would have been the first of the worshippers.

(82) (But) Holy is Allah, the Lord of the skies and the earth and the Lord of the Empyrean, (He is free) from what they attribute to Him.

(83) Accordingly leave them engaged in their vain discourse and skylarking till they meet their Day, which has been promised to them.

(84) And it is He who is God on the skies and God on earth; and He is the Wise, the Omniscient!

85) And Blessed is He to whom belongs the suzerainty of the skies and the earth and what is between them; and He has the knowledge of the Hour; and unto Him you shall be returned.

86) And those whom they invoke beside Him are not competent to intercede (with Him) except him who testifies to the Truth, and they know him.

(87) And if you ask them as to who created them, they would definitely say: "Allah", where then have they deviated?—

(88) and (He knows) about the Prophet's statement: "My Lord! verily these are the people who do not believe."

(89) Accordingly turn away from them, and say: "Peace". They shall soon realize (the truth).

وَلَدٌ

means a son;

عَابِدِينَ

means worshippers, acclaimers;

الْكَافِرِينَ

٦٨٦

الْكَافِرِينَ

فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ  
الَّذِي يُوعَدُونَ ۚ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهُ  
وَفِي الْأَرْضِ إِلَهُ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ ۚ وَتَبَرَّكَ  
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ  
وَعِنْدَهُ عِلْمُ السَّاعَةِ ۚ وَإِلَيْهِ تُرْجَعُونَ ۚ وَلَا  
يَسْأَلُكَ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا  
مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ۚ وَلَئِنْ سَأَلْتَهُمْ  
مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ۚ وَقِيلَ لَهُ  
يَرْبُ إِنَّا هُوَ ۚ قَوْمٌ لَا يُمْنُونَ ۚ فَاصْفَحْ عَنْهُمْ  
وَقُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ ۚ

منزل

وَقِيلَ لَهُ



يَصْنِفُونَ means they attribute;

يَخُوضُونَ means they indulge in vain discourse;

يَلْعَبُونَ means they amuse (themselves);

لَا يَمْلِكُ means are not competent;

لُوفُكُونَ means turned away, deviated;

قِيلَهُ means his statement;

أَصْفَحَ means turn away;

فَسَوْفَ means soon.

The last preceding verses briefly stated the final disposal of the disbelievers on the Day of Judgement, and they ended with a warning that Allah did hear and know the secrets and the secret counsels of the contenders, and that His angels, who were posted to each individual, recorded them fully.

The present verses refer to the Omnipotence and Majesty of Allah as under:

Allah does not beget children and He has none. But the people of the Book attributed sons to Him. Accordingly Allah directed the Prophet to tell them that if He really had sons, he would have been the first to acknowledge them and revere them as sons of Allah. But since that was an absurd proposition, the question of his acknowledgement and reverence did not arise.

Note : The word 'Abidin', literally means worshippers. Here it implies the acknowledgers or the acclamerers.

The next verses describe the matchless Sovereignty of Allah—that

- (a) He is the Lord of the skies, of the earth and of the Empyrean. He is much too Sublime to have children.
- (b) He is God on the skies and on the earth and all creatures are duty-bound to worship Him as such.
- (c) He is the Wise, the Omniscient!
- (d) He is the Blessed and the Owner of the skies, earth and of all objects



existing between them. Accordingly as the Sublime Owner there was no necessity for Him to have any of His bondmen as sons.

(e) He alone has the knowledge of the time of the Resurrection.

Allah advised the Prophet, as per the present verse No. 83, to ignore the discourse and the vain sky-larking of the disbelievers. They shall all return to Him and He will settle scores with them on the Day of Judgement, which He has promised and is therefore inevitable.

With regard to the alleged intercession by the deities who were worshipped mainly on that account, they were incompetent to intercede with Allah. Infact none has the power to do it except him who believes in the Quran and testifies to its truth, implying thereby primarily the Prophet of Islam whom all persons knew as such. He too will obtain permission of Allah in that behalf. The fact is that none can address Allah without His permission. (The verses No. 37-38, Al-Maidah are relevant).

The disbelievers did not deny the existence of Allah or His being their Sole Creator. In evidence thereof Allah told the Prophet that if he were to enquire from them as to who had created them, they would readily admit that it was Allah. Notwithstanding they rejected His orders and worshipped deities, whom they designated as gods of sky, of air, or earth etc. That surely was inexplicable and indefensible.

Finally Allah solemnly assured the Prophet (a) that He had taken cognizance of his complaint to Him that the Meccans were not prepared to believe in his mission, and (b) that He would take action against them at an appropriate time. In the meantime Allah advised him to bear with them patiently, not to bandy words with them, and to dismiss them with the greeting of peace when they indulged in an unwarranted controversy with him. Allah would soon make them realize the truth.

The verses No. 116, Al-Baqarah; No. 88 to 95, Maryam; No. 109, Ta Ha and No. 119, Al-Nahl are relevant and they may be referred to.

یہ انجم فلک پر یہ مہا و کھکشاں

کہ باند حکم تیری ہیں سب جہاں

(TAHIR ANSARI)

(The stars on the sky, the moon and the Milky way,  
nay, the entire universe obeys Your orders).



SURAH-UD-DUKHAN (OR SMOKE)Parah - 25 (Continued)Introduction

This Sura is the fifth in the series of the Ha, Mim Suras.

It is a Meccan Sura. It has 3 Sections, 59 verses and 1,495 letters. It deals with the following subjects:

- (a) Clash of the arrogant worldly power vis-a-vis the spiritual forces and its defeat.
- (b) Significance of Lailatul Qadr and the transport of the Quran during it to the earthly sky.
- (c) Signs of 'Kiyamah' and its inevitability.
- (d) Reference to Prophet Moosa to illustrate Allah's destructive potentiality.
- (e) Equitable requital on the Day of Judgement.
- (f) Omnipotence of Allah and the Prophethood of the final Apostle.

Note : (1) The last preceding Sura had ended with stress on the Omnipotence and Suzerainty of Allah. This Sura has commenced with the same theme.

Note : (2) 'Dukhan' means smoke or mist. It may be interpreted as the drought and famine (which had occurred at Mecca and the people were in distress and a sort of mental haze or confusion due to starvation). It may also mystically refer to the general hazy and stifling atmosphere on the Day of Judgement. (Vide verses No. 10, 11 and 16 of this Sura).

The commentary under the verses No. 9-16 of this Sura also may be read.

One of the miracles of the Quran is poetically described as under:

اہلِ عجاز جن میں مروت کی بونہ تھی      ہمدردی و خلوص و محبت کی بونہ تھی  
راحت کی دوستی و اخوت کی بونہ تھی      انسانیت کی شہادت و حکمت کی بونہ تھی  
الفِتنِ قرآن ان کو شاہِ دوران بنا دیا      اُمّہ کو اک آن میں انخوان بنا دیا

(MIRZA RAZA KHAN AMRITSARI)

(The Arabs who lacked courtesy, sympathy, unity, friendship, humanitarianism, became a world power due to their love of the Quran. The entire community forthwith became brethren under its influence).



## SURA-UD-DUKHAN (OR SMOKE)

الدُّخَانُ ۳۳

۶۸۷

الرَّبُّ يُرِيدُ ۲۵

In the name of Allah,  
the Compassionate, the Merciful.

## SECTION - 1

- ① Ha, Mim.
- ② By the perspicuous Book.
- ③ Verily We have sent it down on the blessed night. Verily We are the warners.
- ④ During it (i.e. the night) all important matters are sorted out,
- ⑤ to bear Our orders verily We send (down) the emissaries;
- ⑥ as (a gesture of) mercy from your Lord. Verily He is the Hearer, the Omniscient!
- ⑦ (He is) the Lord of the skies and of the earth and of whatever (is contained) between them, if you are (inclined) to have faith.
- ⑧ There is no god but He. He enlivens and He causes death. (He is) your Lord and the Lord of your forefathers of yore.

مُنذِرِينَ means warners;

يُفَرِّقُ means sorted out;

حَكِيمٌ means wise, important;

مُؤْمِنِينَ means believers or having faith.



Ha Mim are the letters of some mystic alphabet whose correct significance is known to Allah alone. It would be gratuitous to speculate about their interpretation. 79 such letters are recorded in the Quran at various places. (Vide also Sura Zukhruf).



Allah has sworn (for the sake of emphasis) by the perspicuous Quran and affirmed in the present verses that He had indeed (transcribed it from the 'Loh Mahfuz' in the Empyrean and sent it down to the earthly sky) on the blessed night (in the month of Ramazan) because He had mercifully taken it on Himself to warn mankind of His likes and dislikes, as obligatory on them, so that they may lead a virtuous and righteous life. This He did through His apostles.

The Lailatul Qadr is the blessed night during which all important issues about the people of the world are placed before Allah for His decision; and He decides them. His orders are then communicated to angels for implementation directly or through Prophets. Verily it is a gesture of Divine mercy that Allah reviews annually all important matters on this night and decides them. He hears the invocations of the people, and as the Omniscient, He has personal knowledge about them as well. The believers readily believe that Allah is the Lord of the skies, of the earth and of all objects existing between them. (The verse No. 49, Al-Nahl is relevant). He alone is worthy of worship because (a) there is no other god beside Him, and (b) He gives life and He withdraws it. The fact is that He has been the Omnipotent Lord of mankind at all times.

The verses No. 2 and 185 of Sura Al-Baqarah are relevant, and they may be referred to.

Note : According to Said bin Jabel the entire Quran was sent down from the Empyrean to the earthly sky on the Shab Qadr, and then it was revealed piecemeal during 23 years.

Note : Shab Qadr is different from Shab Barat. For learning more about Lailatul Qadr reference should be made to the Sura Al-Qadr. It seems that the Quran was deposited on the earthly sky (on the Lailatul Qadr in the month of Ramazan, and its piecemeal revelation to the Prophet was commenced on Shab Barat in the month of Shaban. Allah knows best!).

The (original) mother of the Book is with us." (39, Al-Raad).

الاهوت بھی تو قلم بھی تو تیرا وجود ہے کتاب

(You are the Divinity, You are the Pen and the Book  
is Your Personification).

- ⑨ Yet they sky-lark in doubt.
- ⑩ Accordingly hold out for the Day when the sky will bear a visible smoke,—
- ⑪ enveloping the people. That would be a painful torture.
- ⑫ (The people will cry:) "Our Lord! remove from us the torment for we do really believe.
- ⑬ How could they benefit from the admonition since an apostle had certainly come to them explaining clearly (the admonition),
- ⑭ but they turned away from him and said: "he is tutored, distracted."
- ⑮ Notwithstanding We may indeed remove the torment for a while, but you shall positively revert to disbelief.
- ⑯ The day We seize you, the seizure shall be tenacious, (for) indeed We shall be the retaliators.



يَلْتَبُونَ means sky-larking, talking lightly;

دُخَانٍ means smoke;

يَغْشَى means (it shall) envelop;

اِكْشِفُ means release;

تَوَوُّوْ means you turned away;

مُعَلِّوْ means tutored;

عَائِدُونَ means who revert to disbelief;

نَبْطِشُ means We seize;

مُتَقَبِّوْنَ means avengers, retaliators.

The last preceding verses discussed the Omnipotence of Allah and His Suzerainty over the universe and the transfer of the Quran to the earthly sky on the blessed Night. (رُشْبَتَدَر)

The present verses state as under:

It was a pity that inspite of so much evidence led about the Omnipotence of Allah the disbelievers took the Day of Judgement lightly, doubted its prospective occurrence and continued sky-larking about it. Accordingly Allah advised the Prophet to bear with their contentions patiently till the day when the smoke (or mist) will appear on the sky. It would envelop and suffocate the people and be torturous to them. Under its effects the people will invoke Allah's grace to remove the torment from them because they had accepted the faith and believed in it.

Allah would treat their profession with a big pinch of salt and say: "how can you really avail of the admonition at this stage since a Prophet had indeed come to you and explained his mission to you, but you treated him as insane or an imposter, tutored by some persons; and you rejected him?" Notwithstanding their earlier conduct Allah would say: "I may indeed withdraw the punishment temporarily, but in the context of your past conduct I am sure you will revert to disbelief". He warned the Meccans that when He eventually seizes them, His action would be tenacious in the extreme because it would be retaliatory on His part.

قَهْرِيْزِ دَانِي مَبِيْن وَعَجْزِ اِنْسَانِيْ مَنْكَر

(Behold! the retaliation of Allah and the helplessness of the man!)



What is the smoke or mist referred to above? Would it be real and visible? Would its effects be limited or universal? What is meant by the eventual seizure by Allah? There are the following two versions about the above matters, held by different classical annotators:

- (a) The mist was not real. It was the mental effect of an acute famine in Mecca. The fact was that the people were seriously effected by it and nothing appeared clear to them. They approached the Prophet of Islam in a sort of haze, assured him of their prospective conversion and requested him to invoke Allah's grace for removal of the misfortune. The Prophet interceded for them; there was rainfall; and the trouble was removed by Allah. But the Meccans reverted to their disbelief and treated the affair as a magical feat. (The present verses No. 10-15 support this interpretation). With regard to the eventual seizure the annotators have taken it as the defeat of the Meccans at Badr and the conquest of Mecca.

(This view was held by H. John Marshal. It is supported by Moulana Ashraf Ali Thanvi).

- (b) The mist would be real. It would occur on the Day of Judgement. It would be smoky and suffocating. All people, more particularly the disbelievers, would feel its effects acutely. The faces of disbelievers would, as if, be wrapped in layers of darkness of night. (Vide verse No. 27, Yunus). They would pray to Allah that they had seen enough of the phenomena of the Day, and they were impressed by the truth of the Quran. They had therefore become true believers. Accordingly they would request that the punishment may be withdrawn from them and they be allowed to return to earth to lead a righteous life. Allah would doubt their sincerity and reject their request. (The verse No. 11 seems to support this view and the tenacious seizure may be interpreted as the punishment in Hell).

(This second view was held by Hazrat Ibn Abbas. Allama Ibn Kasir also has upheld it. Allah knows best!)

- ①7 And verily prior to them We tested the people of Firaon and an honorable apostle (i.e. Moosa) came to them,—
- ①8 (He said to them:) "deliver to me the bondmen of Allah. Verily I am to you a trustworthy apostle",—
- ①9 "and be not refractory to Allah. Verily I have come to you with a clear authority;"
- ②0 "and I have sought shelter with my Lord and your Lord against your stoning me;"
- ②1 "and if you do not believe in me, (atleast) keep away from me."
- ②2 Then (noticing their hostility) he invoked Allah saying: "These are indeed sinful people."
- ②3 (Allah said:) "You should journey by night with My bondmen, (and) you will surely be pursued,"



(24) "and (later) leave the sea undisturbed. Verily their army shall be drowned."

(25) Many were the gardens and springs that they left (behind)!

(26) and the corn fields and impressive mansions!

(27) and the luxuries in which they ravelled?

(28) thus was it; and We made another people (i.e. Israilis) inherit them.

(29) But the sky or the earth did not weep over them, and they were not respited.

أَدُّوا means deliver;

تَرَجُّوْنَ means you may stone me;

أَعْتَزِلُوْنَ means keep away;

أَسْرٍ means journey;

أَتْرَكَ means leave;

رَهِوَاءَ means motionless, undisturbed;

عُيُونٍ means springs;

فَلَكِهِنَّ means enjoyed;

بَكَتْ means wept;

مُنْظَرَيْنِ means respited.

الْبُحْرَانِ

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سُورَةُ

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ  
كَرِيمٌ ۚ أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ۖ إِنِّي لَكُمْ  
رَسُولٌ أَمِينٌ ۚ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ ۚ إِنِّي  
تِيكُمْ بِسُلْطَنِ مُبِينٍ ۚ وَإِنِّي عَذْتُ بِرَبِّي  
وَرَبِّكُمْ أَنْ تَرْجُبُونِ ۚ وَإِنْ لَمْ تُؤْمِنُوا لِي  
فَاعْتَزِلُونِ ۚ فَدَعَا رَبَّهُ أَنْ هَؤُلَاءِ قَوْمٌ  
مُجْرِمُونَ ۚ فَأَسْرَبْعَادِي كَيْلًا إِنَّكُمْ مُتَّبِعُونَ ۚ  
وَأَتْرَكَ الْبَحْرَ رَهْوَاءَ ۖ إِنَّهُمْ جُنْدٌ مُفْرَقُونَ ۚ  
كَمْ تَرَكُوا مِنْ جَنَّتٍ وَعُيُونٍ ۚ وَزُرُوعٍ وَ  
مَقَامٍ كَرِيمٍ ۚ وَنِعْمَةٍ كَانُوا فِيهَا فُلْكِهِنَّ ۚ  
كَذَلِكَ تَدَاوَرَّتْهَا قَوْمًا الْآخِرِينَ ۚ فَمَا  
بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا  
مُنْظَرَيْنِ ۚ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنْ

مِنْكَ

The last preceding verses related a brief dialogue between the disbelievers



and Allah whom they requested for respite from the mist and return to normalcy, and they promised to lead a righteous life; but Allah would not believe their sincerity.

The present verses refer to Prophet Moosa's dialogue with Firaon, his request to him for delivery of Bani Israils to him, and its rejection by him, Allah drowned Firaon and his hosts as a punishment and made others successors to their properties. The verses illustrate the Omnipotence of Allah constructively and destructively. In detail they state as under:

Allah was pleased to intimate that in the past, long before the Meccans came in the picture, He had commissioned Hazrat Moosa to Firaon as an accredited apostle. Hazrat Moosa presented his credentials to Firaon as a trustworthy apostle of Allah, and he asked him to see sense and quietly deliver Bani Israils to him so that he may take them away from Egypt. He produced his authority—the miraculous signs—to him and said that he had committed himself to Allah, his Lord as well as theirs, and sought His shelter against their causing his death by stoning for a homicide committed by him some years back (as per their law). He further pleaded with them that in case they did not believe in his mission, atleast they should not soil their hands with his blood as that would be calamitous for them. But Firaon and his chiefs rejected his pleadings. Finding them obdurate Prophet Moosa complained to Allah against what he charged as sinful people. Allah heeded his prayer and asked him to leave the place with Bani Israils at night and proceed to the sea which, under His command, would be blocked to make a passage for them, and that he should not pray for its return to the normal condition because Firaon and his army, who would pursue them and reach the sea soon afterwards, who doomed to be drowned in it. And that is what actually happened. What an awful fate! By their death the Firaonites left behind beautiful gardens with springs gushing out water, extending on both sides of Nile river, rich corn fields stretching upto sea, and impressive mansions and monuments and other sources of luxury in which they particularly delighted, all for others to inherit them! They disappeared unwept. Their punishment was meant to be an eye-opener for the posterity. Their acquisitions and accomplishments did not avail them at all. Their doom overtook them abruptly and relentlessly.

The Quran has given a considerable coverage to the story of Prophet Moosa. It is related in pieces at several places. They may, if necessary, be referred to.

#### Traditions:

Imp. (a) Islam started with poor men and it would end with poor men.

Imp. (b) Earth and sky weep over a momin's death.

Note : The sky became deep red on the murder of Hazrat Yahya and Hazrat Imam Hussain.

#### SECTION - 2

(30) And verily We delivered the Bani Israils from an ignominious harassment

(31) of Firaon. Indeed he was arrogant among the transgressors.



32) And verily We approved them knowingly amongst (people of) the worlds.

33) And We gave them some signs which constituted a clear test (for them).

34) Indeed these (disbelievers) say:

35) "There is naught but our death for once, and we shall not be resurrected."

36) "Then bring back our forefathers if you are true."

37) What? Are they better than the people of Tubba and those before them? We destroyed them, for verily they were sinners.

مُهِنِينَ means ignominious;

عَالِيًا means arrogant;

اخْتَرْنَاهُمْ means approved them;

بَلَاءٌ means test;

مُنْشَرِينَ means resurrected;

تُبَّعٍ means people of Tubba.

الْعَذَابِ الْمُهِنِينَ ۝ مِنْ فَرَعُونَ ۖ إِنَّهُ كَانَ  
عَالِيًا مِنَ الْمُسْرِفِينَ ۝ وَلَقَدْ اخْتَرْنَاهُمْ عَلَى  
عِلْمٍ عَلَى الْعَالَمِينَ ۝ وَاتَيْنَاهُمْ مِنَ الْآيَاتِ مَا  
فِيهِ بَلَاءٌ مُبِينٌ ۝ إِنَّ هَؤُلَاءِ لَيَقُولُونَ ۚ  
إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنْشَرِينَ ۝  
فَاتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ۝  
أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ ۚ وَالَّذِينَ مِنْ قَبْلِهِمْ  
أَهْلَكْنَاهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ ۝ وَمَا  
خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعَجِينٍ ۝  
مَا خَلَقْنَاهُمْ إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ ۝ إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ۝  
يَوْمَ لَا يُغْنِي مَوْتَهُ عَنْ مَوْتِهِ شَيْئًا وَلَا هُمْ  
يُنْصَرُونَ ۝ إِلَّا مَنْ رَحِمَ اللَّهُ ۖ إِنَّهُ هُوَ

منزل

The last preceding verses illustrated the Omnipotence of Allah through the awful doom of the Firaonites.

The present verses discuss Bani Israills in continuation of the above linked story. They also refer to the people of Tubba vis-a-vis the contemporary Meccans. In detail they state as under:

The death of Firaon and his army meant wholesale deliverance to the Bani Israills from the ignominious measures enacted against them e.g. the liquidation of their new-born sons and treatment of their daughters as slaves to the Copts. The destruction of Firaon was a measure very much called for. He does transgressed all bounds of propriety and was extremely arrogant. Verily Allah does not like the arrogant people.



Reverting to the Bani Israills Allah was pleased to say that His favours to them were many. Not only did He deliver them from Firaon but during their later march through the desert He procured for them manna and silva as a heavenly food, water in a miraculous manner and clouds for shade. All this He did knowingly i.e. with full knowledge of their lapses. In brief He had approved them as a nation above other contemporary people. That was consistant with His Omniscience, Graciousness and Wisdom. Simultaneoulsy the above favours constituted an open test for them: whether they would carry out the orders of Allah as His righteous bondmen.

And now about the Meccan disbelievers:

In the preceding verse No. 9 of this Sura Allah had stated that inspite of so much emphasis by Him on the inevitability of the resurrection of mankind for judgement, the Meccans had treated the subject disdainfully. They clearly disbelieved in it. As per the present verses No. 34-38 they used to state:

- (a) We shall die once and that would be the end of us. There would be no resurrection and second life afterwards.
- (b) The resurrection is a mere myth. If there was any truth in it let their forefathers be resurrected and brought back to the world so that they may meet and talk to them.

Allah expressed His amazement at their senseless argument. The resurrection would be on a mass scale and it is fixed for a particular day following disintegration of the world. There shall be no piecemeal resurrection of people at the bidding of a community. With regard to the power of Allah to hold it there should be no doubt. He had already furnished ample evidence about His Omnipotence. There were the instances of the people of Tubba (or the earlier King of Yemen) also referred to in the Quran as the people of Saba and of the earlier generations of Aads and Samuds, who were all more powerful and resourceful than the contemporary Meccans. Allah gave them a chance to repent and reform, but when they persisted in their sinfulness and disbelief He retaliated against them and destroyed them enmasse. The Meccans had better take a lesson from their fate.

Note : It is the policy of Allah that the man will have nothing except what he works for. It is also necessary to apprise him of what he had earned. He would then be requited in full for it. This is the main object of the Resurrection. (Vide verses No. 39-41 Al-Najm).

#### Tradition:

Do not malign Tubba, King of Yemen. He was a believer.

- ③⑧ And We created not the skies and the earth and what is between them in sport.
- ③⑨ We created them not except with a just purpose, but most of them do not know it.
- ④① Verily He has scheduled the Day of discrimination for all,
- ④① the Day when a friend shall not avail a friend in aught, and they shall not be helped.
- ④② except those to whom Allah extends mercy. Verily He is the Dominant, the Merciful!



لُعِينٍ means sportingly;

يَوْمَ الْفَصْلِ means the Day of discrimination (i.e. of Judgement):

هَيَّأْتَهُ means He has covenanted;

لَا يَفْنَى means shall not avail.

The last preceding verses related to the rejection of the Resurrection by the Meccan infidels, and the warning of Allah to them to take lesson from the destruction of the Yemanites of Tubba and some earlier communities.

The present verses discuss creation of mankind and resurrection as under:

Allah made a definite statement that He had not created the universe in idle sport. Nay, it was created in all seriousness and with a set purpose. The fact is that the Islam primarily is not an emotional movement. According to it everything is created by Allah deliberately and purposefully. But most people do not like to think that way. The fact is that the universe has been created for people to worship and do obedience to Allah; and the Day of Judgement has been appointed for all people for their account-rendering and requital. The righteous believers shall be discriminated from the disbelievers. The purpose of creation of the universe would have been incomplete, nay frustrated, if it had not been climaxed by the award of requital for human actions scheduled for the Day of Judgement. It would be marked by the resurrection of mankind and their production before Allah. It would be a terrible Day when each person shall be self-centred. He would not think of any body else. A friend shall forsake a friend, and a relative shall bypass a relative. Even the deities, whom the infidels had worshipped for their entire life, shall not be helpful to them. An exception, however, shall be made in the case of the righteous believers in whose case Allah would kindly use His intercession. Verily He is the Dominant! None can force His decision. The bravest of the brave infidels shall be humbled before Him. Simultaneously He is the Merciful! His mercy knows no limitations. Infact it dominates His other attributes. He may extend it to any person He wills.

اللَّهُمَّ

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الْبَيْتُ يَرْدُهُ

الْعَزِيزُ الرَّحِيمُ ۝ إِنَّ شَجَرَتَ الرَّقُومِ ۝ طَعَامُ  
الْأَثِيمِ ۝ كَالْمُهْلِ ۝ يَغْلَى فِي الْبُطُونِ ۝ كَغَلَى  
الْحَمِيمِ ۝ خُدُوهُ قَاعَتُلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ۝  
ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۝  
ذُقْ ۝ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۝ إِنَّ  
هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ۝ إِنَّ الشَّقِيقِينَ  
فِي مَقَامٍ أَمِينٍ ۝ فِي جَنَّتٍ وَعُيُونٍ ۝  
يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ۝  
كَذَلِكَ سَوَّرْنَاهُمْ بَحُورٍ عَيْنٍ ۝ يَدْعُونَ  
فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ۝ لَا يَذُوقُونَ  
فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى ۝ وَوَقَّعَهُمْ  
عَذَابَ الْجَحِيمِ ۝ فَضْلًا مِّن رَّبِّكَ ۝ ذَلِكَ  
هُوَ الْقَوْزُ الْعَظِيمُ ۝ فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ  
لَعَلَّهُمْ يَتَذَكَّرُونَ ۝ فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ۝

مَثَلًا



"The man would run away from his brothers, and from his mother and from his father and from his companions and from his sons. He would be absorbed in a predicament that would be enough for him." (Verses No. 34-37, Abas).

"As all apples in a tree are not perfectly round and symmetrical, so all human brains are not of a perfectly harmonious and symmetrical development.....majority of human beings have more or less abnormal brains and therefore somewhat abnormal mental and moral disposition." — (Ideology of Future)

The verses No. 16-20, Al-Anbiya are relevant and they may be referred to.

### SECTION - 3

- 43) Verily the tree of Zaqquq,—
- 44) (it shall be) the food of sinners;
- 45) like the molten copper it shall boil in their bellies—
- 46) as the scalding water boils;
- 47) Seize him and drag him forcibly into the midst of the flaming Fire,—
- 48) then pour over his head the torturous boiling water.
- 49) Taste it! Verily you posed to be the mighty, the honourable.
- 50) Verily this is what you had (consistently) doubted.

أَشِيْر means the sinner, sinful;

مَحِل means molten copper;

يَغْلِي means it shall boil;

بُطُون means bellies;

أَعْتَلَوْهُ means violently drag him;

سَوَاء means the midst;

صَبْر means pour;

ذُق means taste;



تَمْتَرُونَ means you doubted.

The last preceding verses briefly stated the severe and uncompromising nature of the Day of Judgement when a friend shall forsake a friend and no aid shall be forthcoming except among the believers.

The present verses describe the food and other circumstances among which an inmate of Hell shall find himself. In detail the verses state as under:

The tree of Zaqqum shall be served as food to the inmates of Hell. It shall taste like the molten copper and boil and ferment in their bellies like the hot scalding water. Allah will order the angels that—

(a) the prospective inmates should be dragged into the midst of the flaming Fire; and

(b) torturous boiling water should be poured over their heads.

They shall then be sarcastically asked to taste the torment in requital of their posing to be the mighty and the honourable (implying thereby that they always thought that in view of their physical prowess and influence there was no apprehension of punishment for them in either world. They had always treated with scepticism their Prophets who warned them that they shall be put in Hell and subjected to an excruciating punishment of multi-dimensions. Allah will remind them at this stage of their conceit and self-conceived immunity).

The verses No. 62-67, Al-Saffat and No. 52-56, Al-Wakiah are relevant, and they may be referred to.

#### Tradition:

Imp. The Prophet had once said to Abu Jahal: "I am ordered by Allah to inform you that woeful misfortune waits for you in the Hereafter. The fellow thereon remarked: "Go to, you and your Lord! you can do me no harm. I am the most respected man in the entire country."

Note: The Zaqqum tree grown in Hell would be vastly different from that Zaqqum tree which grew in Arabia and whose fruit the Arabs ate without distaste. However in the Quranic text the reference apparently is to the Zaqqum tree itself and not to its fruit.

- ⑤1) Verily the righteous believers shall be in a secure place,
- ⑤2) amidst gardens and springs;
- ⑤3) they shall wear fine silk and brocade (and they shall sit) facing each other,—
- ⑤4) thus shall it be. And We shall consort them with large-eyed 'houris'.
- ⑤5) They shall call for fruits (i.e. of all varieties) therein in peace.



56) They shall not taste death there except for the first death (in their life); and they shall be immunised from the torment of the flaming Fire,—

57) as a grace from your Lord. This is the supreme success.

58) Accordingly We made it (i.e. the Quran) naught but easy in your language so that they may be admonished.

59) Hence wait, verily they too are waiting.

يَلْبَسُونَ means they shall be attired;

سُدُسٍ means fine silk;

إِسْتَبْرَقٍ means brocade;

تَرْاقُجُهُمْ means they shall be wedded to;

فَاكِهَةٍ means fruits;

وَقَهُوْ means saved them;

يَتَذَكَّرُونَ means they may heed admonition;

إِسْتَقْبٍ means wait.

The last preceding verses dealt with the unpalatable diet and acute sufferings of the inmates of Hell.

The present verses, on the other hand, briefly relate the blessings of Paradise, which shall be available to its dwellers. In detail they state as under:

The righteous believers shall be lodged in Paradise in a wholesome atmosphere of absolute peace. All around them shall be gardens and springs of water. They shall be attired in fine silk and brocade. They shall be seated on couches under the shade of trees within view of each other. They shall be consorted with the heavenly damsels with bewitching eyes. With regard to their food there shall be abundant fruits of all categories, and they would be made available to them for mere wishing. The dwellers in Paradise shall have no worry or sorrow. There shall be no death on the pattern of their first death which had closed their life on earth. Simultaneously they shall be protected from the torturous fire of Hell. All this shall spell the mercy of Allah, which indeed is the supreme felicity and success.



Note : The human life has two phases, e.g. the earthly phase, which is mortal and which would end at the time of death. Then the second phase would commence forthwith. It would be permanent, whether in Hell or Heaven. There would be no death in the second phase. This is what the present verse No. 56 states.

Reverting to the Quran, which is the means of acquiring the above blessings, Allah reiterated that it was revealed and elucidated in Arabic, the language of the Arabs, so that they should understand it easily and benefit from its admonitions. Notwithstanding this facility the Meccans did not seem inclined to accept it as a gospel. Nay, they rejected the Prophet and conspired against him. Accordingly Allah advised him not to be disconsolate at their rejection. He would punish them in due course of time. Till then the Prophet should wait patiently as the Meccans too were waiting for a misfortune to him.

The verses No. 92, 119 and 120, Al-Anam, No. 27, Al-Raad, No. 4, Ibrahim, No. 106, Bani Israil, No. 55 to 59, Yasin, No. 31, Al-Zukhruf, and No. 9, Al-Shura are relevant and they may be referred to.



**SURA JASIYAH (OR THE KNEELING)****(Parah 25 - Continued)****Introduction**

This is a Meccan Sura. It is the sixth Sura of the Ha Mim series. It has 4 Sections, 37 verses and 2,131 letters. It treats the following subjects:

- (a) Unity of Allah and His Omnipotence.
- (b) Holy nature of the Quran. Its disbelievers shall suffer.
- (c) Prophethood of the Final Apostle.
- (d) Final destination and the falling of the mankind on their knees.
- (e) Contemplation on the signs of Allah and His blessings.
- (f) Fundamentals of the faith.
- (g) Scroll of deeds shall be given to all people in the Hereafter.
- (h) The Day of Judgement and its implications.



# SURA JASİYAH (OR THE KNEELING)

In the name of Allah,  
the Compassionate, the Merciful.

## SECTION - 1

- ① Ha Mim.
- ② The revelation of the Book (i.e. the Quran) is from Allah, the Dominant, the Wise!
- ③ Verily in the skies and the earth are signs for those who believe.
- ④ And in your (own) creation and in that of the creatures that He has dispersed (on the earth) are signs for the people who have conviction (of faith),—
- ⑤ and in the alternation of the night and the day and in what Allah sends down from the sky of the (means of) provisions (i.e. the rain), and thereby He enlivens the earth after its death (i.e. barrenness) and in the alteration of the winds there are signs for the people who are intelligent.

يَبِّتُ means dispensation;

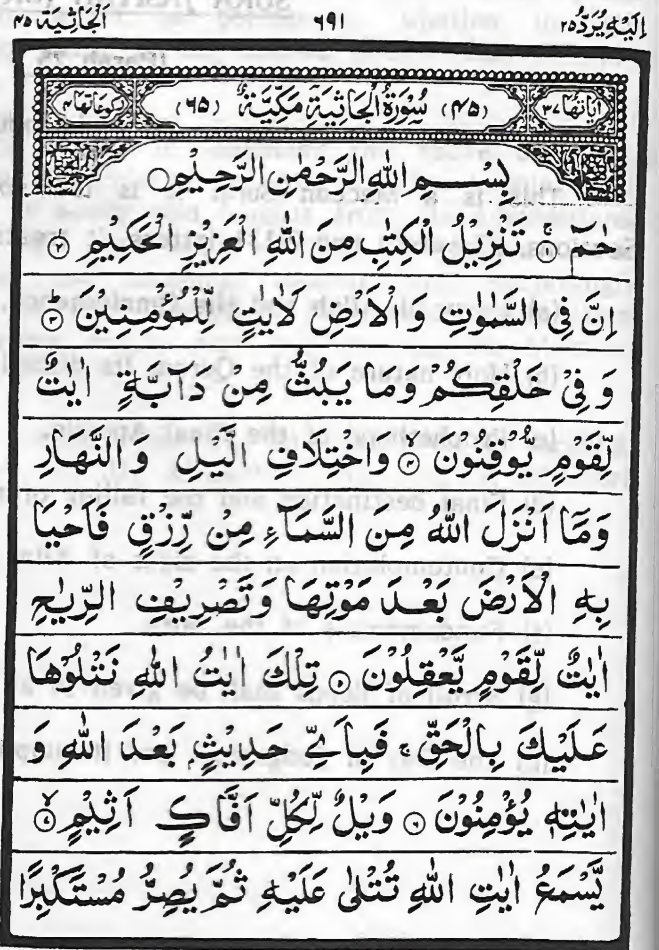
دَائِمَةٌ means living creatures;

يُوقِنُونَ means who are firm in faith;

تَصْرِيفٌ means alteration.

The new Sura, like its predecessors, has commenced with the mystic letters 'Ha Mim', whose significance is known to Allah alone. Such 79 mystic letters have been used in the Quran. They are known as **حُرُوفُ مَقْطُوعَاتٍ**. It is better to leave them as they are, without speculating about their interpretation.

Once again there is reference to the Quran as having been revealed by Allah whose Omnipotence and Wisdom are reflected by various signs that are perceivable by us, e.g.:



منك



(a) The creation of the skies and the earth. The existence of the skies without a prop and the installation of the solar system therein, as well as the vastness of the earth with the mountains to act as its stabilisers against pressure of its ever-moving tremendous load are marvels that can not escape notice, particularly of those who believe in Allah and His signs.

(b) The creation of the human beings and other creatures, i.e. the animals, birds and insects etc., which Allah has dispersed all over the earth, and which serve a useful purpose in the service of mankind.

Their formation and regulated growth, their life and death are sure signs of a master-mind working unnoticed in the background. The people who are firm of faith take due stock of these signs.

(c) (i) The alternation of the day and the night:

This is one of the major signs reflecting Allah's Omnipotence, disciplinarianism and wisdom. These institutions work with utmost precision and flawless regularity. They do not encroach on each other. The day with the brilliant sunshine is meant for work. The night with the mellow moon-light is an ideal time for rest and recuperation. (The verse No. 33, Al-Qasas is relevant).

(ii) Rainfall:

Rain is definitely the mercy of Allah particularly in desert areas. He forms clouds and directs them to the places which are parched and lifeless and whose people are in distress. Rain enlivens the lands and helps in the agricultural and horticultural operations. The result is that grain fodder and fruits, the main provisions for maintenance of life on earth, are produced to the great happiness of all concerned.

(iii) Alteration of winds:

Winds generally are very beneficial to the mankind. In summer they are warm and they help in the maturity of crops and fruits. In winter they are chilly and thereby they affect bacteria and help in the maintenance of health. They also help in pollination among crops and fruit trees. Besides favourable winds help boats to sail smoothly on sea and also with speed. The direction of winds also changes as per a fixed schedule. In Pakistan cold winds generally blow from north to south and hot winds generally come from south. The sea winds come from the sea-side and they are generally moderate and humid.

All these phenomena reflect the Omnipotence, Benevolence and Wisdom of Allah. The people with intelligence, who can reflect and understand, would appreciate these signs.

The verse No. 164, Al-Baqarah and the verses No. 47-49, Al-Furqan are relevant and they may be referred to.

Note : In the verse No. 3 reference is made to those who believe, in the



verse No. 4 reference is made to those who are firm in faith; and in the verse No. 5 reference is made to the people who can use their intelligence and who contemplate and meditate on the signs of Allah. All the three attributes are necessary for correct appreciation of the Divine signs.

The Quran has generally advocated contemplation on the phenomenal signs. Accordingly Allah has significantly used contemplation as the final argument.

The Quran is the handiest and the most important sign of Allah. Hence all the above three categories of people would readily believe in it and its inexhaustible wisdom. In it Allah has emphasised study of the nature. When He says 'Look' at the sky and the earth He means their study and contemplation. Infact 750 verses of the Quran stress it.

- ⑥ These are the signs (i.e. revelations) of Allah which We rehearse unto you with truth. Then in what exposition would they believe after (rejecting) Allah and His signs?
- ⑦ Woe unto every sinful liar!—
- ⑧ who hears the signs of Allah recited unto him, yet he persists arrogantly in disbelief as if he has heard them not; accordingly give him the news of a grievous punishment.
- ⑨ And when he knows aught of Our signs, he takes it scoffingly. For such there shall be a degrading punishment.
- ⑩ Ahead of them is Hell; and naught of what they have earned shall avail them, nor those whom they have taken as protectors beside Allah; and for them shall be the terrible punishment.
- ⑪ This (Book) is guidance; and for the persons, who disbelieve in the signs of their Lord there shall be an excruciating torment.

أَنَّا لِي means a liar;

أَنَّا لِي means sinful;

يَصِرُّ means he persists;

هَزُوا means scoffingly;

مِهِين means degrading;

وَرَأَيْهِم means before him;



لَا يُغْنِي

means avail him not;

سَاجِنٍ

means torture.

The last preceding verses related to the signs of the Omnipotence and benevolent wisdom of Allah.

The present verses discuss the disbelievers-in-the-Quran and their fate as under:

The verses of the Quran are definitely the signs of Allah. They are inimitable, and they are revealed in truth to the Prophet. If the disbelievers refused to believe in them inspite of the fact that they are the Divine signs, then in what else would they believe beside them? (The verse No. 51, Al-Mursalat is relevant). Woe unto such fellows who make fantasatic allegations and who thereby become blasphemers! When a revelation is recited to them they just turn aside in arrogance as if they have not heard it. Their arrogance and disbelief make it doubly sinful. Such arrogant disbelievers are doomed to receive a grievous punishment. If any of them is made to hear a verse of the Quran, he denounces it directly as a forgery and an imposition. A degrading punishment awaits them in the Hereafter.

In fact Hell with all its horrors awaits them ahead of them. None of their acquisitions e.g. wealth, influence, progeny, etc. shall benefit them; nor would their bogus deities, whom they worship in their life beside Allah, shall avail them aught against the terrific punishment, to which they would be sentenced.

The Quran is definitely the Book of Divine guidance in all spheres of life—spiritual, moral, cultural, economical and political. It is the revelation of Allah. It is surely His mercy. Those persons who fail to realize its holiness, benevolence and importance, controvert it ignoring its admonitions and reject it wantonly. They are doomed to receive an excruciating punishment in the Hereafter.

"The Quran is a blessing and mercy to the believers." (82, Bani Israil).

#### Tradition:

Imp. Do not take the Quran to a hostile country lest some persons there may dishonour it.

الْبَاقِيَةُ

٢٩٢

الْبَاقِيَةُ

كَأَن لَّمْ يَسْمَعْهَا ۖ فَبَشَّرَهُ بِعَذَابٍ أَلِيمٍ ۝  
وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۚ  
أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ۝ مَنْ وَرَّاهُمْ  
جَهَنَّمَ ۖ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا  
مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۚ وَلَهُمْ عَذَابٌ  
عَظِيمٌ ۝ هَذَا هُدًى ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ  
رَبِّهِمْ لَهُمْ عَذَابٌ مِنْ رَجْزِ أَلِيمٍ ۝ اللَّهُ  
الَّذِي سَخَّرَ لَكُمْ الْبَحْرَ لَتَجْرِيَ الْفُلُكُ  
فِيهِ بِأَمْرِهِ ۖ وَلِتَسْتَغْوُوا مِنْ فَضْلِهِ ۖ وَلَعَلَّكُمْ  
تَشْكُرُونَ ۝ وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا  
فِي الْأَرْضِ جَمِيعًا مِّنْهُ ۖ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ  
لِّقَوْمٍ يَتَفَكَّرُونَ ۝ قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا  
لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا

مَنْ



## SECTION - 2

- (12) Allah is He who has subjected to you the sea so that boats may sail on it by His order, and that you may seek His grace and that you may be grateful (to Him).
- (13) And He has subjected unto you whatever is in the skies and whatever is on the earth—all from Him. Verily therein are signs for the people who meditate.
- (14) Ask the believers to forgive those who hope not to encounter the days of Allah meant to requite people for what they earn.
- (15) Whoso does a righteous deed, it is for himself; and whoso does an evil deed, it devolves on him; finally you shall be returned to Allah.

تَسْتَوُوا means you may seek;

يَغْفِرُوا means you may forgive;

آسَاءُ means evil deed;

لَا يَرْجُونَ means they hope not.

The last preceding verses had ended with the warning that the disbelievers in the revelations of Allah shall receive excruciating punishment, with no help from their deities or their worldly acquisitions.

The present verses, like the earlier verses, illustrate the Omnipotence of Allah. In detail they state as under:

Allah has been pleased to subject to mankind as His sole favour—

- (1) the seas so that
  - (a) their ships may sail on them and they may voyage to different places;
  - (b) they may seek the favours of Allah through commerce and knowledge, etc., and
  - (c) they may submissively offer thanks to Allah through prayers and righteous performances.

(The verse No. 33, Ibrahim and the verse No. 31, Luqman are relevant).

- (2) whatever is in the space and on the earth. This includes the space ships and the wealth of cattle and minerals of various kinds on earth.



These favours, beside being Allah's distinct bounties, constitute His signs for the people who are given to meditation and reflection.

In the verse No. 14, under comment, Allaha advised the Prophet and the believers not to be upset at the attitude of the disbelievers, but to exercise forbearance and forgive their provocations. The latter ignored the warnings contained in the Quran about the Divine punishment. Nay, they disbelieved in them outright. The days of Allah may be interpreted as the days or occasions on which Allah asserted His Omnipotence and punished the disbelievers through misfortune or death in this world and through requital on the Day of Judgement. These days should count with every person; but the disbelievers ignored them completely. They did not believe in their eventual requital. The question of their resurrection for it had never bothered them.

The world is pivoted on the philosophy of cause and effect. The entire nature obeys the physical laws of Allah, which do not change. If a person sows wheat he harvests wheat. But if he sows oats he shall get oats in return. If he sows good quality seed his harvest too would be qualitatively good. Similarly if he performs good actions he would benefit in both worlds. But if he is addicted to evil, he shall suffer for it here as well as in the Hereafter. It is with a view to finalise and complete the effect of the human actions that the Final Reckoning is to be made. Its inevitability is only in the natural sequence of events. (The verses No. 6, Al-Ankabut and No. 39-41, Al-Najm are relevant and they may be referred to).

بِمَا كَانُوا يَكْسِبُونَ ۝ مَنْ عَمِلَ صَالِحًا  
فَلِنَفْسِهِ ۝ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ  
تُرْجَعُونَ ۝ وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ  
الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ  
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ ۝ وَآتَيْنَاهُمْ  
بَيِّنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ  
مَا جَاءَهُمُ الْعِلْمُ بَعْثًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ  
يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ ۝ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ  
فَاتَّبَعُهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ۝  
إِنَّهُمْ لَكُنُ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ  
الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَاللَّهُ وَلِيُّ  
الْمُتَّقِينَ ۝ هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى

منزل

سایک ساگوئی کہ کل شو عا جنر است  
خاک ساگوئی کے کل شو چائن است

(ROOMI)

(If you ask sand to become clay it can not agree. If you ask dust to become clay, it would be possible).

- 16) And indeed We gave to the Bani Israills the Book, the authority and the Prophethood, and We provided them with wholesome (articles), and We preferred them over the (contemporary) peoples of the world.
- 17) And We gave them clear evidences about the affair (i.e. the religion); but they did not differ due to mutual spite except after knowledge had come to them.



- Verily your Lord shall adjudge the differences between them on the Day of Judgement.
- (18) Then We put you on the course of the affair (i.e. the religion); hence follow it, and do not follow the wishes of the people who lack knowledge.
- (19) Verily they shall not avail you aught vis-a-vis Allah. And verily of the wrong-doers some are friends to some (others); and Allah is the friend of the righteous (believers).
- (20) These are evidences for mankind, and guidance and mercy for the people who possess conviction (of faith).
- (21) Do those (people), who commit evil, think that We shall equate them with those who believe and perform righteous deeds, in their life and (after) their death? Fallacious indeed is how they judge!

أَمْرٍ means affair (i.e. religion);

نِفْيَاة means spite;

يَقْضِي means adjudge;

بَصَائِر means evidences, arguments;

إِحْتَمَرَهُو means earn or do;

سَاء means bad, evil, fallacious.

The last preceding verses discussed briefly:

- the benevolent Omnipotence of Allah;
- the advice to the believers; and
- the principle that the human actions are responsible for the improvement or detriment of their future.

The present verses discussed briefly the past history of the Bani Israels and advised the Prophet of Islam to follow the admonitions contained in the Quran, and not to cater to the wayward desires of the Bani Israels. Verily the evil and the good can not be equated! In detail they state as under:

The award of prophethood to the Prophet of Islam was nothing new or unprecedented. The fact was that Prophet Moosa was sent earlier to the Bani Israels



themselves, and later there was a chain of Prophets among them. In addition Allah gave them the Torat and the Kingdom of Syria. He provided them with very wholesome articles of food. At one time they got 'manna' and 'silva' miraculously. In brief Allah approved of their community as the best among the then contemporary people.

Their religion was supported by many clear signs. Their scripture too was full of guidance. Normally that was enough to keep them spiritually healthy. But in their case the result was quite opposite. With progressive knowledge some of the interpreted the Torat differently. Thus there was schism in them and they were divided in various sects due to mutual spite and self-interest. Allah could have settled their differences forthwith, but according to His settled policy He shelved them for adjudication on the Day of Judgement.

The above resume shows that Islam came in the wake of other religions, and the Prophet of Islam succeeded a number of earlier Prophets. With this background Allah directed the believers to follow the Quran wherein all matters were elucidated, and not to follow suggestions of the people of the Book or the Meccan infidels, who lacked spiritual knowledge and insight. (The verse No. 52, Al-Furqan is relevant). Some of them may have been rich, influential and resourceful, but their acquisitions meant nothing vis-a-vis the Divine patronage. Besides as a matter of experience the people of the Book and the infidels, who were wrong-doers due to their disbelief in the Quran, were friends of each other, because they had so much in common with each other. On the other hand, Allah was the Friend and Patron of the believers, who were the champions of His approved religion; and He had pledged to help them.

"Allah is with the Allah-fearing and the Beneficient." (128, Al-Nahl).

\* To begin with the greatest favour of Allah to the believers was the revelation of the Quran which contained clear admonitions. It was full of guidance, and in every respect it was mercy of Allah. The people who believed and had the conviction of faith appreciated well its qualities.

"There has indeed come to you from Allah a light and a perspicuous Book." (15, Al-Maidah).

"The Quran is the healing and mercy to the believers." (82, Bani Israil).

Due to the lack of religious knowledge the disbelievers erroneously thought that their disbelief was not a disqualification for them, and that they would be judged on their other actions and treated on par with the righteous believers in this life as well as in the Hereafter. That was indeed a perverse way of thinking. Verily the good and the bad can never be equated; similarly the believers and the disbelievers can not be bracketted together and treated alike. The Day of Judgement was surely meant for their discrimination.

(The verses No. 8 and 19, Al-Fatr may be referred to as relevant).

The verse No. 9, Al-Zumar also is relevant. It is reproduced as under:

"Is he who prays devoutly to Allah in the hours of the night prostrating and standing, and fears the Hereafter, and hopes for the mercy of his Lord like him who does not do so? Say: 'are those who know, like those who do not know'? Verily those endowed with understanding will heed."

### SECTION - 3

(22) And Allah has created the skies and the earth with truth, and that He may requite all persons as per what they earn, and they shall not be wronged.



(23) Have you observed the person who takes for his god his vain desires? and Allah has caused him astray inspite of his knowledge, and applied seal to his ears and his mind, and has put a veil over his eyes? Who, then, would guide him after Allah (has incapacitated him?) Would you not then heed the admonition?

أَمْ تَرَ تَبْتَ means have you seen;

أَضَلَّهُ means has caused him astray;

عَلَىٰ عِلْمِهِ means inspite of his knowledge;

غَشْوَةً means veil, covering.

The last preceding verses ended with the perverse thinking of the disbelievers that they shall be equated with the righteous believers and requited similarly.

In contradiction of this baseless impression Allah stated in the present verses that:

He has created the universe realistically with a set purpose; and the collaborators with Him in its implementation would be rewarded, and the contenders of His orders shall be punished on the Day of Judgement, though none of them shall be wronged.

بِالْحَقِّ may also be translated as 'in due proportion', as in verse No. 3, Al-Nahl.

(The verses No. 21 and 22, Al-Baqarah and verses No. 16 to 18, Al-Anbiya and the verses No. 39 and 40, Al-Dukhan are relevant).

Allah then posed a question to the Prophet: whether he had taken notice of the person, who inspite of his knowledge and discretion to discriminate between the right and the wrong, had deliberately succumbed to his nafs 'ammara' and yielded to his materialist desires. The fact was that Allah had sealed the ears and the mind of such a misguided person, and had also veiled his eyes against observing things in the correct perspective. That person had gone astray in totality. Who could then salvage him and guide him after Allah had rendered him completely incapacitated to receive the guidance? The position was very simple. Would not the contenders heed these admonitions and repent to Allah in time before the above handicaps operated?

(The verse No. 46, Al-Anam is relevant and it may be referred to).

الْبَيْدُ ٢٩٢ ٢٩٢

وَرَحْمَةً لِّقَوْمٍ يُوقِنُونَ ۝ أَمْ حَسِبَ الَّذِينَ  
اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ سَوَاءٌ مَّحْيَاهُمْ  
وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ ۝ وَخَلَقَ اللَّهُ  
السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ  
نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝ أَفَرَأَيْتَ  
مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ  
وَوَخَّطَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ  
غَشْوَةً ۚ فَكَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۚ أَفَلَا  
تَذَكَّرُونَ ۝ وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا  
الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ  
وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا  
يُظْلَمُونَ ۝ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ

مَنْ



"Shun your low desires because there is nothing that contends with Me in My Kingdom except the carnal desires of men."

There is a famous incident related of Abu Yazid that when he saw God, the Almighty in his dream, he asked Him: "How is one to get to you?" He said: "Discard yourself and then come to Me."—(Fatuhul Ghaus).

مرگه موجاری تین، جیٹے آذو حبت ،  
ما ساری! کر هنت، ته ذیئی دم دوست لهین

(SHAH)

(Die to be approved by Allah. Life is a hinderance to union with Him.

O seeker ! Take courage. Surrender your life to meet the Friend).

24) And they say: "there is naught but our life of the world, we die and we live, and nothing destroys us except the Time"; and they have no knowledge in that behalf; they merely conjecture.

25) And when Our clear revelations are recited unto them, they have no argument except to say: "bring (back) our forefathers if you are truthful."

26) Say: "It is Allah who keeps you alive, then causes you to die, (and) finally collects you, without doubt, on the Day of Judgement, but most people do not understand.

نموت means we die;

دهم means time, nature;

یظنون means they conjecture.

The last preceding verses discussed the Omnipotence of Allah and aptly portrayed the unresponsive believing person who worships materialism, and becomes unredeemable.

The present verses state further as under:

These naturalist disbelievers generally philosophise: "There is no life beyond the present life. We are born here and in the course of time we die. This process is natural and is marked by automaton. The end is automatically brought about by time. The universe was never created. It is permanent and it would never perish. The matter and time are eternal. Hence the question of disintegration of the world and resurrection of human beings does not arise. With regard to the requital, they say that it may, if necessary, occur during life time. Allah knows the universe collectively. He does not know each person or his actions individually. Accordingly the death of a person is not caused by Him." All this they state without any knowledge or authority. Obviously they merely guess based on their fallacious assumptions.

When the Quranic verses, which are manifest signs of Allah, were recited



to the above categories of persons they had no argument against them. They must took them scoffingly (vide verse No. 9 ante); and finally they remarked for the sake of argument: "Bring back our forefathers, so that we may meet them and consult them about the Hereafter. If you did it, we shall accept what you state." (The verse No. 36, Al-Dukhan is relevant). Thereupon Allah authorised the Prophet to say: "Allah is the Omnipotent! He alone is competent to give life and fix its term. He alone causes death and that too at the scheduled time. He is competent to resurrect people and assemble them before His judgement seat on the Day of Judgement. The resurrection shall be universal. There should be not the least doubt about it. It was a pity that most people did not understand what was quite natural in the fitness of things. The verse No. 187, Al-Airaf is relevant.

"Time as an abstract deity was personified by the Arabs and formed perhaps a regular part of their pantheon."—(Abdul Majid Daryabadi).

#### Tradition:

Imp. Allah says: "mankind revile Me when they abuse the Time. Infact I am the Time. All affairs are in My hands. I alternate the day and the night."

الْجَانِيَةِ

٢٩٥

الْبَيْتِ

مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اسْتُوا  
بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ ۝ قُلِ اللَّهُ  
يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْعَلُكُمْ إِلَىٰ يَوْمِ  
الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ۝ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
وَيَوْمَ تَقُومُ السَّاعَةُ يُخْسِرُ الْمُبْطِلُونَ ۝  
وَنَزَّلَ كُلَّ أُمَّةٍ جَانِيَةً كُلُّ أُمَّةٍ تُدْعَىٰ  
إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝  
هَذَا كِتَابُنَا يُنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا  
كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ ۝ فَأَمَّا  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ  
رَبُّهُمْ فِي رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ۝  
وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَتِي تُنْزَلِ

منزل

#### SECTION - 4

27) And to Allah belongs the sovereignty of the skies and the earth; and on the Day when the Hour shall strike (i.e. on the Day of Judgement) on that Day shall the perverts be losers.

28) And you would see all groups kneeling. Every group shall be referred to their record. "Today shall you be requited for what you had done."

29) "This Our Book relates with Truth (everything) concerning you. Verily We used to get recorded whatever you did."

تَقُومُ means shall be established;

مُبْطِلُونَ means the pervert;



حَابِثَةً means kneeling;

تُدْعَى means called to, referred to;

يَنْطِقُ means speaks, relates;

نَسْتَشِيرُ means used to record.

The last preceding verses ended with the assertion of Allah that all people shall be assembled before Him on the Day of Judgement.

The present verses relate to the Day of Judgement as under:

Allah is the Omnipotent! He is the Sovereign of the entire universe! None can frustrate His programme. When the Day of Judgement occurs, all persons who indulged in falsehoods and led people astray in their life, shall come to grief and loss.

On that Day all disbelievers shall fall down on their knees due to consternation. They shall be holding their scrolls of actions in their hands and they shall be referred to them and told: "This day shall you all be requited for your worldly actions as recorded in your scrolls. You should read them. You shall find that each scroll is a document which relates with truth all actions of your life. We had posted two angels with each one of you, and they faithfully recorded whatever you did in your life. You shall find no discrepancy in them. This is Our document against you."

The verse No. 50, Zukhruf is relevant and it may be referred to.

#### Tradition:

I observe you as fallen on your knees.

- 30) Conversely those who believed and performed righteous deeds, their Lord will admit them to His mercy (i.e. Paradise). That is a manifest achievement.
- 31) And with regard to those who disbelieved, (they would be asked:) "Were not My revelations recited to you? And you were arrogant and you were guilty people."
- 32) "And when it was said (to you): "Verily the promise of Allah is true, and there is no doubt about the Hour. You used to say: "We know not what the Hour means, We just guess about it a little but we are not convinced (about it)."
- 33) And the evil aspects of their actions will become manifest to them, and what they used to revile shall encompass them.
- 34) And they shall be told: "this day shall we forget you just as you forgot your meeting of this day, and your place is the Fire and there is no helpers for you."



35) "This is so because you had made fun of the revelations of Allah, and the worldly life had deceived you." Hence that day they shall not be taken out (of the Fire) nor shall they be forgiven.

36) So all praise is for Allah, the Lord of the skies and the Lord of the earth, the Lord of the worlds.

37) And His alone is the Majesty on the skies and the earth. And He is the Dominant, the Wise!

رَحْمَةً means His mercy (i.e. Paradise);

مَا نَدْرِي means we know not;

مُسْتَقِينَ means are not convinced;

بَدَّ لَهُم means became manifest to them;

حَاق means encompass;

نَسَكُم means We shall forget you;

فَرَّغَكُم means deceived you;

لَيَسْتَفْتُونَ means they will be forgiven;

كِبْرِيَاءُ means mightiness, majesty.

The last preceding verses ended with the note that the scroll of actions delivered to each human being on the Day of Judgement shall be true in all respects, having been written by angels. It would constitute the documentary evidence against them.

The present verses continue the same topic as under:

With regard to the persons whose scrolls showed them as having believed and performed righteous deeds, they shall be led honourably to Paradise. That would be a great achievement on their part. On the other hand those persons, who had disbelieved, would be interrogated about their disbelief, and they would be addressed as under:

الْجَانَّةِ

٤٩٦

الْبَيْتِ

عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ٥٠

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ

لَارِيبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ ٥١

إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ ٥٢

وَبَدَّ لَهُم سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا

كَانُوا بِهِ يَسْتَهْزِءُونَ ٥٣ وَقِيلَ الْيَوْمَ نَنْسِكُمْ

كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوِكُمُ النَّارُ

وَمَا لَكُمْ مِّنْ نَّصِيرِينَ ٥٤ ذِكْرُكُمْ بِأَنكُمُ اتَّخَذْتُمْ

آيَاتِ اللَّهِ هُزُوعًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَاءُ

فَالْيَوْمَ لَا يَخْرُجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ٥٥

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ

الْعَالَمِينَ ٥٦ وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَ

الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ٥٧

منزل



"Were not Our revelations recited to you in your life? But you deliberately turned aside from them in arrogance like guilty people. Besides when it was definitely intimated to you that My promise was true and infallible, and the Day of Judgement was a positive reality, you contemptuously said: "frankly speaking we know not what the Day means. It is all a matter of assumption, and we are not convinced about it."

On that Day the evil aspect of their actions shall become manifest to them, and the warnings about the Day, which they used to scoff, shall encompass them. To add to their consternation and dismay Allah shall reprimand them that just as they had ignored and forgotten all about His orders, similarly He shall forget them and their good actions. Allah had said in verse No. 152, Al-Baqarah: "remember Me and I shall remember you." The gates of mercy shall be closed against them. Hell shall be their permanent dwelling place and none shall help them out of it. They shall remain there for ever without relief or respite. That punishment was due for them as (a) they had mocked at the revelations of Allah, (b) ignored His admonitions, and (c) they had been deceived by the materialist fascinations of the world. At that stage repentance or apologies shall not mitigate their punishment because they would be summarily rejected.

The entire scene speaks out the fact that all praise is due to Allah as He is the Lord of the skies, of the earth and of all the worlds, that His majesty is obvious on the skies and the earth, and that He is the Dominant over all His creatures, and is the Wise! There shall be none to match Him or challenge His power, or impeach the wisdom of His decisions.

The verses No. 1 to 3, Fateha are relevant. They are reproduced below:

- (1) All praise is due to Allah, the Lord of the universe.
- (2) The Compassionate, the Merciful.
- (3) The Master of the Day of Judgement.

Tradition:

The best performance which is recognised as auspicious by the Creator is His remembrance.

Hazrat Ali's opinion:

"How Sublime is Allah whom courage, recognition and reflection can not reach, and whose depth, wisdom, intellect and understanding can not be fathomed!

SHAH)

سرتیون اشریکت آئون کئین آگن سین کریان

(My Friends! How can I claim equality or put up equals with my Lord?).

(TAFSIR-E-HUSSAINI)

در جملہ جهان اے مغز تا پوست ہر ذرہ کو قدرت اوست

In the universe from the essence to the skin in entirety every particle testifies to Allah's power).



PARAH - 26SURAT-UL-AHKAF (OR THE SANDY HILLS)Introduction

This is a Meccan sura, the seventh and the last in the series of the Ha Mim series. It was revealed before migration. It has 4 Sections, 35 verses and 2,709 letters. It discusses the following subjects:

- (1) Omnipotence of Allah.
- (2) Purposeful creation of the universe.
- (3) Vindication of the Truth whenever it is challenged.
- (4) Resurrection and its inevitability.
- (5) Prophet's denial to know the hidden mysteries.
- (6) Rights of parents.
- (7) Story of the Aads and their Prophet Hud, illustrating the retribution of Allah.
- (8) Reaction of the jinns after hearing recital of the Quran by the Prophet.

Translation

The first part of the sura which is recited as a supplication by the Creator is His

remembrance.

"How sublime is Allah whom courage, recognition and reflection can not reach, and whose depth, wisdom, intellect and understanding can not be fathomed!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[My Friends! Now and I claim equality of put up equals with my Lord!]

(TAFSEER-E-HUSNAINI)   
 In the verses from the sura to the end of every part is entitled to Allah, the Lord.



## SURAT-UL-AHKAF (OR THE SANDY HILLS)

In the name of Allah,  
the Compassionate, the Merciful.

### SECTION - 1

Ha Mim.

The revelation of the Book is from Allah, the Dominant, the Wise!

We have not created the skies and the earth and what is between them except with equity (i.e. just end) and for a scheduled term. And those (persons) who disbelieve, turn away from what they are warned.

Say: "Have you observed whom you invoke besides Allah? Show to me what of earth they have created; or have they a share in the (creation of the) skies? Bring to me a book (revealed) before this or any vestige of knowledge, (that you may have) if you are truthful."

And who is more astray than him who invokes, besides Allah, what would never respond to him till the Day of Judgement, and who are ignorant of their invocation.

And when people are (finally) assembled, they (i.e. their deities) would be hostile to them, and they would deny their worship.

And when Our clear revelations are recited unto them, those, who disbelieve, say of the truth, when it has come to them: "It is an evident magic."

أُرُونِي means show to me;

شَرِكْ means they share;

آثَارَةٍ means vestige;

٢٨ خَم  
 ٢٩٤  
 الْأَحْكَافُ ٢٦

سُورَةُ الْأَحْكَافِ مَكِّيَّةٌ (٢٦)  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 حَمِّ ١ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ٢  
 مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا  
 بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا  
 أُنذِرُوا مُّعْرِضُونَ ٣ قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ  
 مِنْ دُونِ اللَّهِ أُرُونِي مَا ذَا خَلَقُوا مِنَ الْأَرْضِ  
 أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۚ ائْتُونِي بِكِتَابٍ  
 قَبْلَ هَذَا أَوْ آثَرَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ٤  
 وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ  
 لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ  
 دُعَائِهِمْ غَفُلُونَ ٥ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ  
 أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ٦ وَإِذَا تُلُتِ



لَمَّا جَاءَهُمْ means when it has come to them.

The new Sura, like its predecessor, has commenced with the abbreviated letters of Ha Mim. Since the significance of these letters is known to Allah alone, it is no use speculating about it. There are 79 such letters in the Quran. They appear in 29 verses.

This Sura, like the preceding one, repeats the oft-repeated assertion of Allah that the Quran has been revealed by Him and that He is the Omnipotent and the Wise to do it.

Allah has simultaneously taken up the subject of His Unity. He has said that He is the Almighty and the Wise! He is competent to do anything He wills, and His acts are based on His wisdom. Consistent with these attributes Allah has revealed the Quran. Speaking generally the evidence of the attributes of Allah is available in the creation of the universe with a just purpose (i.e. for His worship and appreciation of His likes and dislikes). (The verse No. 22, Al-Jasiyah is relevant). A term has been fixed as the life of the universe. However the disbelievers took it lightly and when they were warned that the disbelief in Allah's Unity and in their eventual resurrection would be most detrimental to them, they just turned away in disgust and boredom and treated the Quran as based on sorcery.

Allah then asked the Prophet to discuss the matter with the disbelievers using the following arguments:

- (1) "Have you seen your deities personally? Do you have a definite idea about them and their attributes?"
- (2) "Have the deities any creative power? Have they created a part of the earth or of the skies of which they may then claim to be the masters? In case the disbelievers asserted it, they should produce in their support any earlier scripture or the evidence of a relevant statement of an earlier Prophet that they may have got in legacy from their forefathers?"
- (3) "Have you not realised that your deities were imbecile, that they did not hear their invocation and that they would never respond to them even if they were to invoke their aid till the Day of Judgement? The fact was that they were totally unconscious of their appeals. Besides on the Day of Judgement there would be a confrontation between them, and when invoked for aid by their erstwhile votaries, they would turn hostile to them and summarily deny their worship by them."

In view of the above facts who could be more astray than these disbelievers? They were so much off their balance that when any of the Quranic verses was recited to them to convey to them the reality of their position, they disgustingly remarked that it was nothing more than mere sorcery, and they were not prepared to take it seriously. They even insinuated that the Prophet was a mental case. (Vide verse No. 51, Al-Qalam).

- ⑧ Do they say that he has forged it? Say: "If I have forged it, you can not avail me aught against Allah. He knows what you fulminate about it. Enough is He as the witness between me and you; and He is the Forgiving, the Merciful!"



9) Say: "I am not an innovation among the apostles, and I do not know what would be done to me or to you (in this life). I follow not except what is revealed unto me, and I am naught except a plain warner."

10) Say: "Do you not perceive that if this (Quran) is (really) from Allah and you disbelieve in it, and a witness from amongst the Bani Israels testified to its identity and believed in it while you were arrogant, (then who could be more astray than you?)" Verily Allah guides not the wrong-doing people.

تَمْلِكُونَ means you would patronize, avail;

تُفِيضُونَ means you comment or fulminate;

بِدْعًا means innovations;

مَا أَدْرِي means I do not know;

مِثْلِهِ means its identity.

The last preceding verses related to:

(a) the Omnipotence of Allah,

(b) the nullity of the deities, and

(c) the stricture of the heathens that the Quran was a sorcery.

The present verses discuss, as under, the contentions of the infidels against the Quran:

In addition to the stricture mentioned at (c) above, the disbelievers charged the Prophet as having forged the Quran with the aid of some others. In that connection Allah directed him to say that if he were to forge it, the crime of forgery would devolve on him, that Allah would surely punish him for it, and even if they were to help him against the Divine wrath, they would avail him nothing. The fact was that Allah knew well their fulminations against him and the Quran. He was enough as a witness about the true state of affairs between the parties. If He did not take a swift action against the disbelievers for their false charges it was due to

الْأَحْقَافُ ٢٩٨

٢٩٨

خَمْسٌ

عَلَيْهِمْ اٰیٰتُنَا بَيِّنٰتٍ قَالِ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ  
لَمَّا جَآءَهُمْ هٰذَا سِحْرٌ مُّبِيْنٌ ۝ اَمْ يَقُوْلُوْنَ  
اَفْتَرٰهُ قُلْ اِنْ اَفْتَرَيْتُهُ فَلَا تَمْلِكُوْنَ لِیْ مِنْ  
اِلٰهِ شَیْءًا هُوَ اَعْلَمُ بِمَا تُفِيضُوْنَ فِیْهِ ۝ كَفٰی بِهٖ  
شَهِیْدًا بَیْنِیْ وَبَیْنَكُمْ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ۝  
قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا اَدْرِیْ مَا  
یُفْعَلُ بِّیْ وَلَا بِكُمْ اِنْ اَتَّبِعْ اِلَّا مَا یُوحٰی  
اِلَیَّ وَمَا اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ۝ قُلْ اَرَايْتُمْ اِنْ  
كَانَ مِنْ عِنْدِ اِلٰهِ وَكَفَرْتُمْ بِهٖ وَشَهِدَ شَٰهِدٌ  
مِّنْ بَنِیْ اِسْرَءٰیْلَ عَلٰی مِثْلِهٖ فَاَمَنْ وَ  
اَسْتَكْبَرْتُمْ اِنَّ اِلٰهَ لَا یَهْدِی الْقَوْمَ الظَّالِمِیْنَ ۝  
وَقَالَ الَّذِیْنَ كَفَرُوْا لِلَّذِیْنَ اٰمَنُوْا لَوْ كَانَ خَیْرًا مَّا  
سَبَقُوْنَا اِلَیْهِ ۝ وَاِذْ لَمْ یَهْتَدُوْا بِهٖ فَمَقُوْلُوْنَ

منزل



the fact that Allah was the Forgiving and Merciful. He gave opportunity to the culprits to repent; and if they did so, He may be pleased to extend mercy to them.

The verse No. 98, Maidah, as reproduced below, is relevant:

"You should know that verily Allah is extremely retributive but that He is the Forgiving, the Compassionate!"

In the next verse No. 9, Allah authorized the Prophet to say that he was not the isolated Prophet. There were many Prophets before him. Hazrat Moosa and Hazrat Isa were the later ones. Hence his claim to be a Prophet should not mean an unusual event. Besides he had no pretention to know the unseen or to foretell the future. Frankly speaking he did not know what action Allah would be pleased to take against them or against him on their controversy. That was within the Divine knowledge. His claim merely was that he was a warner, and that his admonitions were based on the revelations made to him by Allah; and he followed them literally.

Note : The Prophets' claim always was, before or after the migration, that he was a mere warner.

The verse No. 10 contains an appeal to the commonsense of the disbelievers. Allah authorized the Prophet to use the argument: "If this Quran is really from Allah as I am trying to prove it, and some learned Bani Israels testifies to its Divine nature and believes in it while you persist in your disbelief due to your arrogance and deep-rooted prejudices, would you not be condemned as being much too astray? Your attitude would close the doors of Divine mercy against you because it is Allah's settled policy not to guide the perverts."

"None controverts Our signs except the infidels." (47, Ankabut).

Ambrose Billars has aptly defined prejudice as under:

"It is a vagrant opinion without visible means of support."

The verses No. 157, Al-Airaf; No. 17, Hud; No. 37, 62, Yunus; No. 43, Ha Mim Sajdah and No. 13, Al-Shura are relevant and they may be referred to.

Note : In the verse No. 10 reference is made, as a witness, to a Bani Israil, who testified to the Quran as being a Divine scripture and who believed in it. The identity of this witness has not been disclosed in the Quran. The Prophet has not offered a clue to it. The effort of some of the classical annotators to identify him as Hazrat Abdullah bin Salam is unrealistic, because the Sura is Meccan while Hazrat Abdullah bin Salam, originally a Jew, had accepted Islam at Madina, and that too only two years before the Prophet's death. In my opinion, the identity of this witness is not of any consequence, particularly when Hazrat Moosa, the greatest Bani Israil, and several learned Bani Israels had already identified the Quran as the scripture and the Prophet of Islam as the Apostle as per the references to them in the Torat. Hence any speculation in this connection would seem gratuitous.



خلاف پیغمبر کسی را (اگزیڈ)

SAADI) کہ ہرگز نہ منزل نخواهد رسید

(An opponent to the Prophet would never reach his goal).

### SECTION - 2

11) And the disbelievers say of the believers: "If it (i.e. Islam) were good, they would not have preceded us to it;" and since they have not availed of its guidance, they say: "this is an old falsehood."

12) And before it there was the Book of Moosa (i.e. the Torat, which was) a leader and mercy. And this Book authenticates it in Arabic so as to warn those who do wrong; and (bear) glad tidings to those who are beneficent.

13) Verily those who say: "Our Lord is Allah," and then they remain steadfast, no fear shall come on them, nor shall they grieve.

14) They are the inmates of Paradise to abide therein; (this is) the requital for what they had done.

سَبَقُونَا means gone ahead of us;

إِفْكٌ means falsehood;

مَصْدُقٌ means confirming it.

The last preceding verse No. 10 was an appeal to the commonsense of the disbelievers.

The present verses start with an argument of the disbelievers justifying their rejection of the new faith. They used to say: "If Islam were really a good thing, Allah would never have allowed these proletarians to avail of it ahead of us. He has been very gracious to us in all worldly amenities, and He would certainly have been equally gracious to us in connection with the new faith." In that mood of ignorance and persistent disbelief they insinuated that the Quran was a conglomeration of ancient fables—all untrue.

الْأَخْفَاتِ ۛ

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ۛۛۛ

هَذَا إِفْكٌ قَدِيمٌ ۝ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ  
إِمَامًا وَرَحْمَةً ۚ وَهَذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا  
عَرَبِيًّا لِّبَيِّنَاتٍ لِّلَّذِينَ ظَلَمُوا ۚ وَبُشْرَىٰ لِلْحَسَنِينَ ۝  
إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ  
خَالِدِينَ فِيهَا ۚ جَزَاءٌ لِّمَا كَانُوا يَعْمَلُونَ ۝ وَ  
وَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ  
أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۚ وَحَمَلُهُ وَفَصْلُهُ  
ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ  
سَنَةً ۚ قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي  
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا  
تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۚ إِنِّي تُبْتُ  
إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ۝ أُولَٰئِكَ الَّذِينَ

منزل ۛ



Allah reminded the contenders that the Torat, the scripture given to Hazrat Moosa, was already there, that it was a pattern among the scriptures and was full of mercy, and that the Quran authenticated it in Arabic so as to warn the wrong-doers of punishment and simultaneously bear happy news of reward to the beneficent believers. Verily those persons who believed that Allah alone was their Lord and remained steadfast in their belief, Allah would reward them, and they shall not be made to apprehend the interrogation of the Day of Judgement, nor shall they grieve over what they had left in the world. In short, they would be very liberally rewarded. They shall be made to dwell in Paradise permanently and assured of it as being a requital to them of their past good deeds. (The verses No. 46 to 48, Al-Hajr are relevant).

### ما قصه سکندر و داریا را نتخوانده اید انرا ما بجز حکایت مهر و وفا نمی

(We have not recited the story of Alexander and Darius.  
Do not ask us any thing except about love and fidelity).

15) And We have enjoined on the man to be beneficent to his parents. His mother bears him with inconvenience and delivers him equally with inconvenience. And her pregnancy period till his weaning covers thirty months. At length when he reaches his full maturity and attains (the age of) forty years, he prays: "O Allah! grant me the capacity so that I may thank You for Your favours which You have bestowed on me and on my parents, and that I may do such righteous deeds as You may approve, and that You reform my progeny. Verily I have repented to you, and indeed I am (one) of the Muslims."

16) These are (the people) from whom We accept their good deeds, and We by-pass their evil deeds—they are the inmates of Paradise. Thus the promise made to them is implemented.

وَصَّيْنَا means We have enjoined;

كَرِهًا means in travail;

فِصْلُهُ means delivery;

بَلَغَ means reached;

أَرْبَعِينَ سَنَةً means forty years;

أَوْزِعْنِي means give me strength;

تَرْضَاهُ means You approve;

تُتِبَ means I have repented;



نَتَجَاوَزُ

means We by-pass.

The last preceding verses dealt with—

(a) an argument of the dissenters justifying their rejection of Islam;

(b) the fact that the righteous believers shall live in Paradise permanently.

The present verses deal with the duty of the man towards his parents. In detail they state as under:

Allah has enjoined on the man to be gracious to his parents, more particularly to his mother, because she bore him in travail upon travail and finally delivered him with painful suffering. The period of pregnancy, when joined to that of breast-feeding, normally covers 30 months. The minimum period of pregnancy is said to be six months and that of breast-feeding is about two years, (vide the verse No. 14, Luqman).

The man is advised that when he attains to full maturity at the age of 40 years, he should pray to Allah to give him strength to—

الْكَفَّاتِ

حَمْدٌ

نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ  
فِي أَصْحَابِ الْجَنَّةِ ۖ وَعَدَ الصَّادِقُ الَّذِي كَانُوا  
يُوعَدُونَ ۝ وَالَّذِي قَالَ لِوَالِدَيْهِ أُتِيَ لَكُمْ مَّا  
أَنْتَ بِنَبِيِّ أَنْ أَخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي ۖ  
وَهُمَا بِسِتْغِيثِ اللَّهِ وَبِإِلَهِكَ آمِنْ ۖ إِنَّ وَعْدَ اللَّهِ  
حَقٌّ ۖ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ۝  
أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمِّهِمْ قَدْ خَلَتْ  
مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا  
خَاسِرِينَ ۝ وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا ۖ وَلِيُؤَفِّقَهُمْ  
أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ۝ وَيَوْمَ يُعْرَضُ  
الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي  
حَيَاتِكُمْ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ۖ فَالْيَوْمَ تُجْزَوْنَ  
عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي

مَنْزِلٌ

(a) thank Him adequately for all His favours to him and to his parents; and

(b) enable him to perform such righteous deeds as may be approved by Him.

Note: It is clear from the verse that a son can thank Allah for His favours to his parents.

He should also pray to Him to bless him with righteous children. Simultaneously he should remind Him respectfully that he had offered repentance to Him and that he was a submissive believer.

Allah took the occasion to inform the believers that such indeed were the persons—the dutiful sons—to whom the gates of His mercy were always open and that He would graciously accept all their righteous deeds and condone their misdeeds and admit them into Paradise, as per the promise made to them; and the promises of Allah are always true and infallible.

Note : (1) It would be of interest to relate here the incident of a Baduin



which occurred during the Khilafat of Hazrat Usman. The woman concerned gave birth to a premature child six months after her marriage. Her husband was shocked at the news. He did not care to see his wife or the new-born child. He went directly to Hazrat Usman and complained to him that the child was product of a pre-marriage adultery on the part of his wife. Hazrat Usman got it confirmed that the child was really born after six months from the date of marriage. Taking it to be a case of adultery he ordered that the woman concerned should be stoned to death. When Hazrat Ali heard of it he referred the Caliph to the present verse No. 15 and the verse No. 14, Luqman. Hazrat Usman realized his mistake and he let off the woman. Incidentally when the complainant saw the infant, he swore to say that he resembled him in many respects. He was then reconciled to the child.

Note : (2) The verses No. 23 and 24, Bani Israil and No. 14, Luqman are relevant and they may be referred to.

(17) And (the one) who said to his parents: "Fie on you! what? Do you hold out to me the promise that I shall be resurrected though generations have indeed passed away before me? And they complained to Allah, and (said to him:) "Woe unto you! Accept faith; verily the promise of Allah is true." But he said: "(No,) these are naught but fables of the ancients."

(18) They are those against whom the sentence of punishment passed against the jinns and the men before them has been justified. Verily they are the losers!

(19) And for all are grades (to be assigned) according to their actions; so that He (i.e. Allah may requite their actions in totality, and they shall not be wronged.

(20) And the Day the disbelievers are brought before the Fire, (they would be told): "You got your good things in the worldly life and you benefited from them; hence today you shall be requited with an ignominious punishment, because you were unwarrantedly arrogant on earth, and because you transgressed."

أَفِ تَكْمَا means fie on you;

خَلَّتْ means passed away;

يَسْتَفِئِينَ means complain;

يُؤَفِّهِمْ means He may requite them;

يَمْرَضُ means brought before;

أَذْهَبَكُمْ means you got;



اِسْتَمْتَعْتُمْ means you benefited;

هُونَ means ignominy;

تَفْسُقُونَ means you transgressed.

The last preceding verses illustrated the case of a worthy and dutiful son who was courteous to his parents, and who prayed to Allah to grant him the power to be grateful to Him and to do good deeds worthy of His approval, and also to bless him with righteous children.

The present verses, on the other hand, illustrate the case of an undutiful son, who is highly discourteous to his parents and who performs acts which are condemned by Allah. In detail they state as under:

There is the case of a reprobate son,

- (a) who is extremely discourteous to his parents;
- (b) who refuses to believe to be resurrected as reiterated by his parents, alleging that none of his forefathers were resurrected so far and that was the end of the matter;
- (c) who ignores the advice and the warning of his parents to accept the new faith or else, according to the promise of Allah, he shall be punished. But he treats the new faith as based on mere fables about the ancient people; and
- (d) who due to his superciliousness, compels his parents to refer his case to Allah for suitable action.

Allah is pleased to state about the people of the type of this son that they shall worthily attract the punishment which He had awarded to the earlier refractory jinns and human beings. They shall definitely be the losers in both worlds.

Allah has prescribed grades in Paradise and Hell for different categories of people so that each person would be requited suitably for his worldly performances and assigned an appropriate rank. This assignment shall be most judicious, and none shall be wronged.

Note : According to a tradition there are 100 different grades in Paradise.

One of the scenes of the Day of Judgement shall be that the disbelievers, including the above type of undutiful sons, shall be brought face to face with Hell. They shall then be chided: "You wanted the worldly things in your life. You got them and enjoyed them. You are not entitled to the same treatment in the Hereafter because of your disbelief. You shall receive today an ignominious punishment as a requital for your past unwarranted arrogance-cum-disbelief and transgression of the Divine orders. There is no escape for you from it, and there shall be no respite in it."



Tradition:

Imp. Allah cursed four categories of persons from the Empyrean, and the angels said amen to it. One of the categories of the persons, so cursed, is of those who beat their parents and they cry of it.

ماں باپ کا جسے بڑھاپے میں نہ ہونچیا  
اس ناسعید بیٹے کی قسمت الٹ گئی۔

(MOULANA ZAFAR ALI KHAN)

(He who has no regard for his aged parents, his fate is topsy turried).

SECTION - 3

(21) And state about the brother of the Aads (i.e. Hud), when he warned his people (residing) among hills, and indeed there were warners before him and after him, warning: "Worship none but Allah. Surely I fear for you the punishment of a momentous Day."

(22) They asked: "Have you come to us to turn us away from our gods?" Then bring on us what you promise to us if you are truthful."

(23) He said: "Its knowledge is with Allah alone; and I (merely) convey to you what I have been sent with, but I find you a people steeped in ignorance."

(24) Subsequently when they saw it—a cloud—coming towards their valleys, they said: "Here is the cloud which would give us rain." "Nay, it is what you wanted to be hastened, a (high) wind bearing an excruciating torment",—

(25) "destroying all things by the order of its Lord." Then they became that of which nothing was visible except their (broken) houses. Thus do We requite the guilty people.

(26) And indeed We had established them in what We have not established you, and We had endowed them with ears, eyes and hearts; yet their ears, their eyes and their hearts availed them not while they controverted the signs of Allah; and what they used to mock at encompassed them.

أَحْقَافٍ means sand-hills, mountains;

الْأَحْقَافُ

٤٠١

حَمْدٌ

الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ۖ وَادْكُرُوا  
أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتْ  
النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا  
إِلَّا اللَّهَ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝  
قَالُوا اجْعَلْنَا لِنَا فِكْنًا عَنِ إِلَهِنَا ۖ فَبِئْسَ مَا تَعْدُنَا  
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝ قَالَ إِنَّمَا الْعِلْمُ عِنْدَ  
اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرِكُمْ قَوْمًا  
تَجْهَلُونَ ۝ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ  
قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا ۖ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ  
رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ۝ تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ  
رَبِّهَا ۖ فَأَصْبَحُوا لَا يَرَوْنَ إِلَّا مَسْكِنَهُمْ ۚ كَذَلِكَ نَجْزِي  
الْقَوْمَ الْجَافِرِينَ ۝ وَلَقَدْ مَكَّنَّهُمْ فِيهَا ۖ وَإِنْ  
مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَآبْصَارًا وَ

مَذَكٌ



أَخَافُ means I fear;

تَاوَفَكُنَا means you turn us away;

أَبْلَغَكُمْ means I convey to you;

تَجْهَلُونَ means practising ignorance;

عَارِضًا means to their valleys;

أَوْدِيَّتِهِمْ means which would give rain;

مُمْطِرُنَا means it destroys;

تُدْقِرُ means We establishing;

مَكَّاهُمْ means availed them not;

مَا أَغْنَى عَنْهُمْ means encompassed them.

The last preceding verses discussed the undutiful sons and the prospective

The present verses narrate briefly the story of the Aads, the dwellers among the hills, and their relative and Prophet Hud, the object being—

- to illustrate the Omnipotence of Allah vis-a-vis the absolute impotence of human beings;
- to console the Prophet of Islam that he need not feel dejected at his rejection by the Meccan Quresh; and
- to establish the fact as a warning to the Meccans, that the disbelievers at all times were punished by Allah despite their power and physical and material sources.

In detail the verses state as under:

Prophet Hud, like the earlier apostles, warned his people—the Aads—to worship Allah alone and forsake the polytheism. This Divine directive was a common provision in the mission of all prophets. He also conveyed to them his fear of the momentous Day



when the Divine punishment would befall the infidels. They expostulated with him that his object in addressing them was merely to wean them away from their gods. They even suggested to him superciliously to bring on them the punishment of which he had warned them. Hazrat Hud pleaded that the knowledge of the schedule of the momentous Day and of the nature of their punishment was with Allah alone. Actually he had no locus-standi in the matter. His job was to convey to them what he was charged with by Allah. It was a pity that like ignorant people, that they were, they took his warnings lightly and rejected him.

Subsequently a dark cloud appeared on the horizon, and the Aads welcomed it as heralding rainfall, because those were the days of drought. Allah, however, remarked on their jubilation that it was not a rain-leden cloud, but that it was charged with high wind which, as per His orders, would annihilate everything that it touched. And that is what actually happened. All Aads, except, of course, Hazrat Hud and his righteous followers, were destroyed alongwith their cattle and vegetation. Their ruined houses alone remained on the site to remind visitors of their erstwhile existance. Theirs indeed was a terrible punishment, but that is how Allah punished the guilty transgressors.

الْأَنْفَاقَاتِ

٤٠٢

حَمْدٌ

أَفِدَّةً ۖ فَمَا أَغْنَىٰ عَنْهُمْ سَعُهُمْ وَلَا أَبْصَارُهُمْ  
وَلَا أَفِدَتُهُمْ مِّنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ  
اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۚ وَلَقَدْ  
أَهْلَكْنَا مَا خَلَقْنَا مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ  
لَعَلَّهُمْ يَرْجِعُونَ ۚ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا  
مِن دُونِ اللَّهِ قُرْبَانًا آلِهَةً ۚ بَلْ ضَلُّوا عَنْهُمْ  
وَذَلِكُمْ أَفْكَهُمُ وَمَا كَانُوا يَفْقَهُونَ ۚ وَإِذْ  
صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِبِّ يَسْتَمْعُونَ الْقُرْآنَ  
فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا  
إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ ۚ قَالُوا يَقُومُنَا إِنَّا سَمِعْنَا  
كِتَابًا أَنْزَلَ مِنْ بَعْدِ مَوْسَىٰ مُصَدِّقًا لِّمَا بَيْنَ  
يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ۚ  
يَقُومُنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ

منزل

The Aads were a very well entrenched people. Financially they were very well-off and physically they constituted a power. Allah had endowed them with the faculties of hearing, perception and determination, but they did not use them well. Nay, they misused them though without an advantage. They also rejected the Divine signs which were meant to impress them and reclaim them. The result was that what they had mocked at, i.e. the threatened punishment, encompassed them and none of their acquisitions and endowments could save them from it. Would the Meccans reflect on their fate as a parallel case?

The verse No. 10, Al-Anam is relevant.

Note : The heart may be taken as a faculty for determination of right from wrong.



ذات ہی ہوتا ہے اس کی اور وہ ہے لا شریک  
کل صحیفوں میں ہے یہ پیغام رب العالمین

(YUSUFI)

(He is matchless and without a partner, my Lord of the world ! This is the gist of all scriptures).

27) And indeed We destroyed (some of) the towns round about you and We had propounded (to them) Our signs variously so that they might revert to Us.

28) Then why did they not help them, those whom they had taken for gods beside Allah to seek His nearness (or grace)? Nay, they (i.e. the deities) abandoned them; and (all) that was a myth and they had concocted it.

حَوْلَكُمْ means round about you;

صَرَّفْنَا means explained differently;

إِفْكُهُمْ means their falsehood;

قُرْبَانًا means nearness, grace;

ضَلُّوْا means inverted, abandoned.

The last preceding verses related the story of the destruction of the Aads, the people of Hazrat Hud, as an eye-opener to the Meccan infidels.

The present verses further state that:

- (a) in addition to the Aads, Allah destroyed some other communities also, e.g. Samuds and Luti living not far from Mecca, along their trade-routes to Yemen and Syria respectively. To them too Allah had repeatedly propounded His signs variously so that they might repent and return to Him apologetically. But they rejected them, persisted in their polytheism and disbelief; and they were therefore destroyed in turn.
- (b) Allah posed a question to the Meccan as to why the deities, whom these by your people used to worship as gods beside Allah as intermediaries to Him, did not help them in their predicament? Nay, even when invoked, they turned their backs on them, and quite naturally too, because the unilatered liaison between them was a mere myth, a hoax invented by the votaries. The fact was that their so-called gods were totally oblivious to them and to their worship.

29) And recall when We turned towards you a group of jinn, (keen on) listening to



the Quran. So when they came to it, they said: 'silence'; when it (i.e. the recital) concluded, they returned to their people as warners.

(30) They said: "O our people! indeed we have listened to a Book which has been sent down after Moosa, confirming what is before it, guiding towards Allah and the straight road."

(31) "O our people! Respond to the caller of Allah and believe in him, so that He (i.e. Allah) may forgive you your sins, and save you from a painful punishment."

(32) And whoso does not respond to the caller of Allah, he can not frustrate Him (i.e. Allah) on earth, and he shall have none beside Him as a friend. Such (persons) are in evident aberration.

صَرَفْنَا means We turned;

نَفَرًا means a group of less than ten persons;

النَّصْرُ means keep silent;

قُضِيَ means it ended;

يَدَيْهِ means is before it;

يُخْرِجُكُمْ means will save you.

الْأَخْفَاتِ

٤٠٣

ختم

مَنْ ذُنُوبَكُمْ وَيُخْرِجُكُمْ مِنْ عَذَابٍ أَلِيمٍ ۚ وَمَنْ لَا  
يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعِجِدٍ فِي الْأَرْضِ وَ  
لَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۚ أُولَٰئِكَ فِي ضَلَالٍ  
مُبِينٍ ۚ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ وَلَمْ يَغْيِ بِخَلْقِهِنَّ بِقَدِيرٍ عَلَىٰ أَنْ  
يُجِئَ الْمَوْتَ ۚ بَلَىٰ ۚ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۚ  
وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ  
هَٰذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ ۚ وَرَبَّنَا ۚ قَالَ فَذُقُوا  
الْعَذَابَ ۚ بِمَا كُنْتُمْ تَكْفُرُونَ ۚ فَاصْبِرْ ۚ كَمَا  
صَبَرْنَا ۚ أُولُوا الْعِزِّ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ  
لَهُمْ ۚ كَانَتْهُمْ يَوْمَ يُرُونَ مَا يُوعَدُونَ ۚ لَمْ  
يَلْبَثُوا إِلَّا سَاعَةً ۚ مِّنْ نَّهَارٍ ۚ بَلَمَّ ۚ فَهَلْ يَمْلِكُ  
إِلَّا الْقَوْمُ الْفَاسِقُونَ ۚ

مترن

The last preceding verses referred to the destruction of towns other than that of the Aads due to disbelief of their inhabitants and the impotence of their gods to help them.

The present verses relate to the reaction of the jinn who heard the Quran for the first time when it was being recited by the Prophet during the morning prayer at Nakhla on his return from Taif. A group of jinn heard the Quran being recited from a distance. They were attracted towards it. As per the present verse No. 29 Allah impelled them to proceed in that direction. When they reached the spot



where the Prophet was reciting it, they asked each other to keep silent and hear the recitation attentively. Needless to say that they were very much impressed by it. When the recitation was over, the jinn returned home. There at a public gathering they conveyed their experience that they had just heard a recitation from a scripture which seemed to have been sent down after the Torat and which confirmed it in its main details. It manifestly guided towards Allah along the straight road leading towards Him. The group then advised their people to accept the call to Allah and believe and follow it, so that Allah may graciously forgive their past sins and thereby save them from the excruciating torment of Hell. Simultaneously they warned them that in case any of them rejected the call, they shall not frustrate the program of Allah. They shall not save themselves from the Divine punishment anywhere on earth, and they shall have no protector against it excepting Allah Himself. Such persons shall definitely be in an advanced aberration.

"And when the Quran is recited, listen to it and keep silent, so that you may be shown mercy." (204, Al-Airaf).

Note : (1) The Prophet is said to be reciting the Sura Al-Rahman on the above occasion.

Note : (2) Till the revelation of the Sura Al-Jinn the Prophet did not know about the visit of jinns as referred to in the present verses.

Note : (3) The present verses prove the existence of the jinn as a separate community. (The verse No. 31, Al-Rahman treats the men and the jinn as two distinct creations).

Note : (4) It is said that the jinns had no apostle but only reformers (from amongst themselves).

Note : (5) There has been no reference to the Injil in these verses. The Torat alone has been mentioned in them. That could be explained by the fact that the Injil was complementary to the Torat, which was a leader (vide verse No. 17, Hud). It had a few additional orders about the 'haram' and 'halal' respectively. Both were sent for the guidance of the Bani Isra'el. Allah had taught both Torat and Injil to Hazrat Isa vide the verse No. 110, Al-Maidah, and as such both scriptures are also mentioned jointly at some places in the Quran.

Note : (6) Since Paradise and Hell are the only two places for award in the requital of actions, it can not be gainsaid that those jinn, whose sins are forgiven by Allah, shall go to Paradise; whether they are mixed up with human beings or allowed a separate section of Paradise is another matter. There is an indication of two Paradises in verse No. 46, Al-Rahman. That is rather significant. However, Allah knows best!

Note : (7) The moral of the present verses may possibly be that whereas the jinn, who belonged to the community of Satan, the incorrigible transgressor, melted when they heard the Quran, the Meccans who were descendants of Adam, the repentant, were much too obdurate to accept the Quran as the Divine scripture. That was significantly bad on their part!



33) Do they not perceive that Allah, who created the skies and the earth and was not wearied by their creation, has the power to enliven the dead? Nay, the fact is that He has power over all things.

34) And the Day when the disbelievers will be brought before the Fire, (they would be asked): "Is not this the reality?" They would say: "Sure enough, (and) we swear to it by our Lord". He (i.e. Allah) would say: "Then taste the torment (thereof) because you had disbelieved".

35) Accordingly bear patiently as did the (earlier) apostles, endowed with resoluteness, and be not in haste about it (i.e. in your solicitation for their punishment). The Day when they see what has been promised to them, they would feel as if they had not tarried (in the world) save for an hour of a day. Transmit (the Quranic warnings). Accordingly none shall be destroyed except the transgressing people.

يَعَى means He was tired;

لَعِرضُ means is produced before;

لَا تَسْتَعْجِلْ means be not in haste;

يَلْتَوُوا means they remained, tarried.

The last preceding verses related to the experience of a group of jinns who happened to hear the Quran recited by the Prophet during the morning prayer and their subsequent exhortation to their people to accept the new faith to their advantage.

The present verses are an exhortation to the Meccan disbelievers to take stock of the Omnipotence of Allah and believe in the new faith. Simultaneously they advised the Prophet to bear with the rejectors patiently as did the earlier Prophets, and feel certain that they shall be punished at the appropriate time and made to realize their fatal mistake of disbelieving him. In extenso they state as under:

The disbelievers in Islam used to believe in Allah and His being the Creator of the universe. Why then did they not realize that since Allah had created the skies and the earth, which were more difficult to create than the mankind, and He was never wearied at their creation, had the power to resurrect the dead humanity and enliven them. The fact is that Allah has power over all things and He can deal with them as He wills.

Allah then informed the people that on the Day of Judgement when the disbelievers would be brought face to face with Hell, they would be asked to state whether their resurrection-cum-award of punishment was a reality. Finding no option to suit the occasion they would swear and say that what they had contended against in



their life was really the fact. They would possibly feel that their solemn affirmation might move Allah to alter their sentence. However they would soon be disillusioned, and Allah would order them "to taste the torments of Hell because they had consistently disbelieved despite their Prophet's warnings."

In verse No. 35, the final verse of the Sura, Allah was pleased to advise the Prophet of Islam to emulate the earlier Prophets who were similarly rejected by their detractors, but who displayed remarkable resoluteness of patience and bore with them. It was no use for him to fret and impatiently solicit punishment of the disbelievers even though they themselves may sometimes be solicitous of it. The fact was that their punishment was a certainty, but it would come to them at the prescribed time. Its visitation would be so abrupt and unexpected and the sight of Hell so horrible, that they would think that their stay in the world was hardly for an hour and thus they had not enough time to judge things correctly. However Allah would tell them that they had lived a sufficiently long life but they had wasted it in idle pursuits and disbelief.

The Prophet was finally advised to ignore their objections and to continue his mission and convey the Quranic warnings to them for which alone he was responsible (vide verse No. 83, Al-Nahl). Possibly some of them might reform. Besides Allah's policy was to destroy only the transgressors, and that too after administering a warning to them. Allah's advice to the Prophet was manifestly based on that policy.

The verses No. 47 to 49 and No. 130 and 131, Al-Anam and No. 81 and 82 Yasin are relevant and they may be referred to.

Note : The words **رَبِّ السَّالِیْنَ** may better be interpreted as (all) of the Prophets. To restrict their application to some selected Prophets would be inadvisable in view of the statement in the verse No. 285, Al-Baqarah that no distinction is to be made in case of any of the apostles of Allah. Rejection of one prophet implies rejection of all prophets.

یہ سنا ہوں بہت ہی سخت دن ہوگا قیامت کا

بھروسہ ہے گنہگار کو یا رب تیری رحمت کا

(HANIF)

(I bear that the Day of Judgement would be terrible. O Lord!  
the sinners depend on Your mercy only).



**SURA MUHAMMAD (OR THE PROPHET)**

**(Parah 26 - Continued)**

**Introduction**

This Sura is Madinian. It has 4 Sections, 38 verses and 2,475 letters. With it is commenced a group of three successive Suras discussing certain orders necessary for defence of the muslims against the external and internal foes. It was possibly revealed during the first year after migration to Madina. It deals with the following topics:

1. Divine nature of the Quran and its revelation to Prophet Muhammad (may Allah's blessings be on him!).
2. Orders for defence;
3. Rewards for martyrs, and righteous believers;
4. Some details of Paradise; and
5. Disbelievers and hypocrites and warnings to them.



**SURA MUHAMMAD (OR THE PROPHET)**

(Parah 26 - Continued)

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- 1) Those who disbelieve and hinder (others) from the path of Allah, He invalidates their actions.
- 2) And those who believe and do righteous deeds, and who believe in what has been sent down to Muhammad, and that is the truth from their Lord, He removes from them their sins and reforms their condition.
- 3) That is so because those who disbelieve follow the myth, and of certain those who believe, follow the truth from their Lord; thus does Allah cite similes for people.

صَدَّوْ means they hinder;  
أَصْلَحَ means He invalidated;  
بِأَلْسِنِهِ means their condition.



Allah has commenced the new Sura with a very clear warning that—

- (1) He would render null and void the otherwise good actions of the persons, who not only disbelieved but who hindered or misled others from the way of Allah. This mainly refers to the influential disbelievers who checked their followers and dependants from accepting Islam. (The verses No. 26 to 28, Al-Anam and No. 83 and 84, Al-Naml are relevant).
- (2) On the other hand Allah would absolve from sins and reform the condition of those persons who believed and had good performances to their credit, and who pointedly believed in the Quran, that was revealed to Prophet Muhammad (may Allah's blessings be on him!), because that indeed is the truth from Allah.  
(The verse No. 35, Al-Zumar is relevant)
- (3) The above distinctive analysis is based on the fact that the disbelievers



followed and worshipped the conventional falsehood, whereas the believers followed the truth from their Lord, and they worshipped Him.

Thus did Allah illustrate the respective positions of the disbelievers vis-a-vis the believers for their information and guidance.

The verse No. 16, Hud is relevant and it may be referred to.

Note : In the present verse No. 2 the belief in the Quran is stated merely for the sake of emphasis due to its importance, else canonically the belief must include the belief in the Quran's Divine nature. That is a prerequisite of the faith and it can not be by-passed.

④ So when you encounter those who disbelieve, smite their necks, until when you have incapacitated them, then fasten fetters (on them) firmly; finally release them as a favour or on ransom till the fight lays down its encumbrance (i.e. weapons). Thus should it be. And if Allah were to will it, He can retaliate against them Himself, but this is (prescribed) in order that He may test some of you vis-a-vis some (others). And those who are killed in the cause of Allah, their actions shall never be rendered void by Him.

⑤ He shall guide them and improve their condition;

⑥ He shall admit them in Paradise and introduce it formally to them.

⑦ O you who believe! If you help Allah (i.e. His cause), He would help you, and make your feet firm.

⑧ And those who disbelieve, they shall be crestfallen and their actions shall be rendered infructuous.

⑨ That is so because they detested what Allah had revealed, and He has wasted their actions.

مَعْتَدٌ

٤٠٥

حَمْدٌ

يُضِلُّ أَعْمَالَهُمْ ۖ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۚ وَ  
يُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ۚ يَا أَيُّهَا الَّذِينَ  
آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۚ  
وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ ۚ  
ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ۚ  
أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ ۚ وَلِلْكَافِرِينَ  
أَمْثَالُهَا ۚ ذَلِكَ بِأَنَّهُ مَوَّلَى الَّذِينَ آمَنُوا وَأَنَّ  
الْكَافِرِينَ لَا مَوَّلَى لَهُمْ ۚ إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ ۚ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا  
تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ ۚ وَكَأَيِّنْ مِنْ  
قَرِينَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرِينِكَ الَّتِي أَخْرَجَتْكَ

منزل



لَقِيتُمْ means you meet them (in a battle);

رِقَاب means necks;

أَسْخَرُوهُمْ means incapacitate them;

سَدُّو means apply firmly;

وَتَأَق means fetters;

نَضَع means lays down;

أَوْزَارَهَا means its burdens or encumbrances (o weapons);

أَنْتَصَرَ means He would retaliate;

بِأَلْوَم means their condition;

عَرَفَهَا لَهُمْ means He would make known or introduce to them;

تَسَا means crest-fallen;

أَحْبَط means render void.

The last preceding verses administered a warning to the disbelievers of invalidating their good actions, and they simultaneously conveyed the good news of reward to the believers.

The present verses introduce the orders about 'Jihad' or the holy war against the infidels. They discuss it as under:

In an encounter with the infidels they should be shown no quarter. Efforts should be made for their total liquidation. However, when they are completely subjugated and they lay down their weapons, they should be captured and securely kept in captivity. Then two courses are open to the commander of the muslim army, to wit: the captives may be released as a gesture of liberality, or they may be ransomed. (In the case of those who are released some may be retained as slaves). The 'Jihad' does not mean replacement of Allah by the human factor. Allah is the Omnipotent! He can punish the disbelievers directly as He did in the case of the Aads and the



Samuds. But through 'Jehad' He wants to test the qualification of the believers for entitlement to Paradise. (Vide verse No. 143, Al-Anam). Simultaneously He gives a chance of repentance to the disbelievers. As a reward to the muslim combatants, whether they win or lose or whether they survive the battle or are killed in its course, their good actions shall never be wasted. (Vide verse No. 171, Al-Imran is relevant). Nay, as an appreciation Allah shall purify them and efface their sins; and He shall guide them in this world and lead them to Paradise after death. (The verse No. 141, Al-Imran is relevant). The good news of being prospectively entitled to Paradise were already communicated to them in their life by their apostles. After death they shall be honourably led into Paradise which would be introduced to them as what was promised to them through their apostles, and formally installed there as its permanent dwellers. Each house earmarked already for them would be formally conveyed to them.

In the final three verses Allah made an unequivocal statement that—

- (a) if the believers supported Him and fought in His cause. He too would help them, and make them firm of foot in this life and reinforce their position for the Hereafter.
- (b) With regard to the disbelievers they shall be completely neutralized, and their otherwise good actions shall be declared null and void. That is as a requital for their abhorrence for the Quran and persistent rejection thereof.

The verses No. 169 to 171, Al-Imran are relevant and they may be referred to.

#### Traditions:

- (a) A martyr is entitled to six distinct rewards in the Hereafter.
- Imp. (b) All sins except that of indebtedness shall be forgiven to a martyr.
- (c) Allah shall implant firmly the feet of a martyr on the "Pul-Sirat".
- (d) Each occupant of Paradise will know his house there better than his earthly house.
- ⑩ Have they not moved about on earth and seen what the end was of those who preceded them? Allah had annihilated them (enmasse); and for the disbelievers there shall (always) be a similar (end).
- ⑪ That is because Allah is the Patron of those who believe, and for the disbelievers there in no patron.

دَسْرَ means destroyed;

أَشَالَهَا means like it;

مَوْلَى means patron.



The last preceding verses contained the orders for waging a religious war against the infidels. In the verse No. 4 ante Allah had explained the background of the 'Jihad'—that He was quite competent to retaliate against the infidels directly and destroy them. But He wanted, through 'Jihad', to test the ardour and the valour of the believers to deal with the enemies of Allah and to determine their title to Paradise.

In the present verses Allah has illustrated once again His Omnipotence and stated that a journey through the mid-east would reveal the ruins of the earlier habitations and thereby indicate the catastrophic end of the disbelieving people concerned. Allah had annihilated them enmasse. (The verse No. 31, Yasin also reads the same). The later disbelievers were to take a warning from them that their end too was likely to be the same. Since the offence was the same, the punishment too was to be the same. Verily the Divine laws do not change. Their provisions are constant.

In the course of the above retaliation the believers were kept immune. This distinctive treatment is based on the fact that Allah is the Patron of the believers, and He safeguards them. On the other hand, there is no patron for the disbelievers. None can help them against the Divine chastisement.

At this stage it is worthwhile referring to the verse No. 62, Al-Anam wherein it is stated: "Thereafter are they (i.e. the mankind) returned to Allah, their true Patron". This means that Allah is the true Patron of all people, believers as well as the disbelievers. In the current verse No. 11 it is stated that Allah is the Patron of the believers, and that the disbelievers have no patron. What looks like a discrepancy is explained by the fact that Allah remains the Patron of the disbelievers too, but since they have rejected the Quran and disobeyed His order and thereby forsaken Him, He too has forsaken them and withdrawn His patronage from them. Their deities also have abandoned them. (Vide No. 28, Kahf). Accordingly they are left with no patron. Thus there is no discrepancy between the two verses.

## SECTION - 2

⑫ Verily Allah will admit those who believe and perform righteous deeds into the garden of Paradise, beneath which streams flow. And as for those who disbelieve, enjoy (their life), and eat as the animals eat, the Fire shall be the abode for them.

⑬ And many were the towns, stronger than your town, which expelled you, that We destroyed, while there was no helper for them.

يَتَسْتَوُونَ means they enjoy;

نُتُوْى means abode;

اَخْرَجَكَ means expelled you.

The last preceding verses illustrated the Omnipotence of Allah who, in the



past, had destroyed many towns, and their ruins served as an eye-opener to the posterity.

In the present verses the same theme has been continued, and a prediction made about the downfall of the Meccans. In detail they state as under:

Allah stated for the information of all concerned that:

- (a) the righteous believers shall be admitted in the gardens of Paradise under which streams of water flow unobtrusively; and
- (b) the disbelievers may be allowed to enjoy the worldly amenities for the time being and eat and drink as the animals do without worry and responsibility. But they are warned that they are definitely booked for Hell after death as its permanent residents.

Note: Those who live upon dainties as a usual food are as irresponsible as animals. Rich food, if taken as routine, is definitely injurious to health. Just as the animals do not worry about their health, the disbelievers do not care for their spiritual health. Hence Allah has aptly likened them to animals.

- (c) The Meccans, in particular, were warned that they should not remain unmindful of the possible repercussion of their having forced the Prophet to emigrate. Allah's retribution had overwhelmed in the past many people who were definitely stronger than the Meccans and none could help them to ward off their destruction. Accordingly the Meccans should better draw a moral from the earlier instances of Divine retribution.

#### Tradition:

When the Prophet left Mecca along with Hazrat Sidik, he sought shelter in a cave, not very far from it. Therein he turned to Mecca and said: "I love you as deeply as Allah does, above all other towns. Were it not for the coercion of the Quresh I would never have left you."

Note : It is said that the above verses were revealed soon after the migration from Mecca.

⑭ Is. he then who stands on a clear proof from his Lord elite him to whom his evil deed is made to appear fascinating and those who follow their evil inclinations?

⑮ The Garden promised to the righteous persons is illustrated (as follows): therein are streams of water which does not taint; and the streams of milk which does not change in taste; and the streams of wine which delights the drinkers, and the streams of purified honey. And for them in it are fruits of all varieties, and forgiveness from their Lord. What? Could such persons be alike those who are to abide in Hell and who are made to drink boiling water, which would burst their intestines?

بَيِّنَةٍ means clear proof;



سِين means taint, corruption;

طَعْمُهُ means its taste;

مُصَفًّى means purified;

يُسْقَو means are made to drink;

أَمْعَاء means intestines.

The last preceding verses discussed the Omnipotence of Allah with regard to the total destruction of the earlier disbelievers who were stronger than the Meccans.

The present verse No. 14 briefly describes the disbeliever as one who does an evil act but considers it righteous because Satan makes it fascinating to him (vide verse No. 122, Al-Anam) and generally He follows his base urges and desires. In this connection Allah poses a self-declarant question: whether such a person could be treated on par with a righteous believer, who feels convinced about his faith in view of the arguments advanced by Allah in its support. The answer would definitely be in the negative. The fact is that there is not the least similarity between these two categories of persons.

أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ۖ أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ  
مِّن رَّبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوهُ ۗ أَهْوَاءَهُمْ ۖ  
مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّنْ  
مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ  
وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ ۚ وَأَنْهَارٌ مِّنْ  
عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ  
وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۚ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ  
وَسُقُوا مَاءً حَمِيماً فَقَطَّعَ أَمْعَاءَهُمْ ۖ وَمِنْهُمْ مَّنْ  
يَسْتَمِعُ إِلَيْكَ ۚ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا  
لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنْفَاكَ ۚ أُولَٰئِكَ  
الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ  
وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَاتَّبَعُوا تَقْوَاهُمْ ۖ  
فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۚ

مَنْزِل

In the next verse Allah is pleased to refer broadly to the blessings available in Paradise. They are recounted as under:

- There are streams of water which does not taint. It is crystal clear always;
- there are streams of milk, which never loses its taste or freshness;
- there are streams of wine which, because of its taste and good effects, is a pleasure to those who take it;
- there are streams of honey which is purified of all its raw impurities;
- there are fruits of all varieties. Some of them resemble those available in this world.



- (f) On the top of every other blessing there is the assurance of Allah's pardon for any worldly omissions and commissions and a guarantee of permanent living in Paradise. That is the supreme achievement.

After recounting the above blessings of Paradise Allah is pleased to pose another question: whether a person who enjoys the above blessings could be treated as equally circumstanced vis-a-vis the unfortunate wretch, who is incarcerated in Hell, who finds himself in the grip of its horrors, and who, when thirsty, would be served with such scalding fetid liquid that his intestines would burst.

The above distinctive requital is based on the distinctly different actions of the two classes of persons. They are poles apart from each other in their achievements.

#### Traditions:

- Imp. (a) There are oceans-like reservoirs of water, milk, wine and honey in Paradise from which the respective streams take off and go in circulation.
- Imp. (b) Milk, wine and honey are naturally produced in Paradise without the aid of an agency.
- Imp. (c) Whenever a request is made to Allah for admission in Paradise, the 'Firdous' Paradise should be specifically mentioned. It is the highest and the best Paradise.

یا انرا حدود متحرک بیرون می نهی مینهد  
خود را اسیر نفس و هوای کنی ممکن

(You are transgressing the legal limits, do not do it. Thereby you are making yourself a slave of your base desires; refrain from it).

- ①⑥ And of them are some who listen to you, but when they go out from you, they ask those who are endued with knowledge: "What did he say now"? They are those whose hearts Allah has sealed, and they follow their base inclinations.
- ①⑦ And those who have availed of guidance, their guidance is increased by Him, and they are assigned their piety.
- ①⑧ So they wait not but for the Hour that it may come upon them suddenly, but of certain its portents have (already) come. Besides of what avail will the admonition be to them when it (i.e. the Hour) comes on them?
- ①⑨ Accordingly know that there is no god besides Allah and seek (His) forgiveness for your faults and for (those of) the believing men and believing women. And Allah knows your movements and your abode.

يَسْمَعُ means hear you;

اِنَّا means now;



شَرَّاهُمْ means increased to them;

بَغْتَةً means suddenly;

أَشْهُرَ أَطْهَامَ means portents;

هَنَقَبَلَكُمْ means your places of movements.

The last preceding verses discussed—

(a) the contrast between the man who carries the conviction of faith and the man who follows his base urges and contravenes the faith; and

(b) some of the blessings available in Paradise meant for the believers.

The present verses discuss another type of contrast between the disbelievers and the believers. In detail they state as under:

Some of the disbelievers, more particularly the hypocrites of Madina, attended the meetings convened by the Prophet and pretended to listen to him attentively. But they did not absorb what he said. When they left the meeting they superciliously asked the believers as to what the Prophet had talked about. This was done by them with a view to display their apathy to the Prophet's admonitions and their devaluation thereof. Allah has condemned these mischievous people, and stated that He has sealed their minds against receiving His guidance, and left them to follow their vain desires.

On the other hand those persons who are keen to receive guidance, Allah increases their aptitude for it. He adds to their knowledge and bestows piety on them for practising righteousness to entitle them for His recompense for it. Thus He confers multiple favours on them.

The disbelievers were allergic to the mention of the Day of Judgement. Out of disgust they used to ask the Prophet as to when it would come. Some of them even wished it to overtake them suddenly in their life so as to finish with it as early as possible (vide verse No. 47, Al-Hajj). In that connection Allah reminded

مُعْتَدِلٌ ٤٠٤ خَمْسٌ ٢٦

فَقَدْ جَاءَ أَشْرَاطُهَا ۖ فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ  
ذِكْرُهُمْ ۖ فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ۖ وَاسْتَغْفِرُوا  
لِذُنُوبِكُمْ ۖ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۖ وَاللَّهُ يَعْلَمُ  
مُتَقَلِّبِكُمْ ۖ وَمَثْوِئَكُمْ ۖ وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا  
نُزِلَتْ سُورَةٌ ۖ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ  
وَذُكِرَ فِيهَا الْقِتَالُ ۖ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ  
مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ  
الْمَوْتِ ۖ فَأُولَٰئِكَ لَهُمْ ۖ طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ۖ  
فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا  
لَّهُمْ ۖ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي  
الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ ۖ أُولَٰئِكَ الَّذِينَ  
لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ۖ أَفَلَا  
يَتَذَكَّرُونَ ۖ الْقُرْآنُ أَمْرٌ عَلَى قُلُوبٍ أَقْفَالُهَا ۖ إِنَّ

مَنْزِلَ



them that the portents of the Day of Judgement had actually come to them. Its most important portent was the appointment of the Final Prophet (one of whose names was مُشَرِّق or the assembler for the judgement), and the revelation of the Quran. If the disbelievers did not take these portents seriously and accept the new faith, then woe unto them! Because when the Day of Judgement would actually come, their repentance and acceptance of guidance would not avail them at all. That would be much too late for acceptance by Allah.

Every office-bearer has responsibilities consistant with his status. Similarly the Prophet too had his responsibilities. A slight default in their performance was likely to be considered as a lapse on his part. Accordingly Allah directed the Prophet, for the sake of stress, to be firm in the belief that He alone was to be worshipped because there was no other god besides Him and to seek His forgiveness for any likely lapse on his part and also for the sins of his believing followers (men and women). This proves the competence of the Prophet to intercede with Allah even in this life for forgiveness of his followers. Finally Allah reiterated that He was the Omniscient, and that nothing was hidden from Him. He knew the movements of human beings and their permanent abode (or the place of their death and burial).

Note : For a relatively more detailed note about hypocrites my commentary under the verses No. 17 to 19, Al-Baqarah may be read.

#### Traditions:

Imp. (a) The Prophet raised his pointing finger of hand and the middle finger and said that he and the Day of Judgement were as near each other as the two fingers.

Imp. (b) The Prophet used to seek forgiveness of Allah more than seventy times each day; and he used to exhort the believers to seek forgiveness of Allah regularly each day.

#### SECTION - 3

(20) And the believers ask: "Why is not a Sura (about Jihad) revealed?" But when a (relevant) Sura of categorical meaning is revealed, and fighting is mentioned in it, you will find those, in whose hearts is a disease, gazing at you with the gaze of one falling in swoon preceding death. So woe unto them!

(21) (The pre-requisites of faith are) obedience and plausible speech. Accordingly when a matter is decided upon, it would be well for them to be true to Allah.

(22) Then is it not likely that if you turn away, you would (thereby) create mischief on earth and disrupt relationships?

(23) It is they whom Allah has cursed, then deafened them and blinded their eyes.

(24) Wherefore do they not ponder over the Quran? Do their hearts bear locks?



مَحْكَمَةٌ means of categorical meaning;

نَفْسِي means swoon;

أُولَى كُصُو means woe unto them!

قَوْلٌ مُعْرُوفٌ means plausible speech;

صَدَقُوا means they remain true;

يَسِيرٌ means you are likely;

تَوَلَّيْتُ means you turn away;

أَرْحَامَكُمْ means relationships;

أَصَعَّاهُمْ means made them deaf;

يَتَذَكَّرُونَ means they ponder.

The last preceding verses discussed the apathy of the disbelievers and hypocrites to the Quran and to the Day of Judgement. The last verse exhorted the Prophet to seek forgiveness of Allah for his lapses and for the sins of his followers (but not for the hypocrites vide the verse No. 6, Al-Munafiqun).

The present verses discuss another aspect of the hypocrites viz. their consternation at the prospect of Jihad. In detail the verses state as under:

Whenever there was some delay in the revelation of the Quranic verses, the believers used to be impatient about it and ask why a verse was not being revealed. At length when a revelation did come, they used to feel happy as it reinforced their faith. Different, however, was the case with the hypocrites. They hardly gave attention to the new verse and when they left the Prophet, they superciliously enquired from the believers as to what the Prophet had talked out (vide verse No. 16 ante). The verses No. 123 and 124, Al-Touba are relevant). If the revealed verse categorically suggested Jihad, the hypocrites, who had a malignant mind and a perverse outlook, used to be consternated, and they used to gaze at the Prophet with the gaze of the man who was in swoon preceding his death. Woe unto them! because they stood to lose the material as well as the spiritual benefits of a religious war. (The verses No. 143, Al-Anam and No. 37, Al-Touba are relevant).

The pre-requisites of faith are obedience to the orders of Allah and of the Prophet and to utter what is chaste and correct. Disobedience to their orders or



to pervert words in speech with Prophet as **سَمِعْنَا أَطْعَمْنَا** or to use foul and derogatory language in speech were tantamount to disbelief and blasphemy and they earmarked the persons concerned for Hell. Accordingly when the Prophet took a decision, whether in case of Jihad or otherwise, it was incumbent on all muslims to carry it out and thus display their loyalty and sincerity to Allah. That would white-wash their past sins.

Besides the hypocrites seemed to ignore the fact that the transgressors, if continued in power, would be a menace to the mankind. They would create mischief even against the religious institutions, and devastate them, hamper religious practices, molest innocent people, suppress justice, and completely disrupt relationships (vide verse No. 9, Al-Touba). Some of the mischief, thus created, are mentioned in the verse No. 40, Al-Hajj. Allah has, therefore, permitted Jihad to repel aggression and to lead society along the righteous guidelines. (Vide verse No. 39, Al-Hajj).

Allah has condemned the above malpractices and denied His grace to the persons who indulged in them or indirectly contributed to them by turning against Jihad. He has in addition sealed their ears against listening to guidance. He has blinded them against seeing things in the correct prospective. These persons should have realized that Jihad is a necessity because if the evil was not subdued by them, it would subdue them and imperil all what is dear unto them. Besides there are material and spiritual benefits from Jihad. Islam and Jihad have become synonymous.

The Quran has treated the subject of Jihad comprehensively. Before it was permitted under the verse No. 139, Al-Hajj, the orders to the believers were to refrain from fighting and to take to prayers and distribution of the obligatory alms among co-believers to improve their plight. The conditions then were not favourable for waging a war. The muslims were few in number, and a war then would have been disastrous to them. At Madina, however, the conditions had changed, and Allah permitted the Jihad but qualified it by certain restraints. (Vide verses No. 192 and 193, Al-Baqarah). However with the strength of the muslims the institution of hypocrites also came into being at Madina, and made it necessary to provide directions for them.

Finally Allah posed a question as to why the disbelievers and the hypocrites did not contemplate on the Quranic provisions, clear and comprehensive as they were. Actually the fact was that the Quran stressed observation, reflection, meditation and exercise of reason to accept its teachings (in its 750 verses). Suras Al-Baqarah, Al-Nisa, Al-Maidah and Al-Anam contained the relevant provisions. It was however, tragic for the hypocrites that they did not avail of these provisions. Obviously they had applied locks to their hearts and rendered them impervious to receiving guidance.

(TAFSIR-E-HUSSAINI)

کیست که بردارد و دروا کند  
قفل که او بر در دلها کند  
(Who can avail of the guidance and keep open the door  
of the heart when it has been locked by Allah).

(IQBAL)

کرگسان سراسر سو و آئین و گراست  
سطوة برماز شاهین و گراست  
(The kites have different methods of flight.  
The eagles have a different range of flight).



(25) Verily those who have turned on their backs (as apostates) after guidance was manifestly vouchsafed to them. Satan has enchanted them and buoyed them with false hopes (of a longer life).

(26) That is because they told those (persons) who disliked what Allah has revealed: "we shall obey you in some matters"; and Allah knows their secrets.

(27) So how will they fare when the angels shall cause them to die smiting their faces and their backs?

(28) That is because they followed what annoyed Allah, and they trifled with His gratification. Hence He rendered their deeds gratuitous.

إِسْتَدُّوْا means they turned (apostates);

رَسَوْلَهُمْ means enchanted them, seduced them;

أَهْلُوا لَهُمْ means holds out false hopes;

سَنُطِيعُكُمْ means we shall obey you;

أَسْخَطَ means annoyed;

أَحْبَطَ means rendered null and void.

مُحَمَّدٌ

٤٠٨

حَمْدٌ

الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَأَ لَهُمْ ۖ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ ۗ وَاللَّهُ يَعْلَمُ أَسْرَارَهُمْ ۖ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ۖ ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَّا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ فَاحْبَطَ أَعْمَالَهُمْ ۗ أَمْرٌ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ أَن لَّنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ۖ وَلَوْ نَشَاءُ لَأَرَيْنَاكَهُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۖ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ۖ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّابِرِينَ ۖ وَنَبْلُوَنَّكُمْ بِأَخْبَارِكُمْ ۖ إِنْ الَّذِينَ كَفَرُوا وَصَدَّوْا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا

منزل

The last preceding verse No. 24 had posed a question as to why the disbelievers and the hypocrites did not study the Quran attentively and reflect on its provisions instead of turning their backs on them.

According to the Tafsir-e-Hussaini the background of the present verses is as under:

The people of the Book had read in the Torat the references to the Prophet of Islam and the Quran. They had expected the Prophet to be born among them. Hence they anxiously awaited his birth. But when he was born among the Ismaili Arabs they, as a class, were chagrined, and they refused to accept him as the apostle despite the fact that he corresponded to the references about him in the



Torat. Simultaneously the Divine nature of the Quran could not be validly disputed by them because the Prophet, being illiterate, could not be claimed to have authored it. The present verse No. 25 refers to the above circumstances.

The current verses state as under:

Allah is pleased to affirm that these persons knew that the Prophet corresponded to the references about him in the Torat; they were further vouchsafed the Quranic guidance in a clear and comprehensive manner in that connection, but they turned their backs on it and preferred apostasy. Satan seemed to have enchanted them and embellished their apostasy as the correct course for them; and he told them that non-participation in Jihad would mean respite from death. "Why not then to welcome the respite rather than recklessly throw it away and court an early death"? That is how he worked on their minds. He seduced them to the extent that these apostate hypocrites whispered to the disbelievers, who disliked the provisions about Jihad which Allah had revealed in the Quran, that they would collaborate with them in some matter i.e. in the war of the Prophet against them, from which they would keep away. Little did they realize that Allah, the Omniscient, knows everything, whether it is kept secret or is whispered to others in secret. Allah then informed them that He would surely take action concerning their machinations; and one such action would be that they shall be smitten by angels on their faces and their backs at the time of withdrawing their souls. He asked them, for the sake of asking, as to how they would fare at that time. They would not be able to baffle the angels and escape death which, as a matter of fact, is scheduled for all persons; and the time is fixed for it whether they participate in a Jihad or not.

The above chastisement was quite justified because the hypocrites held lightly the pleasure of Allah and they actively resorted to what definitely annoyed Him. The forthright outcome of His annoyance was that He rendered all their performances null and void.

طبع و ذوقِ این حیات پر غم دور - از حیات راست گرد کو

(ROOMI)

(Love of this deceptive world made him blind with regard to the Hereafter, which is the bonafide life).

#### SECTION - 4

②٩ What? Do those, in whose hearts is a disease, suppose that Allah would not expose their perfidies?

③٠ And if We were to will it, We would surely show them to you, so that you may know them by their faces. And you shall surely know them by the mode of their speech. And Allah knows your deeds.

③١ And We shall certainly test you till We distinguish those among you, who join Jihad and are steadfast, and We shall verify the reports from/about you.

حَسِبَ means they suppose, think;

يُخْرِجُ means expose;



أَضْفَانَهُمْ means their malice, perfidy;

عَرَفْتَهُمْ means you may recognise them;

سِيمُهُمْ means their faces;

لَغْنِ الْقَوْلِ means mode of their speech;

نَبِّؤُكُمْ means We shall test you;

نَبِّؤُ means We shall verify;

أَخْبَارَكُمْ means your reports.

The last preceding verses ended with the note that the hypocrites held lightly the pleasure of Allah, and they busied themselves with what annoyed Him. The result was that Allah rendered their performances gratuitous.

The present verses reiterate the competence of Allah to expose the hypocrites and their vicious machinations. In detail the verses state as under:

When the hypocrites with the diseased mind colluded with the disbelievers in secret, did they suppose for a moment that Allah did not know their perfidy or that He would not expose it to the muslims? If they thought so, they were certainly mistaken. As the Omniscient He knew every thing about them. The fact was that He knew them well as perfidious persons, and if He had desired their exposure, He could have exposed them to the Prophet by describing their facial marks. But surely the Prophet was intuitively competent to know them as such by the mode of their speech which was generally oblique and equivocal. With regard to their deeds Allah knew them directly and through His angels' record. There shall be no mistake about them.

"The soul is index of the soul" is borne out by this verse. In addition a man can be judged by the mode of his speech.

Besides Allah would take practical test of the muslims so as to know who amongst them participated in Jihad and was steadfast therein. Simultaneously He would verify the reports about the others. Thus the hypocrites would be exposed by their conduct and acts

The verse No. 142, Al-Imran, is relevant.

For further details of hypocrites in connection with Jihad reference may be made to Sura Toubah and to my commentry under the verses No. 17 to 19, Al-Baqarah.



Tradition:

In a meeting the Prophet, under Divine guidance, named 36 persons as hypocrites and asked them to fear Allah.

Note : According to Maulana Azad Islam and Jihad are synonyms. None can be a muslim unless he is a mujahid. It would be worthwhile if my commentary under the verses No. 190-193, Al-Baqarah is read simultaneously.

(32) Verily those who disbelieve and hinder (others) from the way of Allah and who oppose the Prophet after guidance has been clearly vouchsafed to them, they shall not harm Allah at all; and presently He shall make their actions gratuitous.

(33) O you who believe! Obey Allah and obey the Prophet, and do not neutralise your actions.

(34) Verily those who disbelieve and hinder (others) from the way of Allah (and) then die as disbelievers, certainly Allah shall not forgive them.

(35) Accordingly do not slacken nor sue for peace, (because) you shall dominate, and Allah is with you, and He shall never decrease (the reward of) your actions.

مُحَمَّدٌ

٤٠٩

حَمْدٌ

الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۖ لَنْ  
يُضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُ أَعْمَالَهُمْ ۖ يَأْكُثُهَا  
الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا  
تُبْطِلُوا أَعْمَالَكُمْ ۖ إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا  
عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ  
اللَّهُ لَهُمْ ۖ فَلَا تَهْنُؤُوا وَتَدْعُوا إِلَى السَّلَامَةِ ۖ وَأَنْتُمْ  
الْأَعْلَوْنَ ۖ وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرَكَكُمْ أَعْمَالَكُمْ ۖ  
إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَإِنْ تُؤْمِنُوا وَ  
تَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلَكُمْ أَمْوَالَكُمْ ۖ  
إِنْ يَسْأَلْكُمْوهَا فَيُحْفِكُمْ تَبَخَّلُوا وَبُخْرٍ أَصْغَا نَكُمْ ۖ  
هَآنَتْكُمْ هَؤُلَاءِ تَدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ  
اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ ۖ وَمَنْ يَبْخُلْ فَإِنَّمَا  
يَبْخُلُ عَنْ نَفْسِهِ ۖ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۖ  
وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۖ ثُمَّ لَا  
يَكُونُوا أَمْثَالَكُمْ ۖ

مَنْزِلٌ

صَدُّوا means they hinder;

شَاقُّوا means they oppose;

يَضُرُّوَاللَّهَ means they shall harm Allah;

تُبْطِلُوا means neutralize;

ثُمَّ مَاتُوا means then (they) die;



لَا تَهِنُوا means do not slacken;

أَعْلَوْنَ means dominate;

يَتَرَكَوْا means deprive you.

The last preceding verses discussed the competence of Allah to expose the hypocrites.

The present verses admonish in nutshell that—

(1) the disbelievers, and those of them who influence others and obstruct their adoption of the faith, and

(2) who oppose the Prophet and try to checkmate spread of the faith after they have been vouchsafed clear guidance;

they shall be thoroughly frustrated, and their good actions shall be rendered null and void.

(3) The believers should obey Allah and the Prophet profoundly and not neutralize their good actions by any show of disobedience or adverse comment.

(4) The disbelievers who hindered others from adopting the faith, and who continued in disbelief and also died in it, they are denied all grace of Allah, and He shall never forgive them.

(5) The believers should be steadfast and firm of foot in Jihad. They should not show any slack or lukewarmness, nor should they sue for peace, much less capitulate. Allah had promised to aid them and they shall achieve victory. Let them then feel buoyant about it. In addition He has kindly guaranteed that none of their good actions shall be ignored or go unrewarded.

The verses No. 90, 91, 122 and 139, Al-Imran and No. 72, Al-Touba are relevant and they may be referred to.

Whoso participates in a jihad for as short a time as is generally required for milking a she-camel, he would be eligible for Paradise.

ہے خار گل نباشد و ہے تیش نوش صبر

(There is no rose without thorns and no drink honey without a sting).

(36) The life of the world is nothing save sport and pastime. And if you believe and be righteous, He would award you your recompense, and He would not ask you for your (entire) property (to be given in charity).

(37) If He were to ask you for it and be importunate about it, you would be niggardly, and He would expose your conservatism.

(38) Look ! You are those who are called upon to spend in the cause of Allah,



but there are among you some who are niggardly; and whoso practices niggardliness, he is niggardly only against himself. And Allah is the Self-Sufficient! and you are needy; and if you turn away, He may substitute vice you another community who would not be like you.

لَا يَسْأَلُكُمْ means He would not ask you;

يُخَفِّكُ means He is importunate;

لِتَنْفِقُوا means that you should spend;

تَتَوَلَّوْا means you turn away;

يَسْتَبْدِل means change, substitute.

The last preceding verses contained certain warnings for the disbelievers and some exhortations for the believers.

The present verses exhort for expenditure in the cause of Allah. In detail they state as under:

The life of this world is ephemeral. It is nothing save sport and pastime and as brief as that. Infact it is like a little absorption. It should not be taken seriously. (The verse No. 64, Al-Ankabut and No. 20, Al-Hadid are relevant and they may be referred to). Why then to prize it above Allah's pleasure and stake the Hereafter for it? Accordingly Allah has exhorted the people that if they believe in His Unity and lead a righteous life, away from the routine material cobwebs, Allah would requite them munificently for the same.

Besides there is no question of Allah needing the human possessions or of His asking the people to surrender them to Him. Even with regard to charity Allah does not propose to prescribe a severe test for His people. He would not ask them, much less press them, to give away all their possessions in charity because it is quite likely that they may resent it and be niggardly; and in that case He would be constrained to expose their niggardliness and insincerity; Allah does not like either of these vices.

The fact is that Allah is particular only about belief in the faith and righteous performances. One of the righteous performances is expenditure in the cause of Allah. Normally the righteous persons would think of it themselves. But in the case of muslims in general Allah has specifically reminded them of this virtue and asked them to uphold it. He knows that some of them are niggardly by nature. To them He has made manifest that their niggardliness will recoil on them. It may deny them the benefits of Jihad, magnified reimbursement of the charity amount, and also the blessings of the Hereafter. Let them not forget that Allah is the Self-Sufficient!



He needs nothing from His creatures. On the contrary He is Munificent to them, and they need His grace. Infact all their possessions are bestowed on them by Him as a grace. The fact is that Allah desires to raise the mankind to the highest levels, and it is therefore that He has made certain beneficent suggestions and shaded specific light on some of His attributes. Accordingly His exhortations to them to spend some of their wealth in His cause is a beneficent test for them. Were they to ignore it, the Divine cause would not suffer. Allah is competent to wipe them out and replace them by another community of better persons who would not be close fisted and short-sighted like them.

The verse No. 92, Al-Imran and the verses No. 29-36, Muhammad are relevant and they may be referred to.

#### Tradition:

Allah increases the honour of all sadka-givers.

ذاتارتون بیا سترکی مگت

(SHAH)

(You alone are the Dispenser. All others are mere beggars).

جہاں ذکر اس کا ہو بر ملا، جہاں رحمتوں کا در ہو کھلا  
انہیں محفلوں کی جستجو، انہیں بارود کی تلاش ہے۔

(JAMIL)

(Where His remembrance is rampant, and His favours are manifest,  
I search for those parlours, and I am on the lookout for  
such beneficent balconies and doors).



SURA FATH (OR VICTORY)

(Parah 26 - Continued)

Introduction

This is a Madinian Sura and is second in the group of the three Madinian Suras No. 47, 48 and 49. It was revealed in the month of Zeqaid in 6 A.H. when the Prophet was on his way back to Madina from Hudaibiya, which is famous in the history of Islam, for the treaty enacted there between the Prophet of Islam and the Meccan infidels.

The Sura has 4 Sections, 29 verses and 2,555 letters. It deals with the treaty of Hudaibiya which ultimately proved to be a victory for the believers. A short history of this treaty is as under:

The Prophet of Islam left Madina in the month of Zeqad in 6 A.H. for Mecca to perform 'Umra' or the minor pilgrimage. He was accompanied by about 1400 followers. Most of them were unarmed, or armed with a sword only. The news of their intended trip to Mecca soon reached the Meccans. They held a meeting and resolved not to allow entry in Mecca to the muslims, and if necessary to fight with them. Accordingly they started to muster force and arm it. The Prophet received the above information, and since it was not his intention to fight with the non-muslims, besides Zeqad was a prohibited month for fights, he made a detour to Hudaibiya and halted there. It was a small oasis with a well, and was situated at a short distance from Mecca. The Prophet sent Hazrat Usman to the Meccans to assure them that the muslims had no intention to fight with them. At the same time the Prophet got the covenant of fealty from his followers. This made the Meccans reconsider the situation, and they sent a deputation of 15 leading men to negotiate peace with the Prophet at Hudaibiya. In spite of protests from the muslims, more prominently from Hazrat Umar, the Prophet accepted the terms of the Meccans and concluded the treaty with them. Its terms were as under:

- (1) The muslims were not to perform 'Umra' that year but to return to Madina. Next year they might perform it unarmed or armed with a sword. They could stay there for three days.
- (2) The peace, a sort of no-war-pact, was valid for a period of 10 years.



(3) Any person or tribe was at liberty to join or have alliance with either of the parties during the above period.

(4) If a person under guardianship of the Quresh joined the muslims unauthorizedly, he was to be repatriated to his guardian at Mecca, but not so vice versa.

In view of the treaty the muslims returned to Madina. Next year they went to Mecca and performed the 'Umra'. They observed faithfully the terms of the treaty. Meanwhile the pact, which had invoked feelings of frustration among the muslims, proved to be a moral and political victory for them. It gave them equality as a power for negotiation. Formerly they were completely ignored.

This Sura seems to have been amended by the later Sura of Mumtahan whose verse No. 10 definitely forbade return of believing women to disbelievers. It would be worthwhile to read both the Suras jointly.

In addition to the treaty of Hudaibiya the Sura refers to the—

(a) perfidy of the hypocrites; and

(b) prophecies of action against the Jews of Khaibar and the Byzantines respectively.



# SURA AL-FATH (OR THE VICTORY)

In the name of Allah,  
the Compassionate, the Merciful.

## SECTION - 1

- ① Verily We have granted you victory,  
a clear victory,
- ② that Allah may forgive you your  
lapses of the past and of the future,  
and to complete His favours on you,  
and to guide you along the straight  
road,—
- ③ and that Allah may reinforce you  
by means of a formidable help.
- ④ It was He who sent down tranquility  
into the hearts of the believers so as  
to add faith to their faith. And for Allah  
are the armies of the skies and the earth.  
And Allah is the Omniscient, the Wise!
- ⑤ that He might admit the believing  
men and the believing women in Paradise  
with streams flowing underneath, wherein  
they shall abide, and that He may divest  
(i.e. absolve) them of their evils; and  
with Allah that is the supreme achieve-  
ment,

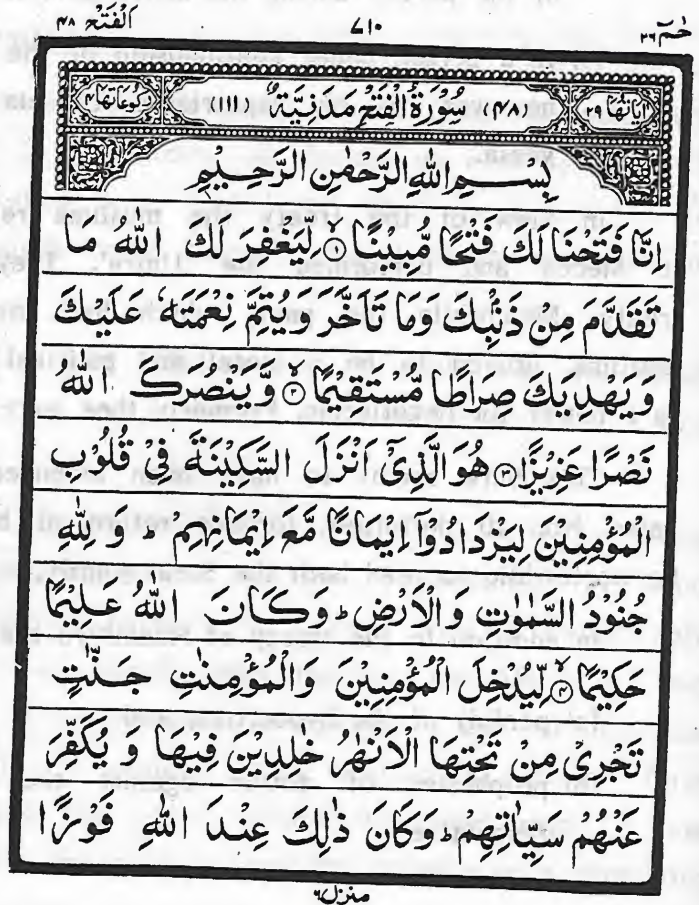
- ⑥ and that He may punish the hypocrite men and the hypocrite women and the  
polytheist men and the polytheist women, who harbour evil thoughts about Allah.  
On them shall fall an evil calamity; and He is annoyed with them, and He has cursed  
them and kept Hell ready for them; and that indeed is an abominable destination!

- ⑦ And for Allah are the armies of the skies and the earth, and Allah is the  
Dominant, the Wise!

تَقَدَّمَ means of the past;

يَتِمُّ means He may complete;

سَكِينَةً means tranquility;





يَكْفِرَ means He may divest, purge;

ظَنَّ السَّوْءَ means evil thoughts.

أَعَدَّ لَهُم means kept ready for them.

The Sura has happily commences with the felicitations of Allah to the Prophet that He had granted him a definite multiple victory as under:

1. (a) Allah would forgive the past and the future lapses of the Prophet. (Allah had already asked him to seek His forgiveness for the same—vide verse No. 19, Muhammad).
- (b) Allah would complete His favours on him, his mission as the apostle would be successful, Mecca would be restored to him and the number of muslims would appropriately increase.
- (c) Allah would lead the Prophet along the straight road by increasing his knowledge and faith despite the obstacles created by him by non-muslims.
2. Allah would reinforce him with such formidable help that the question of his defeat or discomfiture would not arise in future. (The verses No. 1 and 2, Al-Nasr are relevant).
3. The muslims displayed their faith by accompanying the Prophet for 'Umra' and by executing the covenant of fealty at Hudaibiya. The terms of the treaty had, no doubt, shaken them. But since they were accepted by the Prophet, they veered round and ceased to comment on the treaty. That was because Allah had in the meantime tranquilised their minds and thereby increased their faith.

Allah is the Omniscient! He knows when Jihad is called for and when peace is necessary. He has all the angels on the skies and the believers on earth for use as His hosts to execute His orders. Hence the muslims should not carry the impression that the Meccans had the upper hand in the treaty of Hudaibiya and that they would dominate them, Allah is the Wise! All His acts are based on extreme wisdom and they should be viewed with submission.

4. Allah may entitle the believing men and women, who saw eye to eye with the Prophet in the treaty of Hudaibiya, whether they were present at the site or not, to admission in Paradise. The latter abounds in fruit-bearing gardens where streams flow unobtrusively, and where the righteous believers shall live permanently along with their righteous consorts. They shall be absolved of their sins and their minds shall be cleansed of all rancour. Verily the admission in Paradise with these allied advantages is considered by Allah as a supreme achievement for the persons concerned. (The verse No. 71, Al-Ahzab is relevant).



Note: No woman was with the party of the muslims at Hudai-biya. Notwithstanding the benefit was extended to them wherever they were—the emphasis being on their willing conformity to the orders of Allah and of the Apostle and their absolute concurrence in all matters.

- (5) Allah undertook to punish the hypocrite men and hypocrite women and the polytheist men and women for their disbelief, misgivings, misinterpretation of the Divine orders and for their unwarranted imputation to Him of equals, partners and children. They had infact expected that the muslims, who had left for Mecca, would be wiped out by the Meccans and none of them would return to Madina. (Vide verse No. 12 post). That implied the prospective failure of Allah to help the muslims as per His promise. All that was evil on their part, and its adverse repercussions shall devolve on them in the form of the Divine chastisement. Naturally Allah was annoyed with them, He had denied them His grace and He had earmarked them for Hell; and their accompanying the Prophet in the next expedition against the Jews of Khaiber was tabooed. (Vide verse No. 15 post).

By all standards Hell was surely a horrible place to live in. To send all disbelievers to it was not a difficult job for Allah. Nay, it was easy for Him because He could utilize His armies of the skies and the earth for punishment of the disbelievers as well as for the success of the believers over them. Verily Allah is the Dominant! None can oppose Him or frustrate Him. Simultaneously He is the Wise! All His orders are based on wisdom.

Note : The concluding portion of the verse No. 4 is reproduced in the verse No. 7 for the sake of emphasis on the Omnipotence, Omniscience and Wisdom of Allah.

قفلها را اكشاده مانند بو

از كف راناً فتحاً بر كشود

(ROOMI)

(The locks should be unlocked and fruit of the clear victory realized).

الفتح ٢٨

٤١١

حم ٢٩

عَظِيمًا ۝ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءَ عَلَيْهِمْ ذَا بَرَّةُ السَّوْءِ ۚ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ۝ وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ۖ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝ سَيَقُولُ لَكَ الْمُخَلْفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا

منزل



- 8) Verily We have sent you as a witness, and a bearer of good tidings and a warner, //
- 9) so that you (i.e. the non-believers) should believe in Allah and His Apostle, support him and honour him; and you may glorify Him (i.e. Allah) morning and evening.
- 10) Verily those who plight their fealty to you, do no less than plight their fealty to Allah. The hand of Allah is over their hands. Accordingly whoso violates it, he does nothing except violate it to his (own) detriment; and whoso is faithful to what he has pledged with Allah, He would soon grant him an immense reward.

عَسْرًا means support him;

فَقَرُّوْهُ means honour him;

بِكْرَةً وَآصِيلاً means morning and evening;

يَبَايَعُونَكَ means pledge their fealty;

نَكَثَ means violates (his pledge);

أَوْفَى means fulfilled.

The last preceding verses contained good news of a definite victory to the Prophet and the believers.

In the present verses Allah reasserted that He had commissioned the Prophet of Islam as a witness over the people here as well as in the Hereafter, as a bearer of good news (of reward to the believers), and as a warner (to the disbelievers of the Divine punishment). This was done with a view that the mankind should believe in Allah and the Prophet, and support and honour him. Simultaneously they were directed to glorify Allah every morning and evening (i.e. at all times).

Note: It is mandatory for muslims to obey and honour the Prophet. Nay, it is an article of faith with them.

On principle those persons, who pledged their fealty to the Prophet (at Hudaibiya), infact pledged it to Allah. The hand of Allah at the time of their plight to the Prophet was over their hands. The offshoot of this pledge was that whoso violated it, he merely harmed his own interests, and whoso abided by it, he would receive an immense reward for it.

Note : The pledge taken was to the effect that the person concerned would not run away from Hudaibiya if the war occurred between the muslims and the Meccan infidels. This pledge is known as the 'Bayat-ur-Rizwan' or the fealty of Allah's pleasure.

"Without a standing army, without a bodyguard, without a palace, without a fixed revenue, if ever any man had the right to say that he ruled by a right Divine, it was (Prophet) Muhammad, for he had all the power without its instruments and its supports."

—(Bosworth Smith) (Tafsir of the Quran  
by Maulana Abdul Majid Daryabadi)



The verses No. 41-48 of Sura Al-Ahzab are relevant and they may be referred to.

#### Tradition:

Imp. Whoso participated in the covenant of Hudaibiya, he would not be led to Hell.

#### SECTION - 2

(11) Those of the desert Arabs, who had lagged behind, will presently state to you: "We were kept occupied by our properties and our families, hence seek forgiveness for us; they state with their mouths what is not in their minds. Tell (them): "Who would be competent in aught against Allah if He were to intend a detriment to you or intend a benefit to you. Nay, Allah is aware of what you do."

(12) "Aye, you had thought that the Apostle and the believers would never return to their families, and that (impression) seemed attractive to you, but that was an evil thinking and you became a condemned community (on that account).

(13) And whoso do not believe in Allah and His Apostle—We have certainly prepared for the disbelievers the blazing Fire.

(14) And for Allah is the sovereignty of the skies and the earth. He forgives whomso He wills, and He punishes whomso He wills; and Allah is the Forgiving, the Merciful!

(15) Those who had lagged behind would readily tell you, when you proceed to acquire the (Khaibar) spoils: "Permit us to follow (i.e. accompany) you;" they intend to change the word (i.e. decree) of Allah! Tell them: "You shall not follow me (because) Allah has already decreed thus. Then they shall say: "aye, you grudge us". Not so, but they understand naught except a little.

مُخَلَّفُونَ means the laggards;

شَغَلْنَا means we were busy with;

سَنَجِمُ means their mouths;

الْفَتْحَةُ

٤١٢

حَمْدٌ

وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۖ يَقُولُونَ بِأَلْسِنَتِهِمْ  
مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ  
مِنْ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ  
بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ۝  
بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ  
إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزَيَّنَ ذَلِكَ فِي قُلُوبِكُمْ  
وَظَنَنْتُمْ ظَنًّا سَوْءًا ۖ وَكُنْتُمْ قَوْمًا بُورًا ۝  
وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا  
لِلْكَافِرِينَ سَعِيرًا ۝ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَكَانَ اللَّهُ  
غَفُورًا رَحِيمًا ۝ سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ  
إِلَىٰ مَغَارِمٍ لِتَأْخُذُوهَا ذُرُونَا نَتَّبِعْكُمْ ۚ  
يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا

منزل



يَنْقَلِبْ means return, come back;

كُورًا means condemned;

مُطَلَقَتُمْ means you proceed;

ذَرُونَا means permit us, allow us.

The last preceding verses related to the importance of the pledge of collaboration taken by the Prophet at Hudaibiya, the benefits to its participants and the losses to those who had lagged behind at home and not participated in it.

The present verses too continue the same theme as under:

Allah informed the Prophet that on his return to Madina the desert Arabs, who had stayed back and not accompanied him for Umra, would call on him and represent to him that domestic problems had detained them, and that their stay back did not mean non-collaboration with him; and they would ask him to seek His Forgiveness for their default. Allah forewarned the Prophet that the fellows were not sincere in their excuses. He asked him to state to them that if Allah were to mean to harm them in connection with the same domestic matters who would be competent to save them, and similarly if He were to intend some benefit for them in connection with the same matters who could obstruct Him therefrom? Accordingly since their profit and loss rested with Allah alone, why did they worry about the same in preference to Jihad? The fact was that Allah was the Omniscient! Hence He knew all their intents and actions, and He would apprise the Prophet of them.

In the context of the above Divine information the laggards were to be told that the real cause of their stay back was that they assumed that the Prophet and his companions would be wiped out by the Meccan infidels and they would not live to return to Madina. Such really was their thinking, and it corresponded with their inherent desire. Since they exposed their malafide nature and hypocrisy they became a community of condemned persons fit to be punished. With regard to their punishment all disbelievers in Allah and in His Prophet were earmarked for Hell with its blazing Fire, and it waited to receive them. For them their hypocrisy had become a problem rather than a solution.

But that is not the end of the matter. Allah is the Owner of the entire universe, and it is His privilege to forgive whoso He wills or to punish whoso He wills. None can checkmate Him in the exercise of His will or sway His decisions. Normally He forgives the believers and punishes the disbelievers. But He is the most Forgiving and the most Merciful! He has expressed that His mercy shall dominate His displeasure. This offered a great chance to the disbelievers to improve their case by adopting Islam in totality and offering repentance for their past misdeeds, and thus qualify themselves for the Divine pardon.

Allah informed the Prophet that he would soon embark on an expedition which would promise a great prospect of spoils and that the desert Arabs would then



offer to accompany him (inherently to share the booty). But Allah had already decreed that they shall not be allowed to join that expedition. Accordingly the Prophet was directed to reject their request and ask them to stay back as they had done in connection with the Umra. He knew that they would be exasperated at the Prophet's refusal and they would attribute it to his envy or grudge. However their expostulation was to be brushed aside. It merely reflected lack of understanding and faith on their part.

The verses No. 83 and 84, Touba are relevant.

Note : The Prophet embarked on the seige of Khaibar about a month later.

خَائِنِينَ بِاللَّهِ ظَنَّ السَّوءِ سَاءَ

(ROOMI) جَوْنِ مَافَقِ سِرِّ بَانِدَانِ زَدِجُوا

(Those who were dishonest to Allah, entertained evil thoughts. As hypocrites they tilted their heads aside).

(16) Say to the desert Arabs who had lagged behind: "You will soon be called upon (to fight) against a people given to relentless warfare; you shall fight against them or they may capitulate; then if you obey, Allah would grant you a handsome reward; and if you back out, just as you did before, He would award you an excruciating punishment."

(17) There would be no blame on the blind, nor on the lame, nor on the sick (if they do not join the expedition). And whoso obeys Allah and His Apostle, He (i.e. Allah) shall admit him in the Gardens with streams flowing underneath; and whoso turns away, He would award him an excruciating punishment.

سَتُدْعَوْنَ means you will soon be called upon;

بِأَسٍ means fight;

تَتَوَلَّوْا means you turn away;

الْفَتْحِ ٣٨

٤١٣

حَمْدٌ ٢٦

كَذَّبَكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۖ فَسَيُقُولُونَ بَلْ  
تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ۝  
قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعَوْنَ إِلَى  
قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ ۚ  
فَإِنْ تَطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۚ وَإِنْ  
تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا  
أَلِيمًا ۝ كَيْسَ عَلَى الْأَعْمَى حَرْبٌ وَلَا عَلَى الْأَعْرَجِ  
حَرْبٌ وَلَا عَلَى الْمَرِيضِ حَرْبٌ ۚ وَمَنْ يُطِيعِ اللَّهَ  
وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ ۚ وَمَنْ يُتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝  
لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ  
تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ  
السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ۝ وَمَغَانِمَ

مَذَك



حَرَجٌ means blame;

أَعْرَجٌ means lame.

In the last preceding verses Allah exposed the prospective pretexts of the laggard Baduins of Madina region and directed the Prophet not to take them for the fight (against the Jews of Khaibar).

This action was justified against the hypocrites because they had harboured evil thoughts against the muslims and wished them liquidation.

In the present verses Allah, being the Merciful, relented towards the laggards and offered them a chance to retrieve His good will and entitle themselves for admission in Paradise. He informed them that time would soon come when they shall be called upon to fight against some warriors (like the Byzantines or the Iranians) unless the latter submitted to the muslims and sought peace with them. (The verse No. 39, Al-Anfal is relevant). On such an occasion if they obeyed Allah and the Prophet and joined the action, Allah would be pleased to reward them handsomely. But if they kept back as they did on the occasion of the Umra, Allah would award them a terrible punishment.

In the verse No. 17, under comment, Allah allowed a further favour and modified the above order and exempted the blind, the cripple and the sick men from its application. Their non-participation in the proposed war shall be excusable. Verily Allah always tries to lighten burden for the muslims. The emphasis in these verses is on the obedience to the orders of Allah and His Apostle. Those who were obedient and who participated in the future fight will be admitted in Paradise abounding in gardens, where under-ground streams flow. On the other hand, those who disobeyed the orders of Allah and of His Apostle and kept away, they will be awarded an excruciating punishment.

خواب، خیال، خطر، تپخی، ذبیح ترے

(SHAH)

کربن غیر غرق، تہ مشاہد و مائیتن

(Abandon all evil phantasies, misgivings and fears.  
You should believe in Allah. You would then meet Him).

گر تو کوری، نیست بر اعلمی حَرَج

(ROOMI)

ورنه ووکا الصبر مفتاح الفرج

(If you are blind, there is no blame on a blind person. In the other case go, because steadfastness opens (or relieves) a predicament).

### SECTION - 3

⑱ Of certain Allah was well-pleased with the believers when they plighted fealty to you under the tree (at Hudaibiya), and He knew what they had in their minds; hence He infused tranquility in them, and He rewarded them with an imminent victory,—



(19) and the immense spoils that they shall acquire. And Allah is the Dominant, the Wise!

(20) Allah has promised to you immense spoils that you shall acquire and He has given you the same in earnest (of what is to follow), and He has restrained hands of the (hostile) men from you; this is to serve as a sign for the believers, and that He may guide you along the straight road,—

(21) and (in addition He has promised you) another victory which you have not yet the potentiality to achieve, but Allah has certainly encompassed it, and Allah has power over all things.

رَضِيَ means pleased;

يُبَايِعُونَكَ means plighted fealty;

أَثَابَهُمْ means rewarded;

كَفَّ means restrained;

أُخْرَى means another;

أَحَاطَ means enclosed, encompassed.

الْفَتْحَةُ

٤١٣

حَمْدٌ

كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝  
وَعَدَكُمْ اللَّهُ مِغْرَامَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ  
لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ  
آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ۝  
وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا  
وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝ وَلَوْ قَتَلْتُمُ  
الَّذِينَ كَفَرُوا لَکُلُوا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا  
وَلَا نَصِيرًا ۝ سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ  
قَبْلُ ۚ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝ وَهُوَ  
الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ  
بِظُنِّ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۝  
وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝ هُمُ الَّذِينَ  
كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ

مَنْزِلٌ

In the last preceding verses Allah was pleased to offer a chance to the laggard Baduins to regain His good will by joining in the not too far off war against the Byzantines, and He exempted the blind, the cripple and the sick from participating in it. They also spoke about the reward for the participants and punishment for the non-participants.

The present verses contain felicitations for those who pledged fealty to the Prophet at Hudaibiya. They also contain some prophesies about future victories and spoils for the believers. In extenso they state as under:

Allah assured the believers who had pledged their fealty to the Prophet (not to run away from the war with the Meccans if it took place), under a tree at Hudaibiya, that He was quite pleased with them, that He knew the apprehensions about the



pros and cons of the war that assailed the minds of the muslims, and therefore He infused tranquility in them and they got over them, and eventually He converted into victory the peace concluded there. (Verse No. 18).

In addition Allah promised to follow it up with a victory (against the Jews at Khaibar) and it would yield immense spoils, which would make the muslims quite happy, and compensate them for their feeling of frustration at Hudaibiya. Verily Allah is the Dominant! He can effect a victory without difficulty. Simultaneously He is the Wise! He grants victory to any party He wills, and that too at an appropriate time and in appropriate manner. (Verse No. 19).

Allah further amplified that in the imminent action (against the Jews) He would so manage that (a) the believers shall acquire immense spoils, and (b) the enemy's hands would be restrained against them i.e. a full scale war shall not take place and the enemy shall sue for peace. All this was in earnest of what was to follow later.

Allah's above reward was planned with a view that the believers should feel convinced of the fulfilment of promise whenever Allah made it to them, and that they should always obey His orders and collaborate with His plans. That would ensure their progress along the straight road leading to-Him. (Vide verse No. 20).

Finally in verse No. 21, under comment, Allah prophesied another momentous victory, which the believers had not yet the power to achieve. This referred to the future conquest of Mecca which occurred after two years. Allah had already decreed it, and He was Omnipotent to effect it without any difficulty. For its achievement too Allah would restrain the hands of the Meccans against the muslims. There shall be no fight between the parties. (Vide verse No. 24, post).

②② And if the disbelievers had fought against you, they would surely have turned their backs, then they would not have found a friend or a helper.

②③ That has indeed been the dispensation of Allah in the past ere this; and you shall not find a change in the dispensation of Allah.

②④ It is He (i.e. Allah) who restrained their hands from you and your hands from them within the precincts of Mecca after He had made you victorious over them. And Allah is the Beholder of what you do.

قَاتَلَكُمْ means had fought with you;

أَدْبَار means backs;

سُنَّة means law, dispensation;

كَفَّ means restrained, with-held;



بَطْن means precincts;

أَفْظَرَكُمْ means made you victorious or dominant.

The last preceding verses conveyed the pleasure of Allah to those muslims who had pledged their fealty to the Prophet at Hudaibiya. In addition they contained the good news of spoils that were soon to come to the muslims.

The present verses state as under:

The treaty of Hudaibiya had a mutual benefit for the believers as well as the non-believers, though it transpired later to be a real victory for the believers. On the other hand, if the disbelievers had not been a party to it and had preferred war, they would have lost it ignominiously without a friend or ally coming to their aid. And that would have occurred in the normal course of events. It had been the practice of Allah in the past to befriend the believers against the disbelievers, and He would have maintained the same tradition at Hudaibiya as well. Verily Allah does not change His policy or the physical laws.

The verse No. 24 refers to an incident that occurred at Hudaibiya before the treaty was signed. A party of armed Meccan infidels had stealthily infiltrated in the muslim camp intent upon killing the Prophet if there was a favourable opportunity for it. But they were detected, captured and produced before the Prophet, who however, pardoned them and released them. This resulted in the avoidance of shedding blood by either of the parties within the prescribed precincts of Mecca. Verily Allah is the Beholder of all things. In the present case He saw the mischief-makers of Mecca intending harm to the Prophet, and He also took notice of the mercy on the part of the Prophet to pardon his would-be assassins. The verse may as well refer to the future conquest of Mecca without a fight.

(25) They were those who disbelieved and kept you off from the sacred Mosque and checked (your) offerings from reaching their place of sacrifice. And had it not been for the believing men and believing women (in Mecca), whom you did not know (and) whom you may have neutralized and thereby committed an offence unknowingly, (Allah would have permitted you to fight. (But) Allah wanted to admit to His mercy whom He willed. If they (i.e. the Meccan muslims) had been segregated, We would certainly have punished the disbelievers with a grievous punishment.

(26) While the disbelievers maintained obstinacy in their minds—the obstinacy peculiar to ignorance—Allah brought down tranquility on His Apostle and on the believers and made the principle of piety obligatory for them, and they were better entitled to it and more worthy of it. And Allah is the Omniscient in respect of all things!

هَدَى means the sacrificial animals;

مَعْكُوفًا means checked;



مَحَلَّة

means the place of  
their sacrifice;

تَطَوُّهُمْ

means neutralized  
them;

تَصِيبَكُمْ

means may have occurred  
to you;

مَعْرَءٍ

means sin, offence;

تَنَزَّلُوا

means they had been  
apart;

حَصِيَّةً

means obstinacy;

الزَّمَهُم

means made obligatory;

أَحَقَّ

means more entitled;

أَهْلَهَا

means more worthy.

In the last preceding verses Allah informed the muslims that if the Meccans had engaged them in action, He would have maintained His previous practice of causing defeat to the infidels. But it was He Who restrained the hands of both parties against each other. Naturally the questions arise: (1) Did the Meccans deserve the punishment the defeat and the disgrace—which Allah awarded to the disbelievers in the past? (2) And in case they did deserve it, why did Allah restrain the hands of the muslims against them? The replies to these questions are contained in the present verses as under:

About the Question No. 1:

The Meccas did deserve the punishment of Allah because—

- they were disbelievers in monotheism and they had lodged 360 idols in the House of Allah as His partners and intermediaries.
- They had unwarrantedly held up the muslims at Hudaibiya and checked them from performing Umra, an important religious function, inspite of the latter's assurances to them that their mission was absolutely peaceful.
- They did not allow the sacrificial animals (seventy camels) of the muslims

الْفَتْحِ

٤١٥

خمس

مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَلَوْ لَا رِجَالٌ مُؤْمِنُونَ

وَرِثَاءُ مُؤْمِنَاتٍ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ

فَتَصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ

اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا

الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ۝ اذْجَعَلَ

الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ

الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ

وَعَلَى الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا

أَحَقَّ بِهَا وَأَهْلُهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّيَا بِالْحَقِّ لَتَدْخُلَنَّ

الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ

رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ

تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ۝

منزل



to be taken to Mina, the usual place of their sacrifice. These animals were, therefore, slaughtered at Hudaibiya.

About the Question No. 2:

The fight between the muslims and the Meccans was warded off because—

- (a) a number of muslims whose identity was not known to the muslims at Madina lived incognito at Mecca.
- (b) The action between the muslims of Madina and the Meccans would have endangered the life and property of these Meccan muslims.
- (c) In case of death of the Meccan muslims or damage to their properties due to the action between the parties the consequential sin would have been shared by the Madinian muslims too and they would have always regretted it.
- (d) Allah wanted to test the forbearance of the muslims and admit to His mercy those of them who were successful in the test. Simultaneously He afforded a chance to the infidels to be impressed by the above attribute of the muslims and to embrace Islam, and thereby be entitled to the Divine mercy.

Subsequently Allah assured the muslims that if it had not been for the above reasons and if the muslims at Mecca had lived segregated from the non-muslims so as to be distinguished, He would certainly have allowed the fight to take place, and He would definitely have punished the infidels by inflicting on them a disgraceful defeat. (Verse No. 25).

In the verse No. 26, under comment, Allah referred to the obstinacy of the Meccan delegates for peace—peculiar to their ignorance and their cant in refusing to have the words 'Rahman and Rahim', written in the treaty after Allah. In fact they are the attributive names of Allah, but the disbelievers were allergic to them out of ignorance. They also objected to the words 'the Prophet of Allah', after Muhammad (may peace of Allah be on him!). They insisted on their deletion. The Prophet graciously appeased them by accepting their objections despite protests from his followers! Allah effected the above appeasement by infusing tranquility in the Prophet and later in his followers. Thus a very sensitive situation was retrieved by Allah by reminding the muslims that the fundamental of Islam was the 'Kalima-e-Tayeba', which necessitated faith in monotheism, fear of Allah, and reverential obedience to the Prophet and faithful execution of his orders, the aggregate effect of which was the piety approved by Allah. The result was that the faith of the muslims was reinforced. The fact was that due to their loyalty to the Prophet they were entitled to this grace, and they also became worthy of its spiritual gains in the Hereafter. Verily Allah is the Omniscient! He knows who, by their conduct and acts, are entitled to His grace.

قَمْعُهُ عَهْدِ حَدِيدِهِ بَخْوَانِ كَفَّ أَيْدِيَكُمْ تَحَامُتِ زَانِ بَدَانِ  
(ROOMI)

(Read the story of the treaty of Hudaibiya.

Know from it fully that your hands were restrained).



## SECTION - 4

27) Allah has virtually materialized the dream (of the Prophet) for him as true: "You shall definitely enter the Sacred Mosque, Allah willing, in security, shaving your heads or shortening hair, without fear. Thus does He know what you know not. Besides He has granted you an imminent victory."

28) It is He who has sent His Apostle with guidance and the true religion so as to make it dominate (i.e. supercede) all other religions. And enough is Allah as the witness.

29) Muhammad is the Apostle of Allah, and those with him are unrelenting to the disbelievers and compassionate among themselves. You see them kneeling (and) prostrating (in prayer), seeking the grace of Allah and His approbation; they bear the mark of prostration on their faces. That is how they are instanced in the Torat. And their reference in the Injil is: "(They are) like a seed that sprouts its blade, then strengthens it, (then) it becomes thick, and it stands erect on its stalk delighting the sowers—that He may thereby cause heart-burning to the disbelievers. Allah has promised to those of them, who believe and do righteous deeds, forgiveness and an immense recompense.

الْحُجُرَاتُ ٢٩

٦١٩

حَمْدُ

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ  
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝  
مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى  
الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ  
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا لِّسِيمَاهُمْ فِي وُجُوهِهِمْ  
مِمَّنْ أَتَى السُّجُودَ ذَلِكَ مِثْلُهُمْ فِي التَّوْرَةِ ۝ وَ  
مِثْلُهُمْ فِي الْإِنْجِيلِ يَكْزُرُهُ أَخْرَجَ شَطْطَهُ فَازْرَعَهُ  
فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْتِهِ يُغْجِبُ الزُّرَّاعَ  
لِيَغِيظَ بِهِمُ الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَ  
عَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

مُؤَقَّتُهُ عِنْدَ النَّاسِ

٢٩

تَدْخُلُونَ means you shall enter;

مُتَحَلِّقِينَ means sharing;

يُظْهِرُهُ means make it dominate;

أَشِدَّاءُ means hard, unrelenting;

رُحَمَاءُ means kind, soft;

سِيمَاهُمْ means their mark;

اسْتَغْلَظَ means it became thick;



سَاطَهُ means its blade;

أَمْرَهُ means strengthened it;

يَعْبُدُ means delighting;

سَوْدَهُ means its stem or stalk.

In the last preceding verses Allah explained why He had restrained the hands of the muslims against the Meccans and of the latter against them.

The present verses discuss the fulfilment of the Prophet's dream, the attributes of the companions of the Prophet and the references to them in the Torat and the Injil to the annoyance of the disbelievers. In extenso they state as under:

In the verse No. 27 Allah has assured the muslims that the dream of the Prophet shall definitely materialize (next year) and they shall (perform the 'Umra'), Allah willing, (and) enter the Sacred Mosque, some of them observing the formality of having their hair shaved and others having them cut short, in perfect peace and without the least danger to them. Their current distress was uncalled for, because Allah's knowledge was illimitable vis-a-vis theirs and His plan was universal. He knew the pros and cons of every thing. However He would grant them an imminent victory (at Khaibar) as a compensation for their brief perturbation.

In the verse No. 28 Allah reiterated that He had indeed commissioned Hazrat Muhammad (may Allah's blessings be on him!) as His Apostle, and that He had given him the Quran, the Book of guidance and Islam, His approved religion. (Vide verses No. 14-20, Al-Imran). It was meant to supercede all earlier scriptures and religions being the most complete and final. Allah testified to this position, and He is quite enough as the witness.

Note : This verse contains a brief summary of the Quran that—

- (a) Allah had really commissioned Hazrat Muhammad (may the blessings of Allah be on him!) as His Apostle to the Meccans for their guidance and reformation.
- (b) Islam was the true religion.
- (c) It was approved by Allah to supercede all earlier religions, and
- (d) Allah testified to the above assertions as the competent witness.

In the next verse No. 29 Allah further testified that Prophet Muhammad (may peace of Allah be on him!) was indeed His Apostle, no matter if the infidels did not accept him as such or objected to his mention as such in the treaty of Hudaibiya. He then complemented the Apostle's companions that they were unrelenting to the infidels and compassionate to their fellow-believers, that they performed the prayers by kneeling and prostrating thereby seeking the grace of Allah alone. They were so very regular in their prayers, that they bore the mark of prostration on their foreheads. Allah intimated that the Prophet's companions were referred to as such in the Torat. With regard to the Injil it referred to them as a grainseed sown in the earth unobtrusively but sprouting soon in the form of a slender stem, then gathering strength and thickness and finally standing firm on its stalk. (This is clearly how



Islam has progressed and its growth confounded its enemies). The sower (i.e. the Prophet and the believers were delighted at this spectacle, but the disbelievers were seriously chagrined at it. Allah climaxed the progress by making a promise that the believers, who had good performances to their credit, shall be absolved of their sins and they shall, in addition, be granted an immense reward. (The verse No. 8, Ha Mim Sajdah is relevant).

#### Traditions:

Imp. (a) "May Allah be kind to those who get their hair shaved." The Prophet repeated it, and then added "to those to who have their hair cut short." (This is relevant to Haj rites).

Imp. (b) For the love of me do not malign my companions.

Note: (1) According to Hazrat Ibn Abbas the mark of prostration implies piety or saintliness.

Note: (2) According to Imam Malik whoso bears grudge against the Prophet's companions, he is an infidel.

Note: (3) In 7 A.H. (i.e. one year after the treaty of Hudaibiya) the Prophet and his erstwhile companions of Hudaibiya went to Mecca, stayed there for three days, and ceremoniously performed 'Umra' without any obstacle. The leaders of the Quresh had gone out of Mecca during that period. They could not bear to see the muslims in Mecca.

Note: (4) This time the muslims had taken sixty camels for sacrifice, and they were duly sacrificed at Mina.

کہ پیر و راصل مارا ڈوال عطا

تا درخت استغلظ آمد و اسقوی

(ROOMI)

("O Gracious Lord! preserve our roots till the tree gathers thickness and strength and stands erect").

هو حلقه یاران تو به پیشو کی طرح نرم

سازم بر حق و باطل هو تو فولاد همی مومن

(IQBAL)

Among friends the momin is soft like soft. But when engaged in an action between the truth and falsehood, he is hard like steel).



## SURA AL-HUJURAH (OR THE APARTMENTS)

### (Parah 26 - Continued)

#### Introduction

This is a Madinian Sura. It is the third of the group of three Madinian Suras commencing with the Sura Muhammad. It was revealed in 9 A.H.—the year when various deputations arrived in Madina offering their allegiance to Islam. It has 2 Sections, 18 verses and 1,573 letters. It discusses the following subjects:

- (a) Etiquette to be observed by muslims towards the Prophet of Islam and towards each other.
- (b) Inadvisability of reliance of a vicious person.
- (c) Evil effects of calumny; and
- (d) Social equality among muslims.

Note : The Sura constitutes a chapter on ethics, intellectual as well as moral, political as well as cultural, material as well as spiritual—all based on the Islamic teachings, which contribute to the social uplift of an individual as well as of the community as a whole. Its foundations are belief in monotheism, sincerity of faith and the dignity of equality. Simultaneously the spiritual knowledge, as imparted by the Quran, is essential. The fact is that it imparts guidance in all spheres of life. Indeed, that is the formation of a social structure of an individual and collective life.

Aminuddin observes as under:

"Ethics, in belief, refers to the discipline of proper conduct and the evaluation of what is good, bad and morally acceptable or unacceptable. An individual behaves morally if he does not hurt others by his tongue or hands. Islam, it is truly said, is an ethical religion, for all its laws and injunctions are based on the most equitable and solid moral grounds."



SURA AL-HUJURAH  
(OR THE APARTMENTS)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

1 O you who believe! Be not forward (i.e. impetuous) with Allah and His Apostle and fear Allah. Verily Allah is the All-Hearing, All-Seeing!

2 O you who believe! Do not raise your voices above the voice of the Prophet, and do not speak loudly to him in discourse as you speak aloud to one another, lest your (good) actions become void while you perceive not.

3 Verily those who lower their voices before the Apostle of Allah, they are those whose hearts Allah has disciplined for piety. For them is forgiveness and immense recompense.

لَا تُقَدِّمُوا means do not be forward;

يَدَي means before;

لَا تَرْفَعُوا means do not raise;

أَصْوَاتَكُمْ means your voices;

لَا تَجْهَرُوا means do not raise;

يَغْضُونَ means who lower;

امْتَحَن means tested;

أَحْبَط means become void or vain.

الحجرات ٢٩

٤١٤

حَمْد

سُورَةُ الْحَجَرَاتِ مَدَنِيَّةٌ (١٠٦)
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِّمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ١
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ٢ إِنَّ الَّذِينَ يَغْضُونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ٣
إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ٤ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٥
يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ٦ وَاعْلَمُوا أَن فِيكُمْ رَسُولٌ

مَنْزِل



The Sura commences with the Divine advice about manners to be observed by muslims towards Allah and the Prophet in discourse with the latter and also while he talked. The emphasis is on the maintenance of respect to the Prophet so as not to cause the least hurt or embarrassment to him. The verses state as under:

(a) The muslims should not be forward, impetuous or precocious with Allah or in the presence of the Apostle. There was an occasion when Hazrat Sidik and Hazrat Umar disagreed about the nomination of a leader and spokesman for the Bani Janiban Tribesmen—Hazrat Sidik favoured Kaa Kaa and Hazrat Umar recommended Akra. In their enthusiasm for their recommendees they raised voices while the Prophet sat quietly among them. Allah has deprecated the tendency to be forward, impetuous or precocious in expressing views about an issue, more so before Allah and the Prophet.

(b) To avoid heated debate about a matter in the presence of the Prophet.

Allah has exhorted the muslims to fear Him and reverence the Prophet and obey their orders.

He hears and sees every thing and He would know which of the muslims adopted the necessary ethics.

In the verse No. 2 Allah has directed the muslims:

(a) not to raise their voices above that of the Prophet; and

(b) not to speak loudly to him as they did to one another.

Both the above traits reflect bad manners connoting slight and rudeness to the Prophet. Allah warned the muslims that in case they bypassed these injunctions, there was danger of their good performances being treated by Him as null and void as in the case of the infidels.

In the verse No. 3 there is an order couched in positive terms and a sort of good news that Allah would discipline hearts of the muslims for the virtue of lowering their voices in the presence of the Prophet. He would treat it as piety; and He would not only forgive sins of such persons but He would grant them a magnificent reward on that account.

Note : The consensus of opinion among the muslim scholars is that even after death the Prophet is entitled to the same reverence. Accordingly none should raise his voice and speak or invoke or pray aloud near his resting place or as a matter of that in the entire mosque of the Prophet at Madina. That would be reprehensible.

پس برو خاموش باش از انقباض  
زیر قیل امیر شیخ و استاد

(ROOMI)

(Accordingly go and remain silent in submission  
under the shade of your guide and teacher).



④ Verily those who call you from outside (your) apartments, most of them are not sensible.

⑤ And if (only) they had patience till you came out to them (of your own accord), it should have been better for them. And Allah is the Forgiving, the Merciful!

يَبَادُونَكَ means called you;

وَسَاءَ means outside;

خَرَجَ means you had come out.

The last preceding verses ordered the muslims not to be impetuous in their behaviour in the presence of the Prophet nor to speak loudly when he was there.

The present verses directed the muslims not to call out the Apostle when he was in his apartment, but to wait outside patiently for him till he came out of his own accord and met them. Calling him out would imply inconvenience and discourtesy to him and lack of good senses on their part. Allah advised such persons to repent of their past rudeness; and He is so Forgiving and Merciful that He would forgive them their lapses and also extend His mercy to them.

The occasion referred to in the present verses was the arrival of Akraa bin Habis in the Prophet's mosque and his call to the Prophet in his apartment to come out and meet him. When he received no reply, he shouted to him that to praise him would contribute to the Prophet's greatness and to criticise or belittle him would mean his disgrace. The Prophet came out and remarked that Allah alone held that position. (All honour rested with Allah vide verse No. 129, Al-Nisa).

Note : This discourtesy was a common trait of the Arab Baduins hailing from the desert areas.

⑥ O you who believe! If a mischievous person comes to you with a news, sift it lest you cause harm to a people out of ignorance, and then regret your action.

⑦ And know that among you indeed is the Apostle of Allah. If he were to concede to you in most of the matters, you would definitely get into trouble, but Allah has endeared the faith to you and made it attractive to your minds, and He has made obnoxious to you the disbelief, perverseness and disobedience. These are (the persons) who are rightly guided,—

⑧ through the grace of Allah and His favour. And Allah is the Omniscient, the Wise!

فَاسِقٌ means wicked, undecorous;



تَبَيَّنُوا means investigate, sift;

تُصِيبُوا means you cause harm;

عَقِبْتُمْ means you fall into trouble;

عِصْيَانٌ means disobedience;

رَاشِدُونَ means rightly guided.

The last preceding two verses Allah reprehended those persons who called the Prophet from outside his apartments. He suggested to them that they should have waited till he had come out of his own accord and met them—the emphasis being on avoidance of discourtesy and inconvenience to the Prophet and cultivation of good manners. The present verses direct investigation of (alarming) news conveyed by unscrupulous persons, and obedience to the Prophet's orders in every case.

The background of the present verse is as under:

The Prophet deputed Valid bin Akba to collect Zakat money from Bani Mustalik. It seems both parties were on bad terms before their conversion to Islam. When Valid reached the village of Bani Mustalik they came out to receive him as the Prophet's representative. But Valid misinterpreted their polite gesture as a camouflage for his murder. He hastily made a retreat to Madina, and stated to the Prophet that the Bani Mustalik had forsaken the faith, and they were intent on killing him. The Prophet was grieved to hear the news. However he maintained calm and commissioned Khalid bin Valid to go to Bani Mustalik and investigate the accusation against them. He was particularly advised to refrain from taking any hasty action. Accordingly Khalid went to Bani Mustalik. He found them very loyal and receptive. They maintained their prayers and they readily paid the Zakat dues. Some of them even accompanied Khalid to the Prophet to remove misunderstanding created by Valid bin Akaba. These verses were then revealed. Apart from this particular incident the verses may be taken in a general sense. They suggest as under:

If a mischievous, biased, or misguided persons brings some information prejudicial

الْحُجُرَاتِ ٢٩

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حَمْدٌ ٢١

اللَّهُ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ  
وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي  
قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ  
أُولَٰئِكَ هُمُ الرَّشِدُونَ ۖ فَضَلَا مِّنَ اللَّهِ وَ  
نِعْمَةُ اللَّهِ عَلَيْكُمْ حَكِيمٌ ۝ وَإِنْ طَائِفَتَيْنِ  
مِّنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ  
بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي  
تَبَغَىٰ حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ  
فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا ۚ إِنَّ  
اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ  
فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ  
تُرْحَمُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ  
مِّن قَوْمٍ عَلَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا

مَنْزِلٌ



to some persons, it should be investigated thoroughly before action is taken against the accused party and harm caused to them. Otherwise they would regret their action when the true facts are disclosed to them. The emphasis is on the avoidance of hasty action.

Under the verse No. 7, the persons, who might bring a prejudicial information and expect the Prophet to take action on it, were directed to note that the very presence of the Prophet among them was a favour of Allah to them and they should be alive to the importance of his office. He should not be expected to accept their views in all matters. Were he to do that, it would definitely create trouble and embarrassment for them in some cases. Accordingly the Prophet should be allowed full discretion in a matter and they should obey his decisions since they were generally guided by Allah. In the verse No. 71, Al-Mominun, Allah pleaded the same for His not subscribing to the desires of the mankind. Obedience to the Prophet would steer them safely through all difficulties. Allah had already paved the way graciously for them to adopt the above course. He had put them on the guidance. He had made the faith dear to them. It had been made attractive to them. They treasured it jealously and they obeyed its dictates voluntarily. Simultaneously Allah had instilled repugnance in their minds for disbelief, perverseness and disobedience to the Divine orders. Fear of Allah and reverence to the Prophet had been guidelines of their faith. Verily these persons were rightly guided through the grace of Allah and that was a great favour to them. Allah is the Omniscient! He knows the human requirements and wishes in each matter, and according to His universal plan He wisely orders for them what is proper. (The verses No. 21 and 22, Muhammad, are relevant and they may be referred to).

#### Traditions:

(a) Islam is manifest and the faith is in the heart.

Imp. (b) Whoso considers good his good action and he is disgusted with a bad action, he is a momin.

#### Hazrat Ali's advice:

On the right and the left is the loss of faith and deception.

He who makes false imputation loses hope. He who stands against truth perishes.

⑨ And if two parties of believers fight with one another, effect peace between both of them; but if (thereafter) one of them transgresses against the other, then fight against the transgressing party until it returns to (i.e. obeys) the command of Allah; but if it returns, effect peace between both of them with equity, and do justice. Verily Allah befriends the just!

⑩ The believers are but brethren, hence make peace between your two (contending) brethren, and fear Allah, so that you may attract (His) mercy.

طَائِفَتَيْنِ

means two parties;



أَصْلَحُوا means make peace;

تَبَت means it transgresses;

إِحْدَاهُمَا means one of them;

تَقْبَلُ means it returns or obeys.

The last preceding verses exhorted the muslims not to force their will on the Prophet but like good muslims, they should obey his orders, even though they may completely over-ride their suggestions.

The present verses direct the believers, as their collective duty towards each other, to reconcile two parties of contending muslims. In detail they state as under:

If two parties of believers fail out among themselves, the other muslims should intervene and effect peace between them. But if one of them later becomes aggressive against the other party in violation of the peace terms, then the muslims should take a joint action against the transgressing party and force them to cease hostility and accept peace. These are the injunctions of Allah. If the parties finally agree, the punitive action should be stopped and peace effected on the basis of fairness and justice. Else there is likelihood of re-eruption of hostility between the parties. Verily Allah likes the people who are just in their dealings and decisions.

It should be assumed, nay, that is infact the Islamic teaching that Islam represents a whole civilization and a complete culture. It lays down foundations of a social collective life, and the muslims constitute one single practical brotherhood, irrespective of their caste or creed. Hence if there is a quarrel between any two believers or groups of believers, it should be removed through a just reconciliation based on the Divine Law. That is likely to attract the mercy of Allah for all concerned.

#### Traditions:

Imp. (a) "Help your brother whether he is an oppressor or an oppressed," said the Prophet. He amplified: "you help the oppressor-brother by restricting him from committing transgression."

(b) The just persons shall be grouped together near Allah on a pearls-studded platform.

Imp. (c) Allah helps a man so long he is engaged in helping his brother.

(ROOMI)

مومنان معدود دلیک ایمان یکی  
جسہ مشان معدود دلیک جان یکی  
(The muslims are many but their faith is one.  
Their bodies are many, but their heart is one).



## SECTION - 2

⑪ O you who believe! Let not one community deride another community (because) possibly that (community) may be better than the other; nor let women deride other women (because) they may possibly be better than the former; and do not attribute a fault to one another, nor defame one another by odious nick names. Evil (indeed) is transgression after profession of faith, and those who do not repent (of these malpractices) are the wrong-doers.

لَا يَسْخَرُ means should not deride;

عَلَى means it is possible;

لَا تَلْمِزُوا means should not attribute fault;

لَا تَتَابَزَوْا means should not defame or taunt;

الْقَابِ means nick names;

فَسُوقُ means transgression, sinfulness;

لَا يَتُوبُ means does not repent.

الْحُجُرَاتِ ٢٩

٤١٩

حَمْدٌ

نِسَاءٍ مِّنْ نِّسَاءٍ عَلَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ،  
وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ،  
بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ، وَ مَن  
لَّمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ يَٰٓأَيُّهَا  
الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ  
بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ  
بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ  
أَخِيهِ مَيْتًا فَكْرِهُهُمْ هُوَ ۚ وَاتَّقُوا اللَّهَ إِنَّ  
اللَّهَ تَوَّابٌ رَّحِيمٌ ۝ يَٰٓأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ  
مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ  
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ قَالَتِ الْأَعْرَابُ آمَنَّا  
قُلْ لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا

مَذَك

The last preceding verses reminded the muslims of their collective duty to bring about reconciliation between two contending individual muslims or groups of muslims in the interests of a compact brotherhood.

The present verse relates to the duty of each muslim towards another muslim for maintenance of a healthy and cordial society. It states as under:

Allah has directed the muslims that:

(1) none among them, individually or collectively, should deride another man or group of men. Who knows! the party derided may really be better than their deriders;

(2) no woman should deride another woman because it is quite likely that the



derided woman may infact be of a better order than her derider;

(3) none of them should be defamatory to another person by making an insinuation or a cutting remark against him; and

(4) none of them should use an offensive nick name for another person—no matter whether he is present or absent.

All these malpractices are likely to lead to bitterness in society. Islam never advocates the use of foul language or unrefined or impious conduct. Accordingly he who professes to be a muslim should refrain from resorting to them in transgression of the Divine orders. That would indeed be reprehensible for him. Allah has been pleased to advise that those persons who have committed the above type of transgression should atonce repent thereof. Else they were likely to be judged as wrong-doers and punished as such.

It is better to quarrel with one's own faults and make peace with other people. That is the way to generate cordiality.

Note : (1) The S. No. 1 above applies to men and S. No. 2 above applies to women. But it is equally reprehensible if a man derides a woman or a woman derides a man. The gender is used here only for the purpose of specification.

Note : (2) It is worthwhile reading the commentary under the verses No. 1 to 9 of Sura Al-Hamazah.

Traditions:

Imp. (a) It is definitely reprehensible for muslims to call each other by provocative nick names.

(b) If a person is addicted to unseemly talk, he should tender repentance one hundred times (each day).

انرا در المومنون اخوه بينند  
در شكست و تن واحد شده مند

(ROOMI)

(Keep intact the brotherhood in the context of the Al-Mominun.  
If the differences are obviated, one single body will remain).

**12)** O you who believe! Eschew most of the suspicions, verily some suspicions constitute a sin; and do not spy nor calumniate each other. What? Would any of you like to eat the flesh of his dead brother? You would definitely loathe it. And fear Allah. Verily Allah is the Relenting, the Merciful!

The last preceding verse directed the muslims not to deride each other, nor taunt, nor address each other by offensive nick names. That would definitely be a transgression which, unless it is regretted and abandoned, will class them as the wrong-doers.

The present verse exhorts the believers to eschew the following vices:

(1) They should avoid suspicious in most of the cases. Sometimes they definitely constitute a sin which Allah positively disfavours. To entertain unwarranted and unverified suspicion on an individual or community may lead to war, which must be avoided.



- (2) They should not spy on each other to detect their faults or vices.
- (3) They should not slander each other. Slander is a very provocative and malicious sin. It may mean devastating one's reputation. It is as loathsome as eating the flesh of a dead brother. None would like to do it. Hence slander is to be eschewed in all respects.
- (4) They should fear Allah and tender repentance as its indication. Fear of Allah will act as a preventive against these vices.

Finally Allah graciously held forth the hope that if the muslims repented of the above sins, He is so Forgiving that He might pardon them. Nay, He is so Merciful that He might grant multiple reward for it.

The verse No. 148, Al-Nisa, which is a relevant rider, reads partly as under:

"Allah does not like unseemly speech in public, except by the aggrieved."

Traditions:

- Imp. (a) Allah considers the believer's person and property as more sacred than even the Kaaba.
- Imp. (b) Do not dissociate in anger from a brother muslim for more than three days.
- Imp. (c) My followers have the vices of being jealous and suspicious.
- Imp. (d) To safeguard the reputation of a muslim is equal to enlivening a dead girl.
- Imp. (e) Slander means reference to a person in a manner which the latter would not like. If the alleged fault really exists, the reference to it would constitute slander. But if the fault is non-existent, the reference would constitute defamation.
- (f) If a muslim earns a mouthful of provision through slander, he may be considered to have eaten that much of the food served to the inmates of Hell.

Hazrat Ali's advise:

Slanderers and critics are very cutting. Never listen to them.

(ROOMI)

ان بعض الظن اشراستای و ذیر

(Some of the suspicions constitute a sin).

(13) O mankind! We have created you from a male and female; and We have made you into nations and tribes so that you may identify one another. Verily the noblest among you with Allah is (he who is) the most righteous among you. Verily Allah is the Omniscient, the Aware!



سُؤْبًا means nations;

قَبَائِلَ means tribes and sub-tribes;

أَكْرَمَكُمْ means most honoured among you;

أَتْقَى means most righteous or pious among you.

The last preceding verse exhorted the muslims to shun certain vices e.g. suspicions, spying and slander and to develop fear of Allah.

The present verse establishes inherent social equality among mankind, and it prescribes the criterion of righteousness for assessing the relative greatness of an individual. In detail it states as under:

Allah has created all human beings from one man i.e. Hazrat Adam and one woman i.e. his wife (Bibi Hava). Accordingly all human beings are brethren with equal status. Allah has organised nations, tribes and sub-tribes merely for identification of people and not for maintenance of superiority complex in favour of some over others. The fact is that Allah maintains only one criterion for assessing the greatness of a man and that is the latter's righteousness. No other consideration weighs with Him. The maintenance of this criterion is quite easy with Allah because He knows every thing and He is well-informed about all human actions. Infact He knows the piety of a man better than the man himself does. Hence none should take pride on his self-assessed piety. (The doer of piety is the best. (Vide verse No. 26, Al-Airaf).

Note : The borrowed luster that 'my father was a king' پیرم سلطان بود does not exist in Islam.

#### Traditions:

Imp. (a) You may know your geneology merely for the sake of maintaining relationship.

Imp. (b) Allah shall not enquire about your pedigree on the Day of Judgement.

Imp. (c) Whoso is the most hospitable, most pious and the best adviser and relative is the best man with Allah.

(d) All believers are brethren and none has superiority over another person except on the basis of piety. (This is a fundamental of human rights).

#### Hazrat Ali's advice:

None is more respected than a pious person.

بنده عشق شدی ترک نسب کن هبامی

که درین سراه فلاں ابن فلاں چیز می نیست

(JAMI)

(O Jami! As a slave of love, forsake your geneology.  
In this domain family distinction does not exist).



گر نسب را جزو ملت کرده  
رخته در کنار اخوة کرده

(IQBAL)

(If you had integrated  
pedigree as a part of religion,  
it would have obstructed  
formation of brotherhood).

(14) The desert-Arabs say: "We believe".  
Say: "You have not believed (yet)" but  
rather say: "We have submitted", because  
the faith has not yet permeated your  
minds. And if you obey Allah and His  
Apostle, He would not depreciate your  
deeds in aught. Verily Allah is the For-  
giving, the Merciful!

(15) None are (bonafide) believers except  
those who (really) believe in Allah and  
His Apostle, then raise no doubt (or  
misgiving), and they participate with  
their properties and persons in a strife  
in the cause of Allah. They are those  
who are the truthful (i.e. bonafide  
muslims).

(16) Say: "What? Do you apprise 'Allah'  
of your faith? And Allah knows what  
is in the skies and what is in the earth?  
And Allah is the Omniscient in respect  
of all things.

(17) They seem to have obliged you  
by accepting Islam! Say: "Do not (think  
that you) lay me under obligation by  
accepting Islam. On the contrary Allah has obliged you in as much as He has guided  
you to Islam, if you are truthful (in your profession).

(18) Verily Allah knows what is invisible in the skies and the earth. And Allah  
beholds what you do.

لَا يَلْتَمِسْ means He will not diminish or devalue;

لَا تَرْتَابُوا means do not raise doubts;

يَمْتَنُونَ means they oblige you;

الْحُجُوت ۴۹

۴۲۰

حم ۲۲

يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا  
اللَّهَ وَرَسُولَهُ لَا يُلْغِيَنَّ مِنْ أَعْمَالِكُمْ شَيْئًا  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ  
آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ  
هُمُ الصَّادِقُونَ ۝ قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ  
وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ يَمْتَنُونَ عَلَيْكَ  
أَنْ أَسْكُمُوا ۚ قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ ۚ  
بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ  
إِنْ كُنْتُمْ صَادِقِينَ ۝ إِنَّ اللَّهَ يَعْلَمُ  
غَيْبَ السَّمَوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بَصِيرٌ بِنَا  
تَعْمَلُونَ ۝

منزل



يٰٓاَيُّهَا

means He has obliged.

The last preceding verse established the social equality of each human being, having been originally born of the same parents (i.e. Hazrat Adam and his consort).

The present verses state as under:

Allah informed the Prophet that the desert Arabs professed that they believed in Islam, and He directed him to tell them: "Your profession to be muslims is a hollow, selfish lip expression. The faith has not permeated your minds. However if you obey Allah and His Apostle by executing their orders, Allah would not belittle, to the least extent, your good performances due to your former disbelief or hypocrisy. Verily Allah is so Forgiving that He may forgive your past sins. Nay, He is so Merciful simultaneously that He may grant you multiple reward in addition."

In the next verse No. 15 Allah described the bonafide believers as under:

- (a) who believed in Allah and His Apostle;
- (b) who raised no doubt or misgiving about Islam; and
- (c) who joined strife in the cause of Allah with their persons and properties.

In the following verse No. 16 Allah posed a question to the Baduins: "When you say that you believe, do you mean to apprise Allah of it?" The fact was that Allah knew what their minds harboured. Actually Allah knows every thing that exists in the skies and the earth. Verily He is the Omniscient about all developments that occur in the universe. (The verse No. 163, Hud is relevant).

In the next verse No. 17 Allah informed the Apostle that when the Baduins professed to be muslims, they seemed to think that they had obliged him by their conversion. Accordingly He directed the Prophet to tell them: "You have definitely not laid me under any obligation by your (alleged) conversion to Islam." Actually it was an obligation of Allah unto them that He infused guidance in their minds and led them along the straight path of Islam, provided of course that their profession to be muslims was true and bonafide.

Finally Allah reiterated that He was the Omniscient in all respects. He not only knew what thoughts the human hearts harboured, but He also knew the invisible things of the skies and the earth. With regard to the human actions Allah actually beheld them, no matter where they were committed, and He took cognisance of all of them.

"Allah witnesses all actions of every individual." (61, Yunus)

Note : The Baduins referred to in the present verses were new converts to Islam but they had not yet firmly accepted its provisions. Accordingly they were being chastened.



Traditions:

Imp. The true believers have the following prominent traits:

- (a) they believe in Allah and His Prophet. They do not indulge in any doubts about Islam and they join a religious action;
- (b) the general public are safe from them. They do not commit murder or robbery; and
- (c) they remember Allah when assailed by some worldly considerations (or distractions).

ان پڪر نه ايمان، جيئن ڪلي ڪوٺائين

(SHAH)

(Mere recitaion of Kalima does not constitute Islam).



SURA QAAF

(Parah 26 - Continued)

Introduction

This is an early Meccan Sura. It is the first of a group of seven Meccan Suras dealing mostly with the Hereafter. It has 3 Sections, 45 verses and 1,525 letters. It was generally recited by the Prophet on important occasions like Eid and Friday prayers. Some times he recited it during the morning prayer too. It deals with the following subjects:

- (1) The Quran and the Prophethood of the Final Prophet.
- (2) Creation of man.
- (3) Death and post-mortem life.
- (4) Resurrection of human beings and their appearance before Allah.
- (5) Assessment of human actions and their requital.
- (6) Paradise and Hell—the two institutions of hope and fear.







warner to them. They refused to be reconciled to it, and they rejected the Prophet.

It was equally surprising to the Meccans to know that after they die and are reduced to dust they shall be enlivened in full form and produced before Allah for rendering account of their worldly deeds. They turned it down as something far from possible. (The verses No. 35 to 38, Al-Mominun is relevant).

In that connection Allah informed them that He knew well how much each of them had finally disintegrated after death. That information was already available with Him in the Preserved Book. Notwithstanding their physical erosion by the earth, Allah would re-enliven them in full form. It was for Him a matter of ordering "BE" and it would become accomplished.

However the Meccans controverted the truth of the Quran when it was revealed to them. Sometimes they expressed surprise at its provisions, and sometimes they treated them as a myth and disbelieved in them, the result being a state of confusion for them. (The first eight verses of Sura Saad, are relevant and they may be referred to). The question of authorship of the Quran also baffled them. They variously speculated about it.

- ⑥ What? Have they not looked at the sky above them, how We have formed it and adorned it, and there are no fissures in it?
- ⑦ And the earth—We have spread it and placed mountains on it, and We have grown on it all species of attractive plants (in pairs,)—
- ⑧ for observation and admonition of every repentant bondman.
- ⑨ And We send down from the sky the blessed water, and We produce therewith gardens and crops to be harvested,—
- ⑩ and the tall date trees with apathes, piled one above the other,—
- ⑪ as a provision for (Our) bondmen, and thereby We enliven a dead land. Thus shall be the Resurrection.

بَيْنَاهَا means We have constructed or formed;

خُرُوجُ means fissures;

أَلَقَيْنَا means We have fixed;

أَنْبَتْنَا means We have grown;

نَزَّاجٍ means in pairs, species;



بِهَيْج means attractive;

تَبَصَّرَةٌ means for observation;

مُتَّيِب means repentant;

حَبَّ means grain crops;

أَلْحِمْ means to be cut or harvested;

بُسَيْقَاتٍ means tall;

طَلْعُ means spathes;

لُضْمٌ means piled one above the other;

الْخُرُوجُ means the disinterment.

The last preceding verses stated that the Meccan infidels were sceptic about the appointment of one of them as the Apostle-cum-warner and of their resurrection after death and disintegration.

الْحَصِيدُ ١٠ وَالنَّحْلُ لِسِقَتِ لَهَا طَلْعُ نُضِيدُ ١١  
رِزْقًا لِلْعِبَادِ ١٢ وَأَحْيَيْنَا بِهِ بَلَدَةً مَّيِّتًا ١٣ كَذَلِكَ  
الْخُرُوجُ ١٤ كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ  
وَتُودُ ١٥ وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ١٦ وَأَصْحَابُ  
الْأَيْكَةِ ١٧ وَقَوْمُ ثُبَيْعٍ ١٨ كُلُّ كَذَّابٍ الرُّسُلِ فَحَقَّ وَعِيدُ ١٩  
أَفَعَيَّنَا بِالْخَلْقِ الْأَوَّلِ ٢٠ بَلْ هُمْ فِي لُبْسٍ مِّنْ خَلْقٍ  
جَدِيدٍ ٢١ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسُّوْسُ  
بِهِ نَفْسُهُ ٢٢ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ٢٣  
إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ  
قَعِيدٌ ٢٤ مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ  
عَتِيدٌ ٢٥ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ٢٦ ذَٰلِكَ  
مَا كُنْتُمْ مِنْهُ تَحِيدُ ٢٧ وَنُفِخَ فِي الصُّورِ ٢٨ ذَٰلِكَ  
يَوْمُ الْوَعْدِ ٢٩ وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ

منزك

The present verses are an exercise in the study of nature around us. They state as under:

- (1) Let the contenders look at the sky above them and note its marvellous structure without a pillar despite its vastness, and also observe its decoration with the solar system. They should further note that inspite of its age it has not developed any fissure or flaw.
- (2) Equally marvellous is the earth which Allah has spread out like a carpet. It is surrounded by oceans of water. 70 Pe of it is under water. Allah has stabilized it by placing mountains on it, and they check it from shaking due to the enormous load and movement on it.

(IQBAL)

كهول آكلهم زمين ديكه فلک ديكه فضا ديكه .

(Open your eyes, see the earth, sky and the horizon).

In addition Allah has made it fertile and grown on it various species of plants in pairs. They are attractive to look at and they yield produce which keeps people happy and healthy. These signs on earth are meant for observation and enlightenment of the devout believers who are given to contemplation and for reinforcement of their faith.



Another benevolent marvel of Allah, which is full of blessings for the mankind, is the 'blessed' rain water. Allah sends it down by means of clouds, and with its aid He causes the gardens of fruit-trees to grow and flourish and the grain crops to germinate and mature for harvest. Among the gardens, more prominently are the stately date-trees, the delight of the Arabs, with their hanging clusters of invigorating dates. All these benefits are meant as a provision for the creatures of Allah. Simultaneously a land, which was dead and dry, becomes alive and green, and is blessed with gardens and crops. This instance is quoted with a view to illustrate the resurrection of dead human beings, which too, as per a tradition, would be preceded by a peculiar rainfall.

(The verses No. 99, Al-Anam, No. 35 to 37, Al-Mumin and No. 3 to 5, Al-Mulk are relevant and they may be referred to).

- ⑫ Before them the people of Nooh, the dwellers of the well, and the Samuds had controverted (their apostles),
- ⑬ and the Aads and Firaon and the brethren of Lut,
- ⑭ and the dwellers of the wood and the people of Tubba. All (of them) controverted the apostles (and) consequently (My threatened) punishment against them took effect.
- ⑮ What? Are We wearied due to the first creation? So they are doubtful about the fresh creation.

رَاسٍ means the well near Armenia where the residents had murdered their Prophet;

أَيْكَةٍ means wooded area whose dwellers were brethren of Hazrat Shuaib;

تَيْعٍ means a title of the King of Yemen;

وَعِيدٍ means punishment;

عَيْنًا means are We fatigued;

لَيْسٍ means doubt.

The last preceding verses referred to the marvels in nature which Allah has created for the contemplations and guidance of His devotees. They also referred to the scepticism of the Meccan infidels about the Resurrection.

The present verses refer to some of the earlier generations who were punished for rejection of their apostles. They are referred to as under:

The people of Hazrat Nooh, the residents of Ras area and the Samuds, the



Aads, Firaon, the Lutis, the Shuabites and the followers of Tubba, (the King of Yemen), all of the earlier generations, had rejected their Prophets and controverted their teachings. Accordingly the Divine punishment, of which the Prophets had warned them, took effect and they were destroyed enmasse.

In the verse No. 15 Allah posed a question to the Meccans whether they thought as per Satan's insinuation, that it was more than enough for Him to have created the mankind for the first time, that He was fatigued on that account and that He would not be able to create them again and that too from the dust to which their corpses may be reduced. In that connection Allah informed them that there was no question of weariness for Him. Infact He is busy with the affairs of the creation at all times (vide verse No. 9, Al-Rahman). He had merely to issue an order and it would take effect atonce. (The verse No. 27, Al-Rum is relevant). The fact was that the Meccans were confused in their thinking about Islam, and therefore sceptic about their eventual Resurrection. (Albeit) they had no authority whatsoever for its denial.

The verses No. 255, Al-Baqarah; No. 37 and 38, Al-Furqan; No. 37, Al-Dukhan and Sections 8 to 10, Al-Shura and verses No. 78 to 82, Yasin are relevant, and they may be referred to for more details of the above generations.

غیب سارا بری و آبی دگر است۔ آسمان و آفتابی و گراست

(ROOMI)

نامیہ آن الاکہ بر خاسان چوید باقیات فی نَس من خلق جَدید

(The Hereafter has a different cloud and water. It has a different sky and sun. But they are clear to the special devotees of Allah. The others are doubtful about their Recreation).

## SECTION - 2

- 16) And indeed We have created the man, and We know what (distracting) suggestions are inspired in him by his base self, and We are nearer to him than his jugular vein.
- 17) (Recollect) that the two recorders sit, one on (his) right and one on (his) left (of him).
- 18) Not a word he utters but there is the invigilator near him ready (to record it).
- 19) And the stupor of death shall certainly come (on you). "This is what you (always) shunned."
- 20) And the trumpet shall be blown. "This is the day of the (promised) punishment.
- 21) And every person shall attend along with an impeller and a witness (respectively).
- 22) Indeed you were indifferent about this (Day), so We have removed your veil from you with the result that today your vision is sharp (i.e. clear).

حیل الوترید means jugular vein;



مُتَلَقِّينَ means recorders;

تَّصِيدُ means sitting;

عَقِيدُ means ready;

تَحِيدُ means you shunned;

يَوْمَ الْوَعْدِ means the promised (day of the punishment);

رَقِيب means watchman, invigilator;

سَائِقُ means impeller, conductor;

غُطَاؤُكَ means your veil;

حَدِيدُ means sharp, clear.

The preceding verse No. 15 stated that the Meccan infidels were sceptic about their resurrection and requital.

The present verses refer to the Omnipotence of Allah, inevitability of the Day of Judgement and the function of the recording angels posted to each individual. In detail they state as under:

Allah is the Omnipotent! It is He who has created the man. Even the infidels admitted it. What He has created once He can certainly create again. He is the Omniscient! and He knows the secrets of human minds. He also knows what distracting thoughts assail the human minds under influence of Satan. Some disbelievers thought that Allah could not know all human actions or atleast the secret ones committed by them. In that connection Allah said that through His knowledge He is nearer the man than his jugular vein. He knows more about the man than the latter does. It is the policy of Allah to know about the doings of the man in the following ways:

- (a) through the 'Loh Mahfuz' which contains a complete record of the actions of each person;
- (b) directly through His Omniscience; and
- (c) through two angels, the 'Kiramul Katibeen' (vide verses No. 10-12, Infitar) who are posted, one on each side of the man. One of them, the right side angel, records good expressions and actions, and the left side angel records



bad expressions and actions. Nothing escapes their notice, and they are so prompt that as soon as the man utters a word, it is recorded by the concerned angel.

Since the resurrection shall follow extinction of mankind Allah has said in the verse No. 19 that every human being shall die and experience the stupor whether he likes it or shuns it. The sinner man always shuns his death because his predicament shall start from that stage. The angel of death shall remind him of it when he would smite him on his face and back (vide No. 27, Muhammad). The significant post-mortem stages for the man shall be—

(a) the trumpet shall be sounded fiercely and all dead bodies shall be enlivened and they shall be resurrected to their great chagrin on their disturbance from deep. The angels would then remind them that the Day of which they had been warned had actually set in.

(b) Immediately afterwards all human beings shall be marched off group-wise in a disciplined array to the judgement seat of Allah.

(c) The two angels, their record-keepers, shall accompany every human being. One would act as his custodian and conductor and the other as a witness against him.

(d) The sinners among them would be reproached that they were indifferent to the warnings of their Prophets and scriptures about their eventual resurrection. Their vision had, in the past, become blurred due to the misgivings caused by the materialist influences. But on this eventual Day the veil which had affected their sight will have been removed, and they would see each event in the correct perspective. They would be consternated at their new experience.

#### Tradition:

While dying the Prophet wiped perspiration from his forehead, and said that the death was a laborious process (of exit).

ق٥

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ح٥

وَسَّهَيْدٌ ۝ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَذَا فَكَشَفْنَا  
عَنْكَ غَطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۝ وَقَالَ  
قَرِيبُهُ هَذَا مَا لَدُنِّي عَتِيدٌ ۝ أَلْقِيَا فِي جَهَنَّمَ  
كُلَّ كَفَّارٍ عَنِيدٍ ۝ مِّنْأَنَّهُ لَلْخَيْرِ مُعْتَدٍ مَُّرِيبٌ ۝  
الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيهِ فِي الْعَذَابِ  
الشَّدِيدِ ۝ قَالَ قَرِيبُهُ رَبَّنَا مَا أَطْعَيْتُهُ وَلَكِن  
كَانَ فِي ضَلَالٍ بَعِيدٍ ۝ قَالَ لَا تَخْتَصِمُوا لَدُنِّي  
وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ۝ مَا يُبَدِّلُ الْقَوْلُ  
لَدُنِّي وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ۝ يَوْمَ نَقُولُ لِّجَهَنَّمَ  
هَلِ امْتَلَأْتَ وَتَقُولُ هَلْ مِنْ مَّزِيدٍ ۝ وَأَزْلَفَتْ  
الْجَنَّةُ لِلتَّائِبِينَ غَيْرَ بَعِيدٍ ۝ هَذَا مَا تُوْعَدُونَ  
لِكُلِّ أَوَّابٍ حَفِيظٍ ۝ مَّنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ  
وَجَاءَ بِقَلْبٍ مُّنِيبٍ ۝ ادْخُلُوهَا بِسَلَامٍ ذَٰلِكَ يَوْمُ

مَنْزِلِ



جان نہان در جسم و او در جان نہان  
ہی جان اندر نہان ای جانِ جان

(My heart is secreted within me and you are concealed within my heart.  
Verily you are hidden in what is itself hidden, O the life of my heart).

- ②3 And his companion (i.e. one of the recording angels) would say: "This is what I have (of him)",
- ②4 "cast into Hell, you two! Every tenacious disbeliever,"—
- ②5 "the forbiddener of good (acts), the transgressor, the doubtful,"—
- ②6 "who had set up another god beside Allah; hence both of you should put every (such) person in the excruciating torment."
- ②7 His companion (i.e. Satan) would say: "My Lord! I did not make him a transgressor; he himself was far advanced in aberration."
- ②8 He (i.e. Allah) would say: "Do not quarrel before Me; I had certainly warned you in advance (about My punishment)."
- ②9 With Me My word (i.e. decision) never changes, and I am never unjust to My bondmen.

لَدَيَّ means with me;

عَتِيدٌ means is ready;

الْقِيَا means cast, both of you;

عَنِيدٌ means tenacious;

مُعْتَدٌ means transgressor (of orders);

مُرِيبٌ means doubtful;

قَوِيْنُهُ means his companion;

مَا أَطْعَيْتُهُ means I had not made him a transgressor;

لَا تَخْتَصِمُوا means do not quarrel;



ظَلَامٌ means unjust;

عَبِيدٌ means bondmen.

The last preceding verses related to the Omnipotence of Allah, the efficiency of His angels posted to each person as recorders of his actions and for the final production of sinners before Allah.

The present verses describe the following scenes that shall occur on the Day of Judgement:

After the resurrection the disbelievers shall be produced before Allah. Their recording angels shall escort them there. The latter shall produce the scroll of deeds of each disbeliever and say to Allah: "Here is my scroll about this man, complete in all respects." Allah shall then order them: "Put in Hell and subject to its excruciating torment every contumacious disbeliever who:

- (a) forbade commission of good acts;
- (b) transgressed with impunity the Divine orders;
- (c) doubted his resurrection and account-rendering; and
- (d) worshipped other objects as gods beside Allah."

The announcement of the above sentence would overwhelm every disbeliever, and shake Satan as well, particularly when the disbeliever would accuse him of being a bad counsellor to him. (Vide verses No. 36-39, Zukhruf). Out of fear for himself Satan will address Allah and say: "My Lord! I am not to blame for this man's disbelief and transgression. The fact was that he was already very much advanced in aberration, and he readily accepted what I suggested to him." Allah would retort: "Do not quarrel before Me. I had already warned the disbelievers and their abetors of My punishment. That warning shall take effect now and both of you shall go to Hell. (Vide verses No. 16-17, Al-Hashr). My policy in connection with you all never changes and so also My decision. Simultaneously it is based on justice, because I never do injustice to My bondmen." The verses No. 46, Ha Mim Sajdah and No. 22, Ibrahim are relevant and they may be referred to

"Weighing on that Day shall be Judicious."

### SECTION - 3

30) On that Day We shall ask Hell: "Are you filled to capacity?" and it would reply: "Is there any more (to be taken in?)"

31) And Paradise shall be brought near the righteous, no longer remote.

32) "This is what was promised to you—to each who repented and was a conformist",—

33) "who feared unseen the Compassionate (Lord) and came to Him with a penitent heart,"



③④ "enter it in peace. This is the Day of permanent (dispensation)".

③⑤ For them shall be therein whatever they desire, and with Us shall be more (to give).

إِمْتَلَأْتُمْ means are you filled;

أُتْرِفَتْ means brought near;

أَوَابَ means who repented;

حَقِيقَ means a conformist;

خَشِيَ means who feared;

مُنِيبَ means penitent;

لَدَيْنَا means with Us.

The last preceding verses described a scene of the Day of Judgement when the disbelieving transgressors and their abettors shall be put in Hell.

The present verses continue the same theme as under:

After the disbelievers are put in Hell enmasse Allah would enquire from the latter if it was filled to its capacity. Hell in its eagerness to oblige Allah would enquire: "Are there any more persons to be absorbed by me." This means that there shall always be room in Hell for extra disbelievers. Possibly its capacity is unlimited.

Now to Paradise! It shall be brought near its prospective inmates—the righteous believers, who always sought forgiveness of Allah, who conformed to all His orders, who feared unseen the Compassionate Allah, and who always approached Him with a penitent mind. Allah would be pleased to direct them to enter it in peace. He would assure them that it was the Paradise which was promised to them in His scriptures as a reward for their above virtues and that the order issued on

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حم ٢٦

الْخُلُودِ ۖ لَهُمْ تَايِسَاءٌ وَفِيهَا وَلَدَيْنَا مَزِيدٌ ۝  
وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ  
بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَّجِيسٍ ۝ إِنَّ  
فِي ذَلِكَ لَذِكْرٍ لِّمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى  
السَّمْعَ وَهُوَ شَهِيدٌ ۝ وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَ  
الْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۖ وَمَا مَسَّنَا  
مِنْ لَّغْوٍ ۖ فَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ  
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ۖ ۝  
وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ۖ ۝ وَاسْتَمِعْ  
يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَّكَانٍ قَرِيبٍ ۖ يَوْمَ يَسْمَعُونَ  
الصَّيْحَةَ بِالْحَقِّ ۚ ذَلِكَ يَوْمُ الْخُرُوجِ ۖ ۝ إِنَّا نَحْنُ  
نُحْيِي وَنُمِيتُ وَآلَيْنَا الْمَصِيرَ ۖ ۝ يَوْمَ تَشَقَّقُ  
الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ۖ ۝  
نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۖ ۝  
فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعَبِيدُ ۖ ۝

منزل



that Day for their rehabilitation in it will have a permanent effect. They shall further be assured that it shall serve all their requirements, and that He had very much more to give them of the same and even of what they could not conceive at present. This includes the personal view of Allah and the availability of huris.

36) And prior to them We destroyed many generations who were mightier in power than they, and they used to explore the towns; was there a place of escape for them?

37) Verily in this is an admonition for him who has a heart or who gives ear and earnestly attends.

38) And verily We created the skies and the earth and whatever is between them in six days, and We felt no fatigue.

39) Hence bear patiently with what they say, and celebrate the praise of your Lord before sunrise and before sunset;

40) and at night (too) glorify Him and after the (prescribed) prayer.

41) And listen! The Day when the caller shall call from a nearby place,

42) the Day when they shall certainly hear the piercing sound (of the trumpet). That is the Day for Resurrection.

43) Indeed it is We who give life and cause death and to Us is the final return.

44) The Day when the earth shall be rent asunder from over them as they hasten out of it. This gathering together shall be easy for Us.

45) We know well what they say, and you are not to coerce them (into submission). Hence admonish him, by means of the Quran, who fears My warning.

سِتَّةَ أَيَّامٍ means six days;

لُغُوبٍ means fatigue, weariness;

نَفَسُوا means explored;

أَدْبَارَ means after;

مُنَادٍ means caller;

خُرُوجٍ means disinternment, resurrection, evacuation;



سِرَاعًا means hastening;

حَشَرًا means gathering together;

يَخَافُ means who fears;

صَيَّةٌ means piercing sound, blast.

The last preceding verses related to the entry of the righteous believers into Paradise which abounds in blessings and benefits even beyond human conception.

The present verses discuss the Omnipotence of Allah. They also contain some advices for the Prophet. They state as under:

In the verses No. 36 and 37, under comment, Allah has referred to the destruction of some of the earlier generations, mightier than the Meccans, but they had no way of escape from His punishment even though they knew the environments intimately having an extensive trade with various towns. But they were snuffed out suddenly. Their destruction should serve as an admonition to people who have a receptive mind and attentive ears.

In the next verse No. 38 Allah rebutted the charge of the disbelievers that He was fatigued by the creation of the universe, and that He would not venture to create anything again. (Vide verse No. 15 of the same Sura). Allah said that He had created the entire universe within six days and He had never felt weary on that account. The fact is that He is always busy and there is no question of fatigue with Him. Accordingly Allah advised the Prophet:

- (a) to bear patiently with the fulminations of the disbelievers, and
- (b) to concentrate on celebration of His praises and prayers before sunrise, before sunset and during night. (This included the prescribed and the optional prayer.

In the next verse No. 41 Allah described the Day of Resurrection. It shall be the Day when—

- (a) the caller (i.e. angel Israfil) shall blow the clarion trumpet from near the Judgement seat signifying the call for resurrection. That would be in obedience to Allah's order who alone is competent to give life, to cause death and to collect people for appearance before His Judgement seat,
- (b) the earth over the graves will be rent asunder and the internees shall hasten out of them and rush towards the Judgement seat.

All this process shall not be difficult or tedious for Allah to accomplish. His order is enough. It shall be as simple as the evacuation of a single individual.



In the final verse No. 45 Allah repeated the advice to the Prophet to bear patiently with what the disbelievers said in connection with their resurrection. He knew all that Himself and He would take appropriate action at the proper time. Besides he was a mere warner. He was not to use coercion for conversion of people. (The verse No. 256, Al-Baqarah is relevant). To guide or not to guide and to punish or not to punish in each case of transgression was the sole privilege of Allah. Accordingly the Prophet was advised to explain the Quranic provisions to those persons who feared Him and that would reinforce their faith. No use worrying about the contenders.

(The verses No. 54 to 58, Al-Airaf are relevant and they may be referred to).

سے سنت ارباب و ناصیر و توکل  
چھوٹے نہ کہیں ہاتھ سے دامن رضا دیکھ

(It should be traditional with all loyal people to show forbearance and to commit their affairs to Allah. Please see that you do not forsake utmost submission on any account).



SURAT-UZ-ZARRIYAT (OR THE DISPERSING WINDS)

(Parah 26 - Continued)

Introduction

This Sura is the second of the of seven Suras dealing mainly with the great Event. It is an early Meccan Sura. It has 3 Sections, 60 verses and 1,559 letters. It is of a highly mystic nature. Apart from swearing to the Resurrection the Sura deals with the following subjects:

- (a) observance of the mid-night prayers,
- (b) dispensers of the Zakat, and
- (c) parts of stories of Hazrat Ibrahim and other Prophets illustrating Omnipotence of Allah.



**SURAT-UZ-ZARAYAT**  
(OR THE DISPERSING WINDS)

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① By the (strong) dispersing winds  
that disperse (vapours),
- ② there by those that waft (rain)  
laden clouds,
- ③ then by those that blow slowly.
- ④ then by the distributors that dis-  
pensate an object (i.e. rain),
- ⑤ verily what is promised to you  
is certainly the fact,
- ⑥ and indeed the Judgement Day  
shall occur.
- ⑦ By the sky having tracks,
- ⑧ you are truly involved in a contro-  
versy (about the Resurrection),
- ⑨ by which deviates one who is made  
to deviate.
- ⑩ Perish the conjecturers!
- ⑪ who are lost in deep apathy,
- ⑫ (merely) enquiring "when will the Day of Judgement occur?"
- ⑬ "It shall be the Day when they shall be plunged in the Fire."
- ⑭ "Taste your punishment. This is what you had sought to be precipitated."



منذك

ذَارِيَاتٍ means strong dispersing winds;

ذُرُوءًا means that disperse, broad cast;

حَامِلَاتٍ means clouds;



وَقَدْرٌ means laden;

جَرِيئٌ means slow breezes;

يَسْرًا means slowly or easily;

مَقْسِيَّتٌ means distributors;

حَبَاكٌ means paths;

يُؤْفِكُ means deviates;

خَرَّطُونَ means conjecturers;

غَمَرٌ means overwhelming apathy;

مَسَاهُونَ means lost, off the track;

أَيَّانَ means when will be;

يَفْتَنُونَ means plunged, seized;

فَسْتَكُمْ means (punishment of) your transgression.

This Sura commences with a highly mystical passage full of oaths-cum-parables. Allah swears to the reality of the Resurrection by different oaths, which evidently signify its importance and inevitability; the substance of the oaths, though different in each case, also signifies the Omnipotence of Allah and His master-mindedness. The verses state as under:

Allah swears by—

- (a) the strong winds that carry with themselves the vapours, germs, ingredients of fertility and natural manure and pollen from male to female species of plants. All this is marvellous, miraculous,
- (b) the winds that systematically bear rain-laden clouds. The latter's formation and assemblage and their discharge of rain at particular places also are marvels of nature ordered by Allah. (The verse No. 22, Al-Hijr is relevant).



- (c) the planets or the boats; the word **حَمَائِلُ** may be taken in either sense. The planets glide on the higher space and the boats sail on seas. Both are miraculous signs of Allah. It may also be interpreted as winds that move the clouds.
- (d) The angels. They are celestial beings who live on the skies and are assigned various duties by Allah. They are of different grades, but all of them are always vigilant to receive orders of Allah and execute them. The word **مُقَاتِلَاتُ** may also be interpreted as the distributing winds.

N. B. : According to Hazrats Ali, Ibn Abbas and Ibn Umar, Saeed Bin Juhra and Kitada, 'Zariyat' means forceful winds. 'Hamilat' means rain-laden clouds, 'Jariyat' means boats and Mukarmat means angels who distribute livelihood among all creatures.

After swearing as above Allah was pleased to affirm that He had promised to resurrect the mankind for requital of their worldly performances, and that promise was infallible. It shall materialize on the Day of Judgement. Allah's word never changes.

For the sake of further emphasis Allah swore by the sky having tracks. If these tracks imply those on the lower side of the sky then the orbits along which the sun, the moon and the planets glide are meant. But if the tracks on the above side of the sky are meant, then those made for the angels and souls of the righteous persons are meant. The result in both cases is the same. The sky visible to us is adorned with the stars, the moon and the sun. Allah swore by the sky, which He has stressed at several places in the Quran as His important sign, and stated that the disbelievers were confused about their resurrection and requital. Sometimes they were inclined to believe in the two events without fear of their result, because they relied on their good deeds and they considered themselves as the favourites of Allah. At other times they rejected them outright as a myth. However, they often admitted that the whole matter was not free from doubt; and hence they generally indulged in guesses without any authority about it. That sort of thinking led them further astray as per the will of Allah. Allah guides those who take matters seriously and think properly without bias or misgiving. Perish those who ignore the word of Allah and resort to conjectures.

Note : Allah may swear by any object and that holds good. But no person can validly swear except by Allah. Verily Allah interrogates all persons but none can interrogate Him. That is literally correct.

Allah condemns such persons:

- (a) who treated lightly such a fundamental issue as the Resurrection-cum-requital,
- (b) who superciliously enquired as to when it would occur, and
- (c) who even wanted it to occur during their life so as to finish with it as early as possible.

Allah remarked to them that the requital was a reality which shall occur at the scheduled time; and they would be alive to it when they find themselves amidst the Fire; then they would be reminded of it and asked to taste the excruciating torment to which they were indifferent, while in this world, and which they had sought to be precipitated on them. No regrets shall avail them then.



ما هو عرب ما هو سبوي ما هو ملك  
جمله ما يؤفك عنك من اسافل

(ROOMI)

(Whether Arabs, Sabians or angels, whoso deviates, he deviates from righteousness).

- (15) Verily the righteous shall be amidst the Gardens and the springs,—
- (16) receiving what their Lord would give them. Verily they were beneficent before that (i.e. in their life).
- (17) They used to sleep for a little part of night.
- (18) And they used to seek forgiveness at dawn.
- (19) And on their wealth the supplicants and the non-supplicants had a claim.
- (20) And on earth there are (Divine) signs for the firm of faith,
- (21) and (even) in yourselves. Would you not then perceive them?
- (22) and in the sky is your sustenance, and (also) what is promised to you (i.e. Paradise).
- (23) Accordingly by the Lord of the sky and the earth, it is certainly the truth even as you speak.

كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ۝ كَانُوا قَلِيلًا مِّنَ اللَّيْلِ  
مَا يَهْجَعُونَ ۝ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۝ وَفِي  
أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ۝ وَفِي الْأَرْضِ آيَاتٌ  
لِّلْمُوقِنِينَ ۝ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ۝ وَفِي  
السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝ فَوَرَبِّ السَّمَاءِ  
وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنْتُمْ تَنْطِقُونَ ۝ هَلْ  
أَنْتَ حَدِيثٌ ضَلِيفٌ إِبْرَاهِيمَ الْمُكْرَمِينَ ۝ إِذْ دَخَلُوا  
عَلَيْهِ فَقَالُوا سَلَامٌ قَالَ سَلَامٌ قَوْمٌ مُّنْكَرُونَ ۝  
فَرَأَى إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ۝ فَقَرَّبَهُ إِلَيْهِمْ  
قَالَ أَلَا تَأْكُلُونَ ۝ فَأَوْجَسَ مِنْهُمْ خِيفَةً ۝ قَالُوا لَا  
تَخَفْ ۝ وَبَشِّرُوهُ بَعْلَمَ عَلِيمٍ ۝ فَأَقْبَلَتْ امْرَأَتُهُ فِي  
صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ۝ قَالُوا  
كَذَلِكَ ۝ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ۝

منزل

الْحٰذِيْنَ means who take, the receivers;

يَهْجَعُونَ means they used to sleep;

مَحْرُومٍ means non-suppliant needy person, the one who is denied supports of life;

تَنْطِقُونَ means you speak.

The last preceding verses dealt with the solemn affirmations by Allah that



the Resurrection is an unavoidable certainty and the disbelievers will realize its truth when they find themselves in the Fire of Hell.

The present verses discuss as under the righteous persons who shall be entitled to Paradise:

- (a) They are the persons known for their beneficence in life. They shall be lodged in the Gardens and they shall receive whatever Allah is pleased to give them as His honourable guests.
- (b) They sleep little at night, and pass most of the night in prayer.
- (c) At early dawn time they seek forgiveness of Allah for their omissions and commissions.
- (d) They are liberal in their charities. They not only entertain requests of the supplicants, but they serve those needy persons also who do not make a request for alms. They think that they have a claim on their wealth and they discharge it willingly.

Allah then turned to the disbelievers and told them to take a lesson from the fact that:

- (a) there were numerous signs on earth of His Omnipotence, and they were quite visible. Those who were firm in faith could visualize them clearly.
- (b) their own constitution, the process of its gradual make up as embryo, birth, childish weakness, youthful vigour, senility of old age and finally the death are signs enough for all to notice. These signs do require, contemplation and study by all persons.
- (c) The sky is a marvellous and benevolent sign of Allah. Its vault-like structure without any pillars is definitely marvellous. It is the source of physical and spiritual sustenance. Rain, the elixir of life, the mercy of Allah, is linked with it. The revelation, as the basis of human guidance, came from 'Loh Mahfuz' kept on the sky; Paradise too is said to be on it and souls of the righteous persons ascend to it and are released on it. Recognizing its importance and usefulness to mankind Allah swore by Himself as the Lord of the sky and of the earth which too is equally marvellous and benevolent, and reaffirmed that the resurrection and requital of mankind are equally marvellous and servicable and were an absolute certainty, as certain as the words uttered by a person in his speech. He would not deny them as his words.

#### Tradition:

Charity is due to a supplicant even if he is mounted on horse back.

حافظاد رکنتی فقر و خلوت شبهای تار  
تا بود و در وقت دعا و در سحر قرآن غم مسطور

(HAFIZ)

(O Hafiz! So long you pray and recite the Quran in seclusion of selflessness and at dead of night you need have no worry (about the Hereafter).



شوقليل النوم هادي جعون باش  
در استخار اناليس غفرون باش

(ROOMI)

(Sleep less at night and seek forgiveness at dawn).

SECTION - 2

- (24) Has the story of Ibrahim's honoured guests reached you?
- (25) When they came unto him and said: "Peace"! he said: "Peace"! ("you seem) unknown (stranger) people.
- (26) Then he repaired to his family from whom he brought a roasted (piece of) calf,—
- (27) which he placed near them and asked (them): "Will you not eat"?
- (28) So he conceived fear of them. They said: "Fear not." And they imparted to him the tidings of a learned son (Ishaq).
- (29) Then his wife (Sarah) came there noisily, smote her forehead and said: "Old and barren!"
- (30) They said: "Thus has your Lord said—surely He is the Wise, the Knowing!"

خيف means guests;

مُتَكْرَوْنَ means strangers;

قَرَأَ means went, turned to;

جَلَّى means showed;

سَمِعَ means heard;

أَوْحَسَ means he conceived;

خِيفَةً means fear;

أَمْرَاتِهِ means his wife;

مَسْرُودَةً means noisily, bewildered;



صَكَّتْ means smote her face;

عَجُوزًا means old;

عَقِيمًا means barren.

In the last preceding verse No. 23 Allah swore by Himself as the Lord of the universe and testified to the reality of the Resurrection-to-be.

The present verses relate a part of the story of Hazrat Ibrahim in connection with the visit of some angels to him. This is done with a view to illustrate the Omnipotence and Benevolence of Allah.

Allah enquired from the Prophet of Islam whether the story of Prophet Ibrahim, his illustrious progenator, and his one-time guests was known to him. He then related the story and said that some of His angels (masculine but identity and number not disclosed) called on Hazrat Ibrahim at his house and offered him salutation. Hazrat Ibrahim returned the salutation, but simultaneously he remarked in an undertone that by their appearance they seemed strangers. However he went inside the family section and soon brought out for them a piece of roasted calf and placed it before them. When they did not stretch their hands to partake of it he, as per the Arab convention, thought them to be hostile to him, and as such he conceived fear of them. The guests sensed his feelings, reassured him of their friendliness, and disclosed to him that they were angels; and to reassure him further they imparted to him the happy news of the birth of a son, (Hazrat Ishaq), who was destined to be a learned man. His wife Hazrat Sarah, who seemed standing behind a curtain, heard about the identity of their guests and the news of a son to them. She came out rather agitated, smote her forehead as a gesture of frustration, and remarked that it was absurd for her to expect a son when she was an old and barren woman. The angels assured her that thus had their Lord expressed, and verily He was the Wise and the Knowing. His expressions were based on His wisdom and thorough knowledge of the case concerned. There was no room for doubt therein.

Note: The above story has also been narrated in the Suras Hud (Section 7) and Al-Hijr (Section 4).

گر ترا شک و ساریچی راه نرشد  
تا جبر ان انبیاء را کن سند

(ROOMI)

(If a doubt and misgiving assail you, take inspiration from Prophets).



## PARAH - 27

## (Surat-uz-Zarriyat)

## SECTION - 2 (Continued)

- 31) He (i.e. Ibrahim) asked: "What then is your mission, O you emissaries (of Allah)?"
- 32) They said: "Verily We have been sent to a criminal people",
- 33) "that we may hurl down on them stones of baked clay",
- 34) "marked by your Lord for the transgressors".
- 35) Notwithstanding We saved therefrom those who were believers (there).
- 36) Albeit We found not there except one house (hold) of muslims;
- 37) and We left therein a sign for those who feared the grievous punishment.
- 38) And in (the case of) Moosa (too was a sign) when We sent him to Firaon with a clear authority.
- 39) But he (i.e. Firaon) turned away along with his nobles, and said: "a magician or a mad man"!
- 40) Accordingly We seized him and his hosts, and cast them in the sea; and he was blame-worthy.

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ۖ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ۖ لَنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ۖ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ۖ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ۖ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ۖ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ۖ وَفِي مُوسَىٰ إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ۖ فَتَوَلَّىٰ ظَرْفَهُ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ۖ فَآخَذْنَاهُ وَجُودَهُ فَبَبَأْنَاهُمْ فِي الْأَيْمِ وَهُوَ مُلِيمٌ ۖ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ۖ مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالْزُرْمِ ۖ وَفِي ثُودٍ إِذْ قِيلَ لَهُمْ تَسْبِعُوا حَتَّىٰ حِينٍ ۖ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّعِقَةُ وَهُمْ يَنْظُرُونَ ۖ

الَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ۖ

الْمُسْرِفِينَ ۖ

مُنزلاً

خَطْبُكُمْ means your errand;

حِجَارَةً means stones;

مُسَوَّمَةً means marked, earmarked;

لِلْمُسْرِفِينَ means for the transgressors;



وَجَدْنَاهُ means We found

تَرَكْنَاهُ means We left;

رُسُلَهُ means his nobles or chiefs;

تَوَلَّى means he turned away;

نَبَذْنَاهُمْ means (We) cast him;

مُؤْمِنٌ means blame-worthy.

The last preceding verses in the last Parah related to the story of Hazrat Ibrahim with reference to the visit of some angels to him in human form. The same story is briefly continued in the present verses No. 31 to 34. After receiving the news about the birth of a son Hazrat Ibrahim became more social and informal, and he enquired from the emissaries of Allah their exact mission on the occasion. They told him that they were on their way to the people of Hazrat Lut, who had transgressed in crime; and they were ordered by Allah to hurl on them stones of baked clay and destroy them. Each of these stones was said to be Divinely marked for the person concerned.

(There is reference to the visit of angels to Hazrat Ibrahim in the verses No. 69-73, Hud. They may be referred to).

After exchanging the above confidences the angels left for the place of Hazrat Lut. The story is then continued by Allah that the angels did their job there. There was the family of Hazrat Lut barring his wife, who alone were muslims, and they were saved from the tornado of stones. The others perished. All the habitations were reduced to unrecognizable ruins. This was meant to serve as a sign of Allah's Omnipotence and Retribution to those believers who feared Him and His devastating punishment.

(For further information reference is sought to the verses No. 77-83, Hud).

Allah then referred to Hazrat Moosa and remarked that in his story also there was a Divine sign, an eye-opener for others. He was sent with clear and authoritative signs to Firaon, the King of Egypt. But he and his chiefs rejected Hazrat Moosa and dubbed him as a magician, or worse still as a mad man, who imposed on them as a Prophet. Allah then took action against them. He drowned them along with their army in Red Sea; while they pursued Hazrat Moosa and the Bani Israels. Their punishment though extremely severe, was justified by their highly reprehensible conduct—their disbelief in Allah, rejection of Hazrat Moosa and harassment of the Bani Israels.

There is allusion to Hazrat Moosa in Sura Bani Israil as well. That may be referred to.



Note : The fact that the household of Hazrat Lut alone was muslims clearly indicates the failure of his mission. But that did not signify his personal failure. The conversion of his people to monotheism was solely the privilege of Allah; and since Hazrat Lut was sent mainly as a warner to the sinful people he was not responsible for their continued infamy. (The verses No. 53-54 of this Sura are relevant).

- ④① And in Aads (also there was a Divine sign) when We sent on them a raging (i.e. destructive) wind;
- ④② it did not leave (intact) any thing it blew against but made it like a rotten bone.
- ④③ And in Samuds (too there was a Divine sign) when it was said to them: "enjoy yourselves for a while".
- ④④ But they defied the order of their Lord; hence the thunderbolt seized them, and they (helplessly) gazed.
- ④⑤ Accordingly they could not stand, nor could they defend themselves,—
- ④⑥ and the people of Nooh before them (also were destroyed). Indeed they were a disobedient people.

عَقِيمَ means destructive or raging;

مَا تَذَرُ means it did not leave;

جَعَلَتْهُ means made of it;

كَالْزَبْرِ means rotten bone;

عَتَوْ means they defied;

صَاعِقَةٍ means thunderbolt;

مُنْتَصِرِينَ means defend themselves.

The last preceding verses briefly referred to the stories of Hazrats Ibrahim, Lut and Moosa.

The present verses briefly refer to the stories of the Aads, the Samuds and the Noohites as under:



The Aads transgressed the Divine orders and rejected the warning of their Prophet Hud. As a retribution a destructive wind was blown on them. It carried death and decay with itself. Whatever living thing if touched, if perished and decayed. Surely there was in it a sign for the posterity. The Samuds too had transgressed all bounds and were very arrogant. They too rejected their Prophet Hazrat Saleh. Allah warned them of the impending punishment which would definitely seize them after enjoying briefly the worldly luxuries. They ignored the warning and sank deeper in transgression. The result was that, as a retribution, the thunder-bolt struck them. They could not stand or help themselves against it. They merely gazed in despair and crumbled on the ground. The case of the people of Nooh, who preceded them, was no less awe-inspiring. They were drowned in a sky-high flood. They merited the punishment because they were a tenaciously disobedient people who defied the Divine warning.

(The verses No. 78 to 84, Al-Hijr and No. 76 and 77, Al-Anbiya are relevant).

### SECTION.- 3

47) And the sky We have constructed with (Our) hands and indeed We have immense potentiality.

48) And the earth We have spread out, so how excellently can We spread!

49) And of every thing We have created pairs, so that you may heed the admonition.

50) Accordingly race towards Allah. "Verily I am from Him unto you a plain warner."

مُوسِعُونَ means Possessor of vast power;

مَاهِدُونَ means capable of spreading;

الذَّارِئَاتِ ٥١

٤٢٨

قَالَ فَمَا خَطْبُكُمْ ٥٢

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُتَنَبِّرِينَ ٥٣

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ٥٤

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ٥٥ وَالْأَرْضَ

فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ ٥٦ وَمِنْ كُلِّ شَيْءٍ

خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ٥٧ فَفِرُّوْا إِلَى

اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ٥٨ وَلَا تَجْعَلُوا مَعَ

اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ٥٩ كَذَلِكَ

مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ

أَوْ مَجْنُونٌ ٦٠ أَتَوَاصَوْا بِهِ ٦١ بَلْ هُمْ قَوْمٌ طَاغُونَ ٦٢

فَنُفِّلْ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ٦٣ وَذَكِّرْ فَإِنَّ الذِّكْرَ

تَنْفَعُ الْمُؤْمِنِينَ ٦٤ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٦٥

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ

يُطِيعُونِ ٦٦ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ٦٧

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ

فَلَا يَسْتَعْجِلُونَ ٦٨ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ

يَوْمِهِمُ الَّذِي يُوعَدُونَ ٦٩

مَنْذَرٌ



قَسْرُ means run, race.

After illustrating in the preceding verses the destructive Omnipotence of Allah as in the case of the past generations, the present verses discuss His constructive Omnipotence. They start with two of His major signs—the sky and the earth. Allah states in their connection that He took personal interest and created the sky with His hands i.e. without any aid; and He has tremendous power to create and stretch out things to any extent. As about the earth Allah has said that He has spread it out like a carpet; and indeed He has done it in an excellent manner! Its vastness, its immobility, its load-bearing capacity are quite apparent.

Another marvel of Allah is the creation of everything in pairs. That refers to the mystery of sex among human beings, animals, insects and plants. Then there are the opposites in nature, the positive and the negative. They are all necessary for each other.

In view of these marvels, which Allah alone is capable of creating, the Prophet was directed to admonish people to race towards Him as their Sole Creator and to worship Him as such. They were to abandon the deities and the worldly afflictions. It was definitely a favour of Allah that inspite of the above manifest signs in nature He had sent the Apostle as a plain warner to them. They should take advantage of his warnings.

ای که صبرت نیست از دنیاى دُون  
صبر چون داری از نَفَرِ الْمَاهِدُونَ

(ROOMI)

(O you who are so pre-occupied with the base world!  
How do you expect patience from the best Spreader?).

- ⑤1) And do not set up another god beside Allah. Verily unto you I am a plain warner from Him.
- ⑤2) Thus (was it) that no apostle came to those before them but they said (of him): "a magician or a mad man"!
- ⑤3) Have they made it a legacy unto one another? Nay, they constitute a rebellious community.
- ⑤4) Hence turn away from them because you are not to blame (for their obstinacy in disbelief).
- ⑤5) And continue (administering) admonition, because verily admonition benefits those who believe.

لَا تَجْعَلُوا means do not appoint;

أَلْقَوْا means have they made it a legacy?

تَوَلَّ means turn away;



مَلُومٍ means are to blame;

تَنْفَعُ means benefits;

طَاعُونَ means rebellions.

The last preceding verses discussed the constructive Omnipotence of Allah.

The present verses contained an advice to the Prophet to maintain administering admonition to his people irrespective of their opposition to it and be sure that the believers shall definitely benefit from it. In detail the verses state as under:

After reiterating His Omnipotence Allah asked the Prophet to warn the people always to bear it in mind not to worship any god beside Him. Infact that was primarily his mission. (The earlier verse No, 50 also said the same). He had been appointed to warn them of the Unity and Sovereignty of Allah. They must reckon his Apostleship as a favour of Allah. Simultaneously Allah consoled the Prophet that he should not mind even if the people dubbed him as a sorcerer or a mad man. It seemed that these were the favourite epithets which the disbelievers always used for their Prophets. The past history bore testimony to it. These Meccans had so much in common with the earlier disbelievers that there appeared a link between them; the earlier infidels seemed surprisingly to have deemed their conventions as a sort of legacy for the later generations to adopt. However the fact remained that these like-minded detractors constituted a community of rebellious transgressors, and as such their objections, expression, and actions were identical. (Verses No. 53 and 54).

In view of the above facts and the over-riding factor that to guide people or not to guide them was the sole privilege of Allah the Prophet was not to feel disconsolate at the indiscreet and provocative expressions of the Meccan detractors. He was advised to by-pass them, and that would not mean any blame for him. He was however asked to concentrate on pursuing his mission as the warner, because it seemed sure that the believers would benefit from his warnings and get reinforced in their faith.

#### Tradition:

Imp. The evidence whether a person is a believer is that he would appreciate a religious discourse, and avoid what is repugnant to it.

#### Hazrat Ali's advice:

He is the best person who benefits others.

⑤6) And I have not created the jinn and the man except that they should worship Me.

⑤7) I do not seek any sustenance from them, and I do not seek that they may feed Me.



- (58) Verily it is Allah (Himself) who is the Sustainer, the Powerful, the Firm!
- (59) Accordingly there is certainly for those, who commit wrong, an evil apportionment like that of their (earlier) comrades. Hence let it not be sought hastily (from Me).
- (60) So woe unto those who disbelieve because of their Day which they have been promised!

مَا أُرِيدُ means I do not seek;

يُطْعَمُونَ means feed Me;

مَتِينٌ means Firm, Steadfast;

ذُنُوبٌ means apportionment, evil day, bucket;

يَسْتَعْجِلُونَ means sought hastily.

In the last preceding verse No. 52 Allah had directed the Prophet to remain steadfast and vigilant in his mission as the warner, because his admonitions would definitely benefit the believers.

In the present verse No. 56 the justification for the administration of admonitions is stated. It is a fact that Allah has created the universe and its inmates. This is not denied by the disbelievers except possibly by the atheists, who form a separate class of disbelievers. It is however the law that the men and the jinns should worship Allah because they have been created for that purpose. But since even as bondmen they have been allowed the will, it makes a virtue for them if they worship Allah, and a vice for them if they default in it. All creatures, with no exception, are created for the worship of Allah. It is not restricted to mankind and jinn only.

But the worship of Allah which, as said above, is a fundamental law is not based on any Divine selfishness. Normally an owner of slaves expects to receive cash allowance, sustenance and service from his slaves. But that is not the case with Allah. He is the Self-Sufficient. He is independent of His creatures. Nay, He Himself provides their food, and they need it from Him. The verses No. 38, Muhammad and No. 14, Al-Anam are relevant and they may be referred to). In addition Allah is so Powerful that He does not need any help or service from the men and the jinns. Besides He is Firm and Steadfast in His policies. His physical laws do not change. (Vide verse No. 43, Al-Fatir). He is such a firm disciplinarian that none of the components of nature can default in its obligations to Him. He also firmly attends to the execution of His decrees.

In view of the above attributes of Allah and the firmness of His policy there is definitely no room for a doubt about the eventual punishment of the disbelievers.



But it is scheduled for a prescribed day, (Allah is pleased to call it the day of the disbelievers) either in this world or in the Hereafter. Their predecessors in disbelief too had received their deserts. That by itself should be enough to set all doubts at rest. Why then did the disbelievers seek the punishment to be hastened on them? That was madness on their part because so long it had not come, they had the chance to repent and seek forgiveness of Allah. (The verses No. 18 and 19, Muhammad are relevant). The disbelievers would be full of consternation and regrets when the Day of Reckoning would come on them suddenly and Hell placed in their view. That is a promise of Allah, and His promise never fails. So woe unto them for their disbelief in it and apathy for it!

#### Traditions:

(a) Allah says: "O man! Reserve yourself for My worship".

(b) Do not despair of your livelihood (from Allah), till you are alive.

ذاتِ اترتہ تون، پیامبرِ مکیؐ  
 مینہن مند ایتا و مٹا، سدا و بعین تون،  
 جی گھرا پھین مون، تہ سبریا ئی مان لھان

(SHAH)

(You alone are the Granter; all others are mere supplicants.  
 Whereas the monsoon is seasonal; you rain favours at all  
 times. If you condescend to come to me I would be  
 ennobled despite my dirtiness (i.e. sinfulness).)



SURA AL-TUR (OR THE MOUNTAIN)

(Parah 27 - Continued)

Introduction

This is the third of the series of seven Suras commencing with the Sura Qaf. It is an early Meccan Sura. It has 2 Sections, 49 verses and 1,334 letters. It deals with the following subjects:

- (1) Inevitability of the Reckoning.
- (2) Rewards to the righteous persons.
- (3) Punishments to the disbelievers.
- (4) Quran as a sign of Allah.
- (5) Futility of machinations of the infidels.

Note : Generally the Prophet used to recite this Sura in the evening prayer.



**SURA AL-TUR  
(OR THE MOUNTAIN)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- 1) By the Mountain!
- 2) and (by) the Book inscribed
- 3) on a parchment, spread open!
- 4) and (by) the House frequented!
- 5) and (by) the canopy elevated!
- 6) and (by) the swollen sea!
- 7) the punishment of your Lord shall indeed take effect,
- 8) there is none to avert it;
- 9) the Day when the sky shall burst with commotion,
- 10) and the mountains shall move with motion (i.e. speed).
- 11) So woe on that Day to the controvertists!
- 12) who lightly indulge in controversies;
- 13) the Day when they shall be pushed into the Fire of Hell with a (violent) push.
- 14) "This is the Fire which you used to controvert".
- 15) "What? Is this magic? Or can you not see (it)?"
- 16) "Enter it, then bear it with patience or without patience, it is the same for you. You are not being requited except for what you used to do."

**يُسْطَوِرُ** means inscribed;

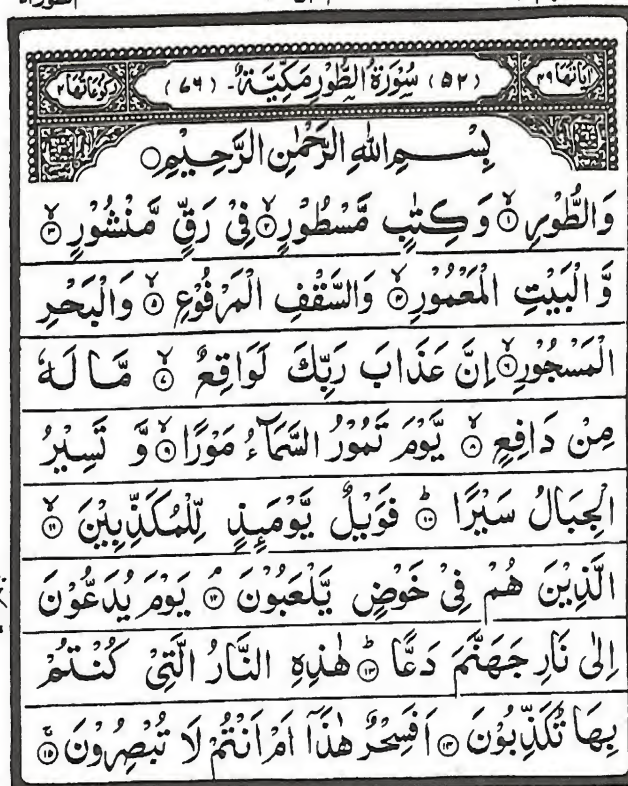
**رَقٍّ** means parchment;

**مَنْشُورٍ** means spread open;

أَلْقُوهُ

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قَالَ فَخُذْ حَقِيكَمْ



منزل



مَعْمُورٍ means frequented;

سَقِيفٍ means canopy, roof;

مَرْفُوعٍ means elevated;

مَسْجُورٍ means swollen;

تَمُورٍ means burst;

تَسِيرٍ means move;

خَوَاضٍ means controversies;

يُدْعُونَ means pushed;

أَفْسَحٍ means what? Is it magic?

إِصْلَوْهَا means enter it;

سَوَاءٌ means it is the same.

Allah has commenced the Sura with a series of oaths, (not for the sake of confirmation but for emphasising significance of the subject concerned,) by the objects which are either Holy or spectacular. They are as under:

- (1) By the mountain. This mountain may be assumed to be Tur (or Musa's) because it was there that Allah had a number of meetings with Hazrat Moosa. Tur has acquired a historical significance on that account.
- (2) By the inscribed Book written on parchment and which is always open to view. By this Book is meant the 'Loh Mahfuz', which the Divine Pen wrote under orders of Allah, and which is a complete record of all inmates of the world. The scriptures also are transcribed from it.

The 'Loh Mahfuz' is definitely a sacred and monumental Book.

- (3) By the much frequented House. This refers to a replica of the earthly Kaaba at Mecca. It is situated near the Empyrean. It is circumambulated by angels. It is assuredly a holy monument.



Alternately the 'House' may also mean the Kaaba at Mecca which is frequented by the muslims.

- (4) By the canopy raised high. This refers to the sky which is one of the marvellous signs of Allah. It is situated vault-like high up in the space. Its vastness is simply awe-inspiring, particularly when it has no pillars for support.

- (5) By the ocean, which also is spectacular. Its immense area, its deep and bitter water and its thunderous breakers are all marvellous and awesome. Its saltish water does not lose its taste by mixing with the river's sweet water. Its wealth and general usefulness are quite well-known and helpful.

Allah then made a solemn and momentous statement that the Day of Judgement shall occur when the reckoning shall take place and the Divine punishment shall be awarded to all disbelievers; and none shall avert it. It would be the Day preceded by the following events:

- (a) The sky shall burst with commotion and turn red. (Vide verse No. 37, Al-Rahman); and

- (b) the mountains shall be shattered and their particles shall float with speed like the dust blown by wind. (Vide verses No. 5 and 6, Al-Waqiah).

It would indeed be a difficult and woeful Day for the controvertists of scriptures and rejectors of Prophets. They had made it a point to indulge lightly and superciliously in religious matters merely for the sake of a controversy, just to parade their scepticism particularly about the Resurrection and the requital for their actions. They would be consternated at the various scenes of that Day, and they would express terror and dismay.

On the above Day the disbelievers shall be dragged ignominiously towards Hell and cast into it. Whenever they would try to get out of it, they shall be violently pushed back into it. The custodians of Hell will then address them and tell them: "This is the Fire which you always controverted. Do you find it a magical feat? So had you dubbed the relevant Quranic verses in disbelief? Are you able to see it in its real state? Enter it now for a permanent living in it. Whether you bear it patiently or cry about its horrors, it will not make any difference. You are to

إِصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ۖ	قَالَ فَمَا خَطْبُكُمْ؟
إِنَّمَا تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ ۖ إِنَّ الشَّقِيقِينَ	ۛۛۛ
فِي جَنَّتٍ وَنَعِيمٍ ۖ فَلِهَٰئِهِنَّ بِمَا أَنتُمْ رَبُّهُنَّ ۖ وَوَقَّهْمُ	ۛۛۛ
رَبُّهُنَّ عَذَابَ الْحَجِيمِ ۖ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا	ۛۛۛ
كُنتُمْ تَعْمَلُونَ ۖ مُتَكِبِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَ	ۛۛۛ
زَوَّجْنَهُمْ بِحُورٍ عِينٍ ۖ وَالَّذِينَ أَمَنُوا وَاتَّبَعَتْهُمْ	ۛۛۛ
ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ	ۛۛۛ
مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ۖ	ۛۛۛ
وَأَمَدَدْنَاهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ۖ يُتَنَازَعُونَ	ۛۛۛ
فِيهَا كَاسًا لَا تَغُوفِيهَا وَلَا تَأْتِيهِمْ ۖ وَيُطَوَّفُ	ۛۛۛ
عَلَيْهِمْ غُلَامٌ لَّهُمْ كَانَتْهُمْ لُؤْلُؤًا مَّكْنُونٌ ۖ وَأَقْبَلَ	ۛۛۛ
بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ۖ قَالُوا إِنَّا كُنَّا	ۛۛۛ
قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ۖ فَمَنَّ اللَّهُ عَلَيْنَا	ۛۛۛ

منزل



abide therein as it is. Its severity shall not be mitigated or suspended. This is in requital for your wordly performances; and no injustice is being done to you. Allah's decisions are always just. Infact He has promised them to be such.

- ①7) Verily the righteous shall be amidst the Gardens and springs;  
 ①8) delighting in what their Lord has granted them; and their Lord shall save them from the torture of the Fire.  
 ①9) "Eat and drink happily because of what you used to do",  
 ②0) they will recline on thrones ranged in rows; and We shall consort them with damsels with big eyes.

نَعِيمٌ means blessing, luxury;

فَاكِهِينَ means delighting;

وَقَالَهُمْ means saved them;

هَنِيئًا means happily, will;

مُسَرِّيَا means thrones;

مَصْفُوفَةً means ranged in rows;

نَزَوَّجْنَهُمْ means We shall consort them.

The last preceding verses discussed briefly the treatment to be accorded to the disbelievers on the Day of Judgement, which Allah solemnly reaffirmed to be inevitable.

The present verses describe, as under, the final treatment of the righteous believers:

- (a) They shall be in the Gardens of Paradise and quite at ease. They shall be enjoying various heavenly blessings amidst pools and springs of water.
- (b) They shall be absolutely delighted with what their Lord will have given them. Above everything else they shall be immunized from the Fire of Hell. They would not even view it.
- (c) They shall be permitted to eat and drink happily of whatever they pleased. This permission shall have no restriction attached to it as was applied



in this world when mankind were permitted "to eat and drink but exceed not the bounds. Verily Allah does not like the extravagant." (Vide verse No. 31, Al-Airaf). This unrestricted hospitality would be an indication of Allah's appreciation of their worldly performance. Nay, He would be pleased even to express it and tell them that His bounties to them were in return of their righteousness. (Vide verse No. 60, Al-Rehman).

(d) They shall have impressive thrones to recline on. The latter would be placed in good order. To complete their bliss they shall have a number of (probably seventy-two) chaste heavenly damsels with big lustrous eyes to keep them company. (The Suras Al-Rahman and Al-Waqiah are more detailed in this connection. They may be referred to).

- 21) And those who believe and whose off-springs follow them in faith, We shall join (such of) their off-springs with them, and We shall not diminish unto them aught of their (good) deeds. Each person stands pledged for his deeds.
- 22) And We shall supplement for them fruits and meat, as they desire.
- 23) They will receive from one another a cup (of wine) which would be immune from (causing) levity and sin.
- 24) And on them shall attend their slaves (so beautiful) as if they were pearls well-preserved.
- 25) They will face each other holding tete-a-tete.
- 26) They will say: "Verily before this, while we were with our families, we were in fear (of the Reckoning)."
- 27) "But Allah has obliged us and saved us from the torment of the burning blast."
- 28) "So we used to invoke Him ere this; verily He is the Gracious, the Merciful!"

الْحَقَّائِبِهِمْ means We joined them;

الْتَنَّهُمْ means We shall not diminish unto them;

رَاهِينَ means pledged;

أَمْدُونَهُمْ means We would help them;

لَيَسْتَهْوُونَ means as they desire;

يَتَنَزَّعُونَ means they will snatch;



تَافِيَهُ means sinfulness;

غِلْمَانٌ means slaves;

أَقْبَلَ means they will face;

يَسْأَلُونَ means enquiring, conversing;

مُسْتَقِيمِينَ means afraid;

نَدَّوْهُ means invoked Him;

بَرَّ means Gracious, Beneficent;

مَنْ أَلَّهِ means Allah obliged them.

The last preceding verses described briefly the blissful treatment of the righteous believers in Paradise.

The present verses continue the same theme with a few more details as under:

- (a) It is quite normal that a person loves his family and children in this world. Naturally therefore he would like to be united to them in the Hereafter.

(The word ذُرِّيَّتٍ may be taken in a comprehensive sense to mean a family).

In the present verse No. 21 Allah graciously holds forth the hope to the believers that their families, who were believers like them and who would be righteous enough to be entitled to Paradise, shall be joined to them, no matter if their performances did not entitle them to that particular grade. Simultaneously this upgrading of their families did not contemplate transfer of some good deeds of the progenitor to the progeny. Hence it would not mean that their own good acts shall be reduced in any respect. Factually this special favour of Allah would be a departure from His well-settled policy that every person stands pledged for his own performances. (The verses No. 7, Al-Zumar and No. 18, Al-Fatir are relevant).

- (b) In the preceding verse\* No. 19 no restriction was laid on the consumption of eatables. In the present verse No. 22 it has been definitely stated that

الْقُورَىٰ

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قَالَ فَمَا خَطْبُكُمْ؟

وَقَدْ نَا عَذَابَ السَّمُومِ ۖ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۚ  
إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ۖ فَذَكَرْ فَمَا أَنْتَ بِنِعْمَتِ  
رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ۖ أَمْ يَقُولُونَ شَاعِرٌ  
تَتَرَبَّصُ بِهِ رَيْبَ النَّوْنِ ۖ قُلْ تَرَبَّصُوا فَإِنِّي  
مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ ۖ أَمْ تَأْمُرُهُمْ أَحْلَاهُمُ  
بِهَذَا أَمْ لَهُمْ قَوْمٌ طَاغُونَ ۖ أَمْ يَقُولُونَ تَقَوَّلَهُ  
بَلْ لَا يُؤْمِنُونَ ۖ فليأتُوا بِحَدِيثٍ مِثْلِهِ إِن كَانُوا  
صَادِقِينَ ۖ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ۖ  
أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُوقِنُونَ ۖ  
أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ ۖ  
أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۚ فَلْيَأْتِ مُسْتَمِعُهُمْ  
إِسْلَاطِينَ مُبِينِينَ ۖ أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ۖ  
أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ۖ أَمْ

مَنْزِلٌ



there shall be no dearth of fruits and meat for the inmates of Paradise. Whenever they would wish for them, they would be rendered available in abundance.

- (c) Cups of wine which shall be free from evil effects of ebriety i.e. levity, vomiting and sin shall be in circulation among the inmates. Sometimes there would be exchange of these cups among them as a social contact.
- (d) Attendants—embodiments of beauty and chastity—shall be in attendance on them and they serve them well.
- (e) The inmates sometimes shall sit face to face with each other and indulge in past reminiscences. They would then say: "While we lived with our families in the world we were always apprehensive about the requital of our deeds. That fear is now a thing of the past. Allah has graciously favoured us. He has saved us from the tortures of Hell which are even worse than the desert simoom. We are amidst cool gardens of Paradise, and it was for them that we always invoked the mercy of Allah in our past life. Verily He is the Gracious to have granted our prayer; and He is the Merciful to have lodged us so happily here and joined our families to us."

Sura Al-Waqiah is relevant and it may be referred to

Traditions:

- (a) Allah informed a Paradise-dweller that He had raised his grade because his progeny had sought His Forgiveness on his behalf.
- (b) A believer on admission in Paradise will look for his parents and family there.

Prayer of Hazrat Ali:

O Allah! Do not let me forget to remember my parents after my namaz and at night time and during day, and grant them Your pardon by Your Mercy, and exalt their ranks by addition to their good deeds.

Opinion of Hazrat Abdul Kadir Jilani:

"This world is the culture-ground for the Hereafter." (Futuhel Ghaib).

SECTION - 2

- 29) Accordingly (continue to) admonish, because by the grace of your Lord you are not a soothsayer or insane.
- 30) What? Do they say: "(he is) a poet, we wait for a casualty to him"!
- 31) Tell (them): "(Okay!) wait, for indeed alongwith you I too am of the bidders."
- 32) What? Do their senses enjoin this on them, or are they rebellious people?
- 33) What? Do they say: "He has forged it (i.e. the Quran)"? Nay, they have no faith.



③④ Then let them produce a treatise like it if they are truthful.

نَتَرَبَّصُّ means we wait (in expectation of);

رَّيْبَ النُّونِ means a casualty;

أَحْلَاهُمْ means senses;

تَقَوَّلَهُ means he has forged.

The last preceding verses closed a brief description of the blessings and comforts enjoyed by the inmates of Paradise.

The present verses are an admonition to the Prophet of Islam. They state as under:

- (a) Allah directed the Prophet to pursue zealously his mission, as a preacher, emphasising Allah's rewards and punishments (i.e. of Paradise and Hell,) as by Allah's grace, he was neither a soothsayer nor a mad man, as insinuated by the disbelievers. This rebuttal by Allah of their allegation was enough for the Prophet as a clearance certificate.
- (b) Allah then referred to another insinuation of the detractors that the Prophet was no more than a poet and that he was expected to meet with an accidental disaster and death like some of their earlier poets, and that they waited for that event to occur, because that would finish with him and his job as the alleged Prophet. In that connection Allah authorized the Prophet to tell them: "Okay! wish me evil and wait for a disaster to me. I too am waiting for the same for you. We shall soon know the end of either of us."
- (c) Allah then put a question, more of the declarant nature: whether the attitude of the Meccans was the result of what their intelligence suggested to them or they were a people inherently of a rebellious nature. They would naturally deny the later charge and say that they relied on their intelligence. They had often said that the Islam was the religion of unintelligent persons and that they would not accept it like them. This reply by its negative implications clearly made them out a contumacious rebel community.
- (d) The present verse No. 33 refers to yet another insinuation of the detractors that the Quran was neither a Divine product, nor was it revealed to the Prophet of Islam, but that the latter had forged it. (The verses No. 37 and 38, Yunus are relevant and they may be referred to). In that behalf Allah remarked that the allegation was patently false and baseless as the



Meccans knew that the Prophet was unlettered, and as such it was impossible for him to produce a book of Quranic excellences. Besides they had no evidence to support their allegations. Actually the fact was that the Meccans lacked faith and they were led by superiority complex, sectarianism and attachment to their ancestral customs. In evidence thereof the Meccans were asked to substantiate their allegation that the Quran was a human product by producing a Sura or even a single verse to match that of the Quran. But none of them did it through most of them were literate and therefore better qualified than the Prophet to do it. Infact that is a standing challenge for all time to the Prophet's detractors and the rejectors of the Quran as the Divine scripture.

النجم ٥٣

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قَالَ مَا خَشِيتُكُمْ

عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ۝ أَمْ يُرِيدُونَ  
كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ۝ أَمْ لَهُمْ  
إِلَهٌ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ وَإِنْ  
يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ  
مَّرْكُومٌ ۝ فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ  
يُصْعَقُونَ ۝ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا  
وَلَا هُمْ يُنصَرُونَ ۝ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا  
دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝ وَأَصْبِرْ  
لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ  
تَقُومُ ۝ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ۝

منزل

The verses No. 23, Al-Baqarah; No. 38, Yunus; No. 13 and 14, Hud and No. 88, Bani Israil are relevant and they may be referred to.

- 35) What? Are they created from naught or are they (themselves) the creators?
- 36) What? Have they created the skies and the earth? Nay, they are not the believers.
- 37) What? Are the treasures of your Lord with them? Are they (their) custodians?
- 38) What? Have they (placed) a ladder (skyward) whereby they overhear? Then let their listeners bring (down) a clear authority.
- 39) What? are daughters (meant) for Him and sons for you?
- 40) What? Do you ask them for a recompense, so that they are weighed down by (the consequential) debt?
- 41) What? Is the (knowledge of the) invisible with them that they write it down?
- 42) What? Do they intend a plot (against you)? But those who disbelieve shall (themselves) be encompassed in a plot.
- 43) What? Have they a god besides Allah? Allah is the Sublime vis-a-vis what they associate with Him!

خَلَقُوا means are created;



مُصِطْرُونَ means custodians, disbursers;

سَلَامٌ means ladder;

مُسْتَمِعُهُمْ means listener;

مَقْرَبٌ means debt;

مُنْقَلُونَ means weighed down;

كَيْدًا means plot.

After a few admonitions were given to the Prophet the last preceding verses threw out a challenge to the disbelievers to prepare a verse like that of the Quran if they thought that it was a human product and that the Prophet had forged it.

The present verses point out certain anomalies on the part of the infidels just to prove that Allah alone is the Omnipotent and the Sublime. They discussed the subject as under:

- (1) Did the infidels think that none had created them and that they had come into existence automatically or that they were themselves the creators? This implied that Allah was not their Creator. How absurd!
- (2) Have they created the universe, the skies and the earth and whatever exists between them? The above thinking on their part was absurd and preposterous, and it made them out as clear disbelievers. The fact is that just as they can not create themselves or the universe, similarly they can not produce a book like the Quran. All Divinely produced things are flawless. No human products can match them.
- (3) Do they own the Divine treasures? Do they possess a key thereto? Are they their custodians or disbursers so that they could give them away as they liked?

This tacitly refers to the Quran as the Divine treasure and to the objection of the infidels that it should have been assigned to some rich and influential man rather than to an unlettered and unresourceful man. Surely it is the privilege of Allah to select such persons.

- (4) Do the infidels possess such a ladder that they could climb to sky and know the secrets of Allah as communicated to angels?

This refers to the Divine assertion that the Quran was the Book of His knowledge, that it was based on His wisdom and that it was deposited on the



sky and the Prophet of Islam through angel Gibril. The verse No. 38 throws a challenge to the disbelievers that if, according to them, the Quran was not a revealed Book but was authored by a human being, then let them use a ladder towards sky, if they possess it, and reach the sky and listen to the secrets of Allah as communicated to angels. Let such a listener then produce what he has learnt by the above means. That would prove his credentials for being a highly evolved person, and his word in the above connection would be believed. Since the above process is impossible, it is highly indiscreet to doubt the relevant assertions of Allah.

- (5) The verse No. 39 is yet another proof of the perverse thinking of the infidels. They attributed angels to Allah as His daughters and they worshipped them as goddesses. The fact was that the infidels themselves disliked daughters and they used to bury them alive soon after their birth. It was therefore grotesque on their part and highly derogatory to Allah to assign to Him what they hated for themselves. Could it therefore stand to reason that Allah, the Omnipotent, Creator, would keep daughters for Himself and grant sons to them? (The verses No. 21 and 22, Najm are relevant). The fact of the matter is that Allah has no son nor daughter because He does not need them. All human beings are mortals, and created by Him. He is much too Sublime for them. (The verses No. 149 to 157, Al-Saffat are relevant and they may be referred to).
- (6) In the verse No. 40, under comment, Allah posed a question whether the Prophet had a selfish material purpose for claiming the Prophethood, and whether, in order to serve it, he asked the Meccans for some remuneration, and thereby strain their resources, and force them to incur debts. Since they made no such charge, there seemed no obvious reason for them to doubt the bonafides of the Prophet. Infact the infidels had offered bribes and money to him to discontinue his mission but in vain.
- (7) In the present verse No. 41 there is a tacit reference to the rejection of the Quran, of the Prophethood of the Final Apostle and of the human Resurrection by the infidels. Allah wanted to know from them if they had managed to acquire the knowledge of the unknown either through revelation or through access to 'Loh Mahfuz' or through the eavesdropping on angels and then recorded their impressions. In that case let them produce the same in their support.
- (8) If the infidels did not satisfy any of the above tests, then was their opposition to the Prophet a mere sectarian plot? Obviously it was so; and they did conspire against him to defeat his mission and finish with him. They were, however, warned that none of their conspiracies against the Prophet would ever succeed. Nay, their machinations would recoil on them, and they would instead suffer. (The verse No. 54, Al-Imran is relevant).
- (9) In the verse No. 43 there is a latent reference to the gods and goddesses, whom the infidels worshipped as intermediaries to Allah to avert their misfortunes. In this verse Allah enquired from them if they really put up these gods and goddesses as His associates. He summarily rejected them as such and said that He was much too Potent for them. Since they stood rejected by Him, none of them would venture to save his votaries from His wrath. If Allah enmeshed any of the disbelievers in a counter-plot,



none of the alleged gods would try to extricate them therefrom. Verily He is the Sole Creator, the Lord and the Destroyer.

- ④④ And if they were to see a fragment of the sky falling down, they would say: "A cloud in layers."
- ④⑤ Accordingly leave them till they encounter their Day when they shall swoon,—
- ④⑥ the Day when their plots shall not avail them aught, nor shall they be succoured.
- ④⑦ And indeed for the wrong-doers there is a punishment besides that, but most of them do not know.
- ④⑧ So wait patiently for the order of your Lord, because assuredly you are under Our eyes (i.e. observation); and glorify the praise of your Lord when you arise,
- ④⑨ and in the course of night (too) glorify Him and at the recession of stars.

كَيْسِفًا means a piece;

سَاقِطًا means falling down;

مَرَكُومًا means layer upon layer;

يُصْعَقُونَ means forced into swoon;

لَا يَنْفَعُنِي means shall not avail;

حِينَ تَقُومُ means when you arise;

إِدْبَارَ means recession.

The last preceding verses had discussed some anomalies in thinking of the disbelievers, and they had ended with the observation that Allah is much too Sublime vis-a-vis the associates ascribed to Him.

The present verses state as under:

- (1) The Meccans were such tenacious disbelievers, so persistent on the display of extra signs, and so supercilious about the Divine punishment that they insisted that a piece of sky may fall on them, and then they would believe in the Prophet. In that connection Allah observed that even if a piece of sky were to fall down they would take it to be a normal layer of cloud. They would not apprehend that it might destroy them.
- (2) Accordingly Allah advised the Prophet to bypass them for the time being.



They were bound to witness the terrific Day of Reckoning, when due to the awe-inspiring blast of the trumpet, they shall fall in swoon. (The verse No. 68, Al-Zumar is relevant). On that Day all their machinations against Islam and their denunciation of the Resurrection shall collapse; and their deities, whom they used to worship as gods, shall not help them.

- (3) Nevertheless it was likely that the wrong-doers might receive punishment during their life like the Aads and the Samuds. It may also be taken as a forecast of the crushing defeat of the Meccans in the battle of Badr. However most of the infidels did not apprehend punishment in any form because they thought that they were on the right course.
- (4) Since the punishment of the disbelievers was a presettled matter the Prophet was advised to bear with them patiently till Allah issued His retributive orders against them. (This discountenances personal retribution. "Leave Me to deal with him whom I have created alone." 11, Al-Mudassir). But he was assured that he was always under the watchful and protective surveillance of Allah, and that no harm shall come to him. Meanwhile he was directed to glorify the praises of Allah at the time when:
- (a) he got up from sleep or offered prayers, (or at the conclusion of a meeting),
  - (b) during night at the time of Isha and Tahajjud prayers, and when
  - (c) the stars recede i.e. at the time of the morning prayer.

(The verses No. 217 to 219, Al-Shura are relevant).

This advice had two purposes: (i) to glorify Allah as a form of worship, and (ii) to glorify Him in gratitude for His protective surveillance.

Note : قَمَرٌ may be interpreted as standing (for prayer) or (at the time of conclusion of a meeting).

#### Traditions:

- Imp. (a) The two 'rakats' of 'Sunah' preceding the two 'rakats' of 'Farz' in the morning prayer are the best part of the prayer. They should never be dropped. They should be offered even belated.
- Imp. (b) A hypocrite is like a camel that does not realize why he was tethered and why he was released. Similarly a hypocrite would not know why he fell ill and why he was cured.
- Imp. (c) Whoso remembers Allah after getting up from sleep and invokes His mercy, Allah grants his request.



SURA AL-NAJM (OR THE STAR)

(Parah 27 - Continued)

Introduction

This Sura is an early Meccan Sura and is No. 4 in the series of the seven Suras including the three earlier Suras. It has 3 Sections, 62 verses and 1,450 letters. This was the first Sura revealed which contained provision of a Sajdah. It discusses the following subjects:

- (a) Quran as a revelation from Allah.
- (b) Omnipotence and Unity of Allah.
- (c) Hazrat Gibril as a medium of revelation.
- (d) Lut, Manat and Uza, the pagan goddesses.
- (e) The Islamic Law of personal responsibility.

(Every person is pledged for what he has earned). (Verse No. 38, Al-Mudassir).



**SURA AL-NAJM  
(OR THE STAR)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① By the Star when it recedes,
- ② Your companion is neither astray  
nor misled;
- ③ nor does he speak as per his volition.
- ④ It is naught but revelation, revealed  
(to him).

**نَجْمٌ** means a star (in  
general) or the plaiades;

**هَوَا** means receds, sets;

**غَوَى** means misled;

**هَوَى** means desire, volition;

**يُوحَى** means revealed.

For the sake of signifying importance of the subject Allah has sworn by the star, which is definitely a beautiful and useful planet, more so in the Arabian desert. He then stated that (just as the star was punctillously regular and dutiful in its job within its orbit, and was visible to the Meccans, similarly):

قَالَ فَمَا خَطْبُكَ؟

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النَّجْمِ ٥٣

سُورَةُ النَّجْمِ مَكِّيَّةٌ (٥٣)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ۝ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝  
وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝  
عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝ ذُو مِرَّةٍ فَاسْتَوَىٰ ۝ وَهُوَ  
بِالْأُنْفُسِ الْإِعْلَىٰ ۝ ثُمَّ دَنَا فَتَدَلَّىٰ ۝ فَكَانَ قَابَ  
قَوْسَيْنِ أَوْ أَدْنَىٰ ۝ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝ مَا  
كَذَّبَ الْفَوَادُ مَا رَأَىٰ ۝ أَفَتَمُرُونَهُ عَلَىٰ مَا يَرَىٰ ۝  
وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝  
عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۝ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۝  
مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ۝ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ  
الْكُبْرَىٰ ۝ أَفَرَأَيْتُمُ اللَّتَ وَالْعُرَىٰ ۝ وَمَنْوَةَ الثَّالِثَةِ  
الْأُخْرَىٰ ۝ أَلَكُمُ الذَّكْرُ وَلَهُ الْأُنْثَىٰ ۝ تِلْكَ إِذَا قَسَمَةٌ  
ضَمِيرَةٍ ۝ إِنْ هِيَ إِلَّا أَسْمَاءُ سَمِيًّا مَوْهَا أَنْتُمْ وَ  
أَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۝ إِنْ يَتَّبِعُونَ  
إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ ۝ وَلَقَدْ جَاءَهُمْ مِنْ

مَنْزِلٍ

(1) The Prophet, a relative and a well-known companion of the Meccan infidels—

- (a) was not astray, i.e. he had not forsaken the straight path which was appointed for him;
- (b) was not misled by any evil spirit or extraneous circumstances to have deviated from normalcy and his inherent mission;

In the verse No. 29, Al-Tur, Allah had certified that the Prophet was neither a soothsayer nor a mental case.



- (c) nor did he say anything as per his desire. His personal desires had no place in his mission. This should have set at rest all misgivings about the authority of the Quran.
- (2) The fact was that whatever the Prophet preached was the result of a revelation made to him by Allah. Accordingly the question of his interpolation in the Quran did not arise. Simultaneously his teachings (i.e. the traditions) too were inspired by Allah. They conformed with the provisions of the Quran, and as such they were to be considered authentic.

Laura Veccia Varlieri in his book "Apologie de L'Islamisme" expresses rightly: "The proof of the Divinity of the Quran is that it has been preserved intact through the ages since the time of its Revelation till the present day.....Read and re-read by the Muslim World, this book does not rouse in the faithful any weariness, it rather, through repetition, is more loved every day. It gives use to a profound feeling of awe and respect in the one who reads it or listens to it." (pp. 57-59).

#### Traditions:

- (a) Allah may swear by any object but His creatures must swear by Him only.  
(b) "I speak nothing but the Truth."

(ROOMI)

نہ انکے ماں منطن رسول بالہوا کی ہوا نہ ایدر معصوم خدا

(We attributed desires to the Prophet! How can they emanate from him whom Allah certified as pressed clean?).

- ⑤ he was taught by one having tremendous power,
- ⑥ the possessor of potentiality. Then he appeared in full form,
- ⑦ and he was on the highest horizon.
- ⑧ Thereafter he drew near (and) then got closer (to him),
- ⑨ so that the space between them was that of one chord of two bows or even shorter;
- ⑩ then We revealed to Our bondman (i.e. Prophet) what was to be revealed.
- ⑪ The heart (of the Prophet) did not contradict what he saw.
- ⑫ What? Do you dispute with him over what he saw?
- ⑬ And indeed he saw him when he came down again,
- ⑭ near the ultimate border-line lote tree.
- ⑮ Close to which is the Garden of (eternal) abode.
- ⑯ When the trappings that cover had covered it,
- ⑰ the eye (of the Prophet) did not flinch nor deviate,
- ⑱ verily he saw the greatest of the signs of his Lord.

مِسْرَاقٌ means potentiality;

اِسْتَوٰی means he appeared fully;



دَنَا means he drew near;

تَدَلَّى means he came close, he descended;

قَابَ قَوْسَيْنِ means the distance of two bows;

أَدْنَى means nearer;

أَوْحَى means revealed;

فُؤَادُ means heart;

تُتَبَارَكُ بِهِ means you dispute with him;

تَنَزَّلَ means to come down;

سِدْرَةِ means lote tree;

مَنْهَى means at the border or the extremity;

كَيْشٍ means trappings;

طَفَا means deviate or wonder;

رَاغٍ means flinch.

The last preceding verses confirmed that the Quran was definitely a revealed Book, and that the Prophet pursued his mission in a scrupulously correct manner.

The present verses relate to Hazrat Gibril, the Arch angel, who bore the revelation to the Prophet, as under:

The revelations were borne to the Prophet and expounded to him by Hazrat Gibril, who has tremendous power. He is full of potentialities. (When asked by the Prophet kindly to display himself in his natural form) he rose up to his full stature and reached the fringe of the sky on the upper-most horizon. (He filled the entire space with his 600 wings). Thereafter he came down towards the Prophet and got so close to him (in the human form) as if both were one single chord of two arches. (This is an Arabian phrase signifying extreme closeness).



فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ، أَيْ مَيْسَرَتَيْنِ مَكَانَ

(SHAH)

(Thus he was as if one chord of two bows or even nearer. This was the station that he achieved).

Then the Arch angel revealed to the Prophet what he was charged by Allah to reveal to him. The mind of the Prophet bore testimony to the truth of the Prophet's experience of having seen Hazrat Gibril. Some of the Meccans, however, refused to believe in the above-said meeting of the Prophet with Hazrat Gibril, and they raised a ruthless controversy with him on the point. Allah supported the Prophet in the verses No. 13 to 15, under comment, and said that even on a later occasion (on the night of Ascension) the Prophet saw Hazrat Gibril in the raw form. and that happened near the Lote tree at the extreme end near Paradise, the eternal abode of the righteous believers. The Lot tree had golden trappings reflecting the Divine manifestation. The angels who had gathered there to have a view of the Prophet, had also covered it by their ornamental celestial light. The glitter of the ornamentation of the tree was indescribable.

اَيُّوْنَ كَهَيِّ اَدَبٍ سَيِّئٍ يٰهُرُورٍ وَنَقِيَّوْنَ حَيْرَانَ

(SHAH)

(The huris stood on the way through reverential amazement).

The Prophet was shown some of the greatest (i.e. most spectacular) and the most grotesque signs on the night of Ascension. That depended on the place he visited. But he saw only those objects which he was asked to see, and in seeing them his eyes never flinched in fear or dilated in amazement. Besides they never wandered inquisitively in any direction. That was indeed a test for him, and Allah has referred to his successful performance in the verses No. 17 and 18, under comment.

#### Traditions:

Imp. (a) Sadka is forbidden to a wealthy or a healthy person.

Imp. (b) The Prophet saw Hazrat Gibril twice. The first was at the request of the Prophet. The second was when he accompanied the Prophet on the night of Ascension. He had 600 wings.

Note: A wing is a symbol of power and rank.

Imp. (c) Hazrat Bibi Ashiya had said to Hazrat Masrook that he who said that the Prophet had seen Allah, had uttered a heinous falsehood.

Note: The verse No. 17 perhaps explains the restricted Divine manifestation made to the Prophet in an indirect manner. This is the view of Hazrat Ibn Abbas vis-a-vis that of Hazrat Bibi Ashiya, which ofcourse stands undisputed.

(d) The Prophet had said to his companions: "I have seen my Lord twice, but in my mind."

(e) When the Prophet reached the Lote-tree, it seemed brilliantly illumined. The angels had covered it with their light.



Note: The Sufis take the Lote tree as the "Burning bush" or the illumined tree in the valley of tuwa in the case of Hazrat Moosa.

- (19) What? Have you seen Lat and Uzza,  
(20) and Manat, the third one?  
(21) What? For you the masculine and for Him the feminine?  
(22) That indeed is an unfair dispensation.  
23) They are naught but names, which are coined for them by you and your forefathers, for which Allah has not sent down an authority. They follow naught save conjecture and what their minds desire; and indeed the guidance from their Lord has (already) come unto them.  
(24) What? Does the man get whatever he desires?  
(25) Nay, to Allah belong the final (i.e. the Hereafter) and the first (i.e. this world).

لات was a pagan-idol-goddess, alleged to be the daughters of Allah. It was worshipped mainly by the people of Taif.

عُزَّى Originally a tree, it was then idolized and hallowed by the pagans living between Mecca and Taif; literally it means the most mighty.

مَنَاة was a stone idol deposited between Mecca and Madina under a mausoleum and the tribes of Ans and Khazraj used to worship it.

Note: Lat was finally destroyed by Khalid and the other two idols by Abu Sufyan, all under the Prophet's order, after the conquest of Mecca.

مُنْزِي means unfair;

سَمَّيْتَهُمَا means you have named them;

النَّجْم ٥٣

٤٣٢

قَالَ فَمَا خَطْبُكُمْ ٢٤

رَبِّهِمُ الْهُدَى ۖ أَمْرِ لِلنَّاسِ مَا تَمَنَّى ۖ فَلِلَّهِ  
الْآخِرَةُ وَالْأُولَى ۖ وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا  
تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ  
لِمَنْ يَشَاءُ وَيُرِضُ ۚ إِنَّ الَّذِينَ كَفَرُوا بِالْآخِرَةِ  
لَيْسُوا مِنَ الْمَلَائِكَةِ تَسِيَةً ۚ الْأُنثَى ۖ وَمَا لَهُمْ بِهِ  
مِنْ عِلْمٍ ۖ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا  
يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ فَأَعْرِضْ عَنْ مَنْ تَوَلَّى ه  
عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ۚ ذَلِكَ  
مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ  
عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ۚ وَلِلَّهِ مَا  
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ لِيَجْزِيَ الَّذِينَ  
أَسَاءُوا وَبِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ۖ  
الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ

منزل



أُولَى means the first;

مَا تَمَنَّى means what he desires.

The last preceding verses discussed the Divine nature of the Quran, the Prophet as the recipient of the Divine revelations and the Arch Angel Gibril as their bearer and expounder to him.

The present verses discuss certain idiosyncrasies of the pagans as under:

After discussing the Quran and the Prophet Allah asked the Meccans in contrast whether they had seen or contemplated on the history of Lat, Uzza and Menat, the three goddesses whom they worshipped as His daughters. To start with it was unfair to attribute daughters to Him and reserve sons for themselves, particularly when they themselves hated daughters and welcomed sons. (The verses No. 150-155, Saffat and No. 39, Al-Tur are relevant and they may be referred to). Secondly these so-called goddesses were mere names coined by the ancestors of the Meccans, and they blindly retained them. None of them had received any authority from Allah about their existence, Divine relationship or worship. It was an unauthorized idol-worship. It seemed based on mere guesses and fanaticism of the votaries. It was, however, expected of them that after receiving the guidance of the Quran they would abandon the idol-worship, but they contumaciously continued it. They expected these idols to pressurise Allah to avert their misfortunes and satisfy their desires here as well as in the Hereafter. Allah told them in positive terms that all that was wrong. These deities shall never intercede with Him for the infidels. Besides to expect the human desires to materialize without pursuing the path of guidance was preposterous. Can the man dictate to Allah his desire and appoint an intermediary for its grant? Or can the man prescribe the terms on which he may accept a religion? It was the privilege of Allah to grant a favour or avert a calamity here as well and in the Hereafter. He was the Sovereign of both worlds. None can intercede with Him except with His authority. Besides intercession for the infidels was forbidden by Him on principle.

#### Tradition:

Imp. When you submit a desire to Allah for grant, ponder on its nature first, lest Allah may write it off against you as being wanton.

#### SECTION - 2

- (26) And there are many angels on the sky, but their intercession is not available except after Allah has authorized whomso He wills and (for whom) He agrees.
- (27) Verily those who do not believe in the Hereafter, give feminine names to angels.
- (28) And they are without knowledge in that behalf. They follow naught but fancy; and indeed the fancy does not avail any thing against the truth.



(29) Accordingly bypass him who turns away from Our admonition and seeks nothing save the worldly life.

(30) That saturates their maximum knowledge. Verily your Lord knows him well who strays from His way (of guidance), and He knows him well (also) who follows the guidance.

لَا تَغْنِي means does not avail;

يَا ذَنَ اللّٰهُ means Allah permits;

يَسْمَوْنَ means they name;

تَسْمِيَةَ الْاُنثٰى means feminine names;

يُرَاد means intends, seeks;

مَبْلَغُهُمْ means their maximum extent.

The last preceding verses ended with the observation that this life and the Hereafter belonged solely to Allah, and none could pressurize him in anything.

Turning to the Meccan infidels Allah told them that they worshipped Lat, Uzza and Manat as goddesses to seek their intervention with Him. Did they not know that there were hosts of angels on the skies, who enjoyed nearness to Allah, and yet none of them could intercede for any one unless He authorized him and that also for him whom Allah approved. The question of Lat, Uzza and Manat forming an established institution of intercessors, therefore, did not arise.

Allah referred also to a concoction of the infidels in the verses No. 27 and 28, under comment, and said that they had given feminine names to angels taking them to be His daughters. The Greek angelolatry also was based on it. "Were they present when the angels were born as girls?" He queried. (The verses No. 151-155, Al-Saffat are relevant). The fact was that they had no knowledge about the angels and that their feminine names and imputation as Allah's daughters were a fancy, a fabrication by them and their forefathers; and the fancy can never hold good against the truth. The fact remains that the Quran is the greatest miracle, that it is true in its entirety and that it is based on the knowledge of Allah. The nobility of its contents remains unmatched. Allah then advised the Prophet in the verse No. 29, under comment, to bypass such persons who disbelieved in the Quranic admonitions, and clung to their fantasies. He would settle scores with them. Such persons maintained the worldly life as their sole concern. That saturated their maximum knowledge. All the time they worshipped on the alter of materialism. They were not at all interested in the spiritual side of life, nor did they believe in the Hereafter. (The verse No. 7, Ibrahim is relevant).



Allah, as the Omniscient, knew well who had controverted His guidance and gone astray. Simultaneously He also knew well who abided by His guidance and profited therefrom. He would surely award them their deserts suitably at the scheduled time.

Tradition:

(a) The world is his abode who has no abode in the Hereafter.

Imp. (b) Save yourselves from conjectures. They form the worst type of falsehood.

③① And for Allah is whatever is in the skies and whatever is on the earth, that He may requite the maleficent as per what they do and that He may reward with the best the beneficent;

③② those who abstain from (commission of) the major sins and the abominations, except for the minor sins, verily your Lord is very liberal in forgiveness. He knows you from the time He created you from the earth, and when you were embryos hidden in the abdomen of your mothers. Accordingly do not claim purity for yourselves. He (i.e. Allah) knows well whoso fears Him (i.e. is righteous).

أَسَاءُوا means they commit evil;

يَحْتَنُونَ means they abstain from;

لَمَّ means minor sins or mere lapses;

وَاسِعٌ means commodious, liberal;

أَتَسَاكُمُ means He created you;

أَجْنَتْهُ means you were hidden;

لَا تَزْكُو means do not claim purity;

أَتَقَى means he fears.

The last preceding verses discussed the Omnipotence and Omniscience of Allah and the absence of the institution of authorized intercessors with Him.

The present verses discuss the Suzereignty and Omnipotence of Allah and His liberality as a Forgiver of sins. In detail they state as under:



Allah is the Sovereign of the entire universe. Everything therein belongs to Him. Accordingly all His creatures are required to worship Him and obey His orders as His bondmen. Naturally therefore it is His policy as the Omnipotent Lord to requite the wrong-doers with severe punishment as per their evil deeds and to requite the righteous persons with the best possible rewards as per their good deeds. The verse No. 32 briefly describes the righteous persons as those who, as a matter of principle, abstain from committing the major sins and abominations. Sometimes however as per the maxim 'to err is human' they fall into error and inadvertently commit sins or lapses. In that case Allah is very accommodating in forgiveness. He forgives them their minor sins. (The verses No. 31, Al-Nisa and No. 5, Al-Zumar are important in this connection and they may be referred to). According to the verse No. 70, Al-Furqan Allah is the Gracious that He may change evil deeds into good deeds."

Allah then administered an admonition to all persons not to claim purity for themselves or praise themselves before Him as being without a blamish. That would be unpardonable egoism. They should remember their past history. The fact is that He knew that they were originally the product of a ringing clay and then of a despicable fluid. He also knew them when they were hidden in the multiple darkness of their mother's wombs. Simultaneously He knows well the person who fears Him and leads a righteous life to be entitled to His reward. He is indeed the best Judge of a man's merits. This means that basically the human being is below consideration. It is his righteousness that elevate him.

(The verse No. 78, Al-Nahl is relevant and it may be referred to).

#### Traditions:

Imp. (a) When a person praised some body excessively, the Prophet expressed: "alas! you have cut off his neck. You should have merely said: 'my opinion about him is this'."

Imp. (b) Anything short of consumption is a minor offence. Similarly repentance followed by non-repetition of the offence makes it minor offence.

An English maxim is as under:

"Would some god the gift give us to see ourselves as others see us."

(SHAH)

يَمِينٌ بِأَسْنِ، اِسْنِ وَ ذَوُكَانَد

(It angers Allah if you go astray and demonstrate vanity or egoism).

Note : When Hazrat Junaid, had offered prayers continuously for forty years, mostly in wilderness, he thought that he had attained to a great spiritual status. Suddenly he heard a mysterious voice warning him that the time had come to declare him an infidel. He was flabbergasted at this warning and he humbly solicited to know its background. He was informed that in the view of Allah nothing was as grave a sin as the human ego, of which he had made a display. (Jami's Tazkaratul Auliya).

#### SECTION - 3

33) Did you observe him who turned away?—

34) and gave a little and then stopped.



(35) What? Has he the knowledge of the unseen that he can see (the future)?

(36) What? Was he not apprized of what was contained in the scripture of Moosa?

(37) and of Ibrahim, who fulfilled (his obligations)—

(38) that no bearer of burden shall bear the burden of another (person),—

(39) and that the man shall get nothing except what he endeavours for,—

(40) and that his endeavour shall soon be scanned,

(41) (and) then he shall be requited with the full recompense,

تَوَلَّى means he turned away;

اَكْدَى means he stopped;

وَفَّى means he fulfilled the obligation;

يُرَى means observed, scanned;

اَوْفَى means in full;

تَنِيْرًا means he lifts or bears.

The allusion in these verses seems to be to Walid bin Mughera. At one time he was impressed by the Quranic provisions about the requital in the Hereafter. Perceiving this change in him an infidel told him to stick to disbelief and he offered to take over his punishment in the Hereafter in case he paid him a particular amount. Walid agreed to it and he paid the infidel some

النجم ٥٢

٤٣٥

قَالَ فَمَا خَطْبُكُمْ؟

إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۖ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۚ فَلَا تُزَكُّوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ۖ أَفَرَأَيْتَ الَّذِي تَوَلَّى ۖ وَاعْطَى قَلِيلًا وَآكَدَ ۖ أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ بِرِءٍ ۖ أَمْ كُمْ يُنَبِّأُ بِمَا فِي صُحُفِ مُوسَىٰ ۖ وَإِبْرَاهِيمَ الَّذِي وَفَّى ۖ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۖ وَأَن لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ۖ وَأَن سَعِيهِ سَوْفَ يُرَىٰ ۖ ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَىٰ ۖ وَأَن إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ۖ وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ۖ وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۖ وَأَنَّهُ خَلَقَ الزُّوجَيْنِ الدَّكَرَ وَالْأُنثَىٰ ۖ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ۖ وَأَن عَلَيْهِ الشَّعَاةُ الْآخِرَىٰ ۖ وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۖ وَأَنَّهُ هُوَ رَبُّ الشَّعْرِ ۖ وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۖ وَثُودًا فَمَا أَبْقَىٰ ۖ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ۖ وَالْمُؤْتَفِكَةَ أَهْوَىٰ ۖ فَغَشَّاهَا مَا غَشَّىٰ ۖ فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ۖ هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ ۖ أَرَأَيْتَ الْأَرْزَقَةَ ۖ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۖ أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۖ وَتَضْحَكُونَ وَلَا تَتَبَكَّرُونَ ۖ وَ أَنْتُمْ سَامِدُونَ ۖ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۖ

منزل

النجم ٥٢



money in advance. After a considerable hesitancy he paid him a part of the balance also. For the residue he executed a deed with him but never paid him the same.

However the verses do not directly discuss the above incident. Hence they may as well be taken in a general sense. They state as under:

Allah asked the Prophet whether he had observed the person who after having been impressed by the Quranic guidance, turned his back on it, and went astray. Later in the bargain that he struck with another person to take over his sins in lieu of a specific amount, he paid a portion of it and failed to pay the balance to him. That showed that he was malafide in his bargain. That apart, when he struck the bargain, did he command knowledge of the unseen to know that he could really be able to make the other party relieve him of a portion of his sins? Did he not know the relevant provisions contained in the scripture given to Hazrat Moosa or in the earlier scripture given to Hazrat Ibrahim, the progenitor of the Arabs and the Jews, and he always deserved faithfully this obligations to Allah, to the effect that—

- (a) no bearer of sins shall bear the sins of another person;
- (b) a person shall have no credit except of what he has wrought. That means that he shall be entitled to the fruit of his own actions only; and that
- (c) his record of actions shall soon be examined, and he shall be requited in full for his own actions.

The verses No. 38 and 39, as discussed above, constitute the Ibrahimi law and the Moosaic law. Since they have been reproduced in the Quran with the purpose of confirmation and adoption, they also form part of the muslim law. Under this law:—

- (a) no bargain for shifting of sins between individuals is authorized and unacceptable; and
- (b) an individual shall receive the credit of those actions only for which he himself striven. (The verses No. 281, Al-Baqarah (partly) and No. 18, Al-Fatir and No. 21 and 38, Al-Tur are relevant).

"There is naught for a human being except what he strives for." (No. 40, Al-Zariyat).

Imp. Note: This law is perfectly justified, because in the other case, it would have introduced a barter system which would have brought in its wake an irrepressible increase in sinfulness. The system of intercession which Allah has kept in control on the Day of Judgement would have run riotous due to this barter system. But the law evidently does not include within its ambit those righteous actions which are offered in spiritual charity for a deceased person, not directly but through Allah, whose mercy is invoked for their acceptance and credit to the person concerned, e.g. a person can successfully invoke the grace of Allah for his deceased parents. Similarly a muslim can make an offering as under:

- (1) Haj-e-Badal or the pilgrimage performed on behalf of another muslim who is



incapacitated to perform it due to death, age, infirmity, disease etc. The Prophet had permitted it as per Imam Bukhari.

- (2) Namaz-e-Janaza or the funeral prayers offered before burial of a dead person.
- (3) Repentance offered for sins of a dead person by his progeny.
- (4) Invocation for forgiveness by a father for his sons as done by Hazrat Yakoob, and by Hazrat Ibrahim for all muslims (vide No. 41, Ibrahim). There is a tradition that Allah raises the grade of a Paradise-inmate in the wake of an invocation of his son for His forgiveness for him.
- (5) Observance of fasts on behalf of the deceased person who was in arrears of the fasts. (Imam Bukhari).
- (6) A charitable work i.e. sinking of a well, done on behalf of a deceased person, or discharge of his debts.
- (7) Recital of Durud for the Prophet: Allah has directed in the verse No. 56, Al-Ahzab: "Allah and His angels send benedictions on the Prophet; O you muslims! you too should invoke blessings on him and salute him with the salutation of peace."
- (8) The Prophet has asked every muslim to repeat with the muazzin the 'Azan' in its course, then to recite one 'durud' for him and finally to implore Allah to grant him the 'vasila' or the best place in Paradise.
- (9) A financial charity for a deceased person or the administration of a charitable trust instituted by deceased person.
- (10) He who recites Sura Ikhlas, Sura Fateha and Sura Takasur for deceased persons the latter would plead for him on the Day of Judgement.
- (11) Recitation of Sura Ikhlas for benefit of the persons buried in a graveyard.
- (12) Recitation of Sura Yasin in a graveyard would, with Allah's grace, reduce the misery of the persons buried there. They would get its benefit.

The last three instances are based on the fact that a reader of the Quran and its hearer are benefited from its recital. Since the dead do hear but can not speak, they should be considered to have heard the recital of the Quran and benefited from it.

The above instances show that the spiritual charity offered in favour of a living or deceased person, shall, on its acceptance by Allah, benefit him. At the same time its benefit shall go to the administrator of the charity as well. (Allah knows best!)

Note : Much of the above material is drawn from the 'Tafsir-e-Kabir' by Imam Razi and the 'Bahishti Zewar' by Maulana Ashrafali Thanwi.

#### Traditions:

- Imp. (a) The full-scale benefit accrues to a person from his own good actions for which he has endeavoured. But his children constitute the parent's property, and the benefit of their good actions reaches their parents (as if they were performed by them).



Imp. (b) "O Bilal! Spend (in charity) and do not fear that the Owner of the Empyrean will make you poor."

قد رھمت با شد آن جہد و دعا  
لیس للإنسان إلا ما سعى

(ROOMI)

(The endeavour and prayer would be appreciated as per the effort made by a man. He shall get nothing except what he endeavours for).

- 42) that at your Lord is the final destination (of all things),—
- 43) and it is He who causes (human beings) to laugh and causes (them) to weep,—
- 44) and that it is He who causes (them) to die and causes (them) to live,—
- 45) and that He creates the pairs—the male and the female,
- 46) from one sperm drop when emitted;—
- 47) and that it is upto Him (to produce) the other creation,
- 48) and that He enriches and makes wealthy; ||
- 49) and that He is the Lord of the Sirius,
- 50) and that He destroyed the first Aads,
- 51) and that the Samuds. He did not spare;
- 52) and (also) the people of Nooh before them. The fact is that they were most unjust and refractory.
- 53) And He subverted the habitations (of the Lutis) over them,
- 54) then they were covered up by what (later) covered them (i.e. the stones and the debris),
- 55) which then of the favours of your Lord do you controvert?
- 56) He (i.e. the Prophet) is the warner of the (class of the) earlier warners.
- 57) The Imminent has drawn near;
- 58) none but Allah is its unfold.
- 58) What? You wonder at this announcement!
- 60) and you laugh and not weep!
- 61) and you are apathetic (to it!)



⑥2 currently you should prostrate before Allah and worship (Him).

مُنْتَهَى means the goal, the terminus;

أَضْعَجَكَ means He causes to laugh;

أُبْكِي means He causes to weep;

تُمْنِي means is placed;

نَشَاءَ means creation;

رَاقِي means resourceful, independent;

شَعْرِي means Sirius star deified by the Arab pagans;

مَا أَلَيْقَى means did not spare;

أَطْفَى means most refractory;

مُؤْتَفِكَةً means subverted habitations;

غَشَى means covered up;

أَهْوَى means overthrew;

تَتَمَارَى means you controvert;

نُذِرَ means warners;

أَبْرَقَتْ أَبْرَقَةً means has come near;

كَاشَفَةً means unfold;

تُضْحَكُونَ means you laugh



سَامِدُونَ means apathetic, heedless;

أَعْبُدُوا means you should worship (Him).

The last preceding verses cited the instance of a man who went astray and then violated his bargain with another man for taking over some of his sins on payment of money to him. They also confirmed the law of Hazrat Ibrahim and of Hazrat Moosa that no person shall bear the sins of another person and that no person shall have credit of the actions other than his own.

The present verses discuss the same law about Allah's Omnipotence and Imminence of the Reckoning. In detail they state as under:

- (1) According to law all matters must revert to Allah. He is their ultimate Judge. All persons must die and finally appear before Allah to render account and receive requital of their actions.
- (2) The destiny of the mankind is a synonym of the Divine will. Allah exercises it appropriately on each occasion. When He causes favourable circumstances for a man, the latter laughs happily. When He causes adverse circumstances for him He forces tear to his eyes. Thus the joy and grief of the man are the result of the Divine will.
- (3) Simultaneously the over-riding law is that Allah is the Omnipotent. That is surely evident from the following circumstances:
  - (a) Allah alone grants life and causes death. He again enlivens the dead people.
  - (b) He produces all species of creation—human beings, animals, birds, insects, plants etc. in pairs. Some are masculine and some are feminine. This governs their normal life.
  - (c) He creates human beings from a sperm drop of parents when it is emitted and lodged properly in vagina. Allah alone is the Sustainer of this creative process.
  - (d) He alone is competent to resurrect the dead human beings and He enlivens them. He has promised to do it, and His promise never fails.
  - (e) Allah is the Provider of sustenance to the human beings. During that process He enriches some of them. He gives them more than enough and makes them independent for all time. Fluctuation in the financial condition of a man totally rests with Allah.  
 "Allah enlarges sustenance for whom He wills and (similarly) restraints."  
 (37, Al-Rum).
  - (f) Allah is the Peerless! The so-called deities are His creatures. Take the instance of the bright Sirius star, which the pagans had deified on the analogy of Manat. It is a mere star created by Allah. (The verse No. 54, Al-Airaf is relevant).



4) The earlier scriptural laws also had illustrated the destructive Omnipotence of Allah by the following instances:

- (a) Allah had destroyed the ancient Aads.
- (b) He did not spare alive any Samud, but destroyed all of them lock, stock and barrel.
- (c) The Noohites, before them, were drowned in the diluge ordered by Allah. Hazrat Nooh had preached to them for 950 years, but they persisted in their inequities and refractoriness. They were past redemption. They merited the Divine retribution.
- (d) The people of Hazrat Lut, the Lutis, were addicted to Sodomy, a heinous un-natural offence. Hazrat Lut tried to reclaim them, but in vain. Allah then ordered their habitations to be subverted and over-thrown. All people perished and lay under the debris. The site of their habitation was covered by their ruins, desolation and the heavenly dropped clay stones.

(The verses No. 32 to 34, Al-Zaryat are relevant).

After citing the above instances of destruction of certain communities for their sinfulness Allah enquired from the Meccan infidels as to which of His bounties, which He had conferred on them, more particularly the immunity from a similar disaster as had befallen the earlier disbelievers, they would deny. The citation of these instances to them as a warning was in itself a favour. In this connection Allah also quoted His prominent blessing to them that He had commissioned to them—one of them—as the apostle. He was definitely of the same class as were the earlier Prophets. His main function was to warn them and to create in them the fear of the Final Reckoning. That event was not only imminent, but it was quite close at hand. Its knowledge, however, was confined to Allah alone, who would be the Sole Judge on the occasion. (The verse No. 77, Al-Nahl' is relevant and it may be referred to).

Finally Allah was pleased to observe that the disbelievers in the Final Judgement should have taken a serious view of the above destructions, but He was surprised to observe unconcern on their part. Accordingly He enquired from them as to why they wondered at His announcement about their final requital. Why they indulged in frivolities and why they did not weep at the likely requital of their actions which may be sudden, and why there was a general apathy on their part to the Quranic provisions about the Reckoning. He advised all, as suited the occasion, to fall in prostration to Him, offer repentance and offer worship to Him to the exclusion of all deities.

Note : The Prophet had offered sajdah or prostration at this stage.

#### Traditions:

Imp. (a) "Do not take your sins lightly or belittle their significance."

(b) "The Day of Judgement is as close to us as the two fingers of my hand."

Imp. (c) The Muslims should weep more and laugh less (in fear of the final reckoning).

(ROOMI) **بہ گریہ آدم آس دہ زمین تاجودگریان و نالان و حزمین**

(Adam came to earth for lamentations—that he should weep, wail and grieve).



SURATUL QAMAR (OR THE MOON)

(Parah 27 - Continued)

Introduction

This is an early Meccan Sura—the fifth in the series dealing with the Judgement. It has 3 Sections, 55 verses and 1,482 letters. This Sura was sometimes recited by the Prophet during Eid prayer. It deals with the following subjects:

- (a) The Day of Judgement—its nearness and its awful scenes.
- (b) The cleavage of the moon.
- (c) The deluge of the time of Hazrat Nooh.
- (d) The stories of the Aads, the Samuds and of Hazrat Lut.
- (e) The Omnipotence of Allah and His dominant will.

Passages from 'The Bible, the Quran and Science':

"The sun is the bright glory (diya) and the moon a light (nur).\" (Bible)

"The difference between the sun and the moon will be made clearer by quotations from the Quran. (Sura 25, verse 61).

"Blessed is He who placed the constellations in heaven and placed therein the lamp (i.e. sun) and moon giving light.\" (Sura 78, verses 12-13).

"We have built above you seven strong (heavens) and placed a blazing lamp.\"

"The blazing lamp is obviously the sun.\"

"It is known that the sun is a star that generates intense heat and light by its internal combustions and that the moon, which does not give off light itself and is an inert body, merely reflects the light received from the sun.\" (Science)



# **SURATUL QAMAR** (OR THE MOON)

In the name of Allah,  
the Compassionate, the Merciful.

## **SECTION - 1**

- ① The Hour (i.e. the Day of Judgment) has drawn near and the moon has been cleft;
- ② And if they see a sign they turn away, and say: "Transitory magic."
- ③ And they controvert it and follow their (materialistic) inclinations, but every affair is to reach a finale.
- ④ And indeed (some of) the news have already come to them wherein is a warning,
- ⑤ of comprehensive wisdom, but the warnings do not suffice (for them).

اِقْتَرَبَتْ means it has got near;

اِنْشَقَّ means it has been cleft;

مُسْتَمِرٌّ means transitory,  
passing;

مُسْتَقَرٌّ means destination,  
finale;

اَنْبَاءُ means news;

مُزَجَّجٌ means admonition,  
warning;

بَالِغَةٌ means reaching;

مَا لَفِيَ means is insufficient.

قَالَ تَمَّ نَصَبُكُمْ ٢٤ ٤٣٦ الْقَمَرُ ٥٢

سُورَةُ الْقَمَرِ مَكِّيَّةٌ (٣٤) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِقْتَرَبَتِ السَّاعَةُ ۝ وَاَنْشَقَّ الْقَمَرُ ۝ وَاِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ ۝ وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۝ وَكُلُّ أَمْرٍ مُسْتَقَرٌّ ۝ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ۝ حِكْمَةٌ بَالِغَةٌ ۝ فَمَا تُغْنِ التُّذُرُ ۝ فَتَوَلَّى عَنْهُمْ يُومِ يَدْعُ الدَّاءِ إِلَى شَيْءٍ نُّكِرٍ ۝ خُشْعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ ۝ كَانَتْهُمْ جَرَادٌ مُنْتَشِرَةٌ ۝ مُهْطِعِينَ إِلَى الدَّاءِ يَقُولُ الْكَاْفِرُونَ هَذَا يَوْمٌ عَسِرٌ ۝ كَذَّابَتْ قَبْلَهُمْ قَوْمُ نُوحٍ ۝ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ ۝ وَازْدُجِرَ ۝ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ ۝ فَانْتَصِرَ ۝ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ ۝ وَفَجَّرْنَا الْأَرْضَ عُيُونًا ۝ فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ۝ وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوَّارِ ۝ وَدُسِّرَ ۝ تَجَرَّى بِأَعْيُنِنَا ۝ جَزَاءً لِّمَن كَانَ كُفِرَ ۝ وَلَقَدْ تَرَكْنَاهَا آيَةً ۝ فَهَلْ مِنْ مُدَّكِرٍ ۝ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ۝ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ ۝ فَهَلْ مِنْ مُدَّكِرٍ ۝ كَذَّابَتْ عَادٌ ۝ فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي ۝ إِنَّا أَرْسَلْنَا عَلَيْهِمْ

منزل



Where the last Sura had ended this Sura has commenced with a severe warning to the mankind that the time of Reckoning had drawn very near. According to a Tradition it was as near as two fingers of a hand are to one another. This warning was to be taken as support to the Prophet's mission.

At the early stage of the apostleship the Meccans used to pester the Prophet to perform a miracle as a testimony for his Prophethood. Accordingly under the Divine orders the moon was cleft in two at the instance of the Prophet. The two pieces of the moon were distinctly visible to the Meccans. But instead of taking it seriously as a portent of the Day of Judgement and a corroborative of the Apostleship of the Final Prophet the Meccans dismissed it as a passing display of magic by a magician, which they said was a legacy of the earlier claimants of prophethood and that it would soon vanish. They had dubbed the Prophet as a magician. They controverted the current Divine sign without argument or authority. This also included their rejection of the Quran, another important sign of Allah. The Meccans merely followed their internal urges. (But no matter! Let it pass!) All controversies must go to Allah for His decisions; and He would duly decide them and take suitable action against the controverts. Infact the news of the Divine punishment, awarded to some of the earlier generations of controverts, were already conveyed to the Meccans, and they should have profited from their history; and the Prophet's admonitions should have created the desired effect in them, particularly when they were based on the comprehensive Divine wisdom. But obviously that was not enough for them. They were highly prejudiced against Islam.

(The verses No. 170, Al-Nisa; No. 1, Al-Anbiya and No. 27, Luqman are relevant).

#### Tradition:

- (a) When the moon was cleft in two pieces the Prophet asked the people to observe the miracle and remember it.
- (b) When people from outside Mecca visited it later, they confirmed to have witnessed the miracle.

Sir William Muir said:

"The Quran abounds with arguments drawn from nature and evidence with a view to prove the existance of God as the Supreme Ruler."

مگر ترا اشکال آبد در نظر  
پس تو شک واری در شق القمر

(ROOMI)

(Since your vision is blurred, you doubt  
the cleavage of the moon).

- ⑥ Accordingly turn away from them; (await) the Day when the caller shall call them unto an unpleasant occurrence,—
- ⑦ with their eyes cast down they would emerge from (their) graves like locusts dispersed,
- ⑧ running towards the caller. The disbelievers would say: "This is a hard day"!

نَكْرُ means unpleasant;



خَسَّاءٌ means downcast;

أَجْدَاثٌ means graves;

جَرَادٌ means locusts;

مُحْطِعِينَ means running;

عَسَى means difficult, hard.

The last preceding verses referred to the cleavage of the moon and the persistent disbelief of the infidels inspite of it.

The present verses describe a scene of the Day of Judgement. In detail they state as under:

Allah was pleased to state in the preceding verses No. 4 and 5 that inspite of the fact that the Meccans knew about His punishment awarded to the earlier infidels they did not draw any moral therefrom, and they persisted in their disbelief in the Quran and the Day of Final Reckoning. Accordingly Allah directed the Prophet to ignore them; and the time would soon come when the caller (i.e. angel Israfil) would call them by blowing the conshell to appear before Allah to receive deserts for their worldly deeds. Since Allah had already promised punishment to the disbelievers and put it on record, and the whole phenomenon on that Day would remind them of their past unwarranted disbelief, they would be consternated, and the trumpet, call would be most odeous to them. However, there would be no escape for them. They shall emerge from their graves and spread out like a dispersed swarm of locusts. With eyes cast down due to fear and awe they would rush towards the site of the trumpet which would also be the Judgement seat. Overcome by the awesome spectacle and the prospect of terrible punishment to follow the disbelievers would exclaim in anguish: "alas! this is indeed a hard day for us."

- ⑨ Before them the people of Nooh had controverted (their apostle), Our bondman, and remarked: "the insane", and they reproved him.
- ⑩ So he called upon his Lord saying: "verily I have been over-matched. Hence (kindly) help me."
- ⑪ Then We opened gates of the sky for (the downpour of) torrential rain,—
- ⑫ and We caused the earth to gush out springs so that the waters (from the sky and from the earth) joined with a purpose already decreed;
- ⑬ and We bore him (i.e. Nooh on the Ark) made with planks and nails.
- ⑭ it sailed under Our eyes; a vindication for him who had been rejected.



- ⑮ And indeed We left it as a sign (for the posterity). But is there any one to avail of the admonition?
- ⑯ Then how (terrible) was My punishment and My warning!
- ⑰ And verily We have made the Quran easy for (following) admonition. But is there any receiver of the admonition?

أَنزُجِرَ means he was reproved;

أَنْتَصِرْ means help me, vindicate me;

مَنْطَرٍ means torrential rain;

كَذَّبَتْ means (was) denied or controverted;

فَجَرَّأَ means We gushed out, burst;

عُيُونًا means springs;

الْدَّاحِ means planks;

دُسْرٍ means nails;

تَجَرَّى means it floated, sailed;

مُذَكِّرٍ means appreciator or receiver of admonition;

نَذِيرٍ means My warning.

The last preceding verses described that the disbelievers would come out of their graves like a swarm of locusts that had been dispersed and that they would rush to the Judgement seat (escorted in a disciplined form by the angels).

The present verses, as a warning to the infidels, describe how Hazrat Nooh and his believing followers were saved in the Ark from the unprecedented flood ordered by Allah, which drowned the disbelievers; and his story was left to the posterity to draw a moral from it. In detail the verses state as under:

The people of Hazrat Nooh had controverted him and flouted his teachings.



He was called a mad man. They even threatened to stone him to death if he persisted in his mission. In despair Hazrat Nooh prayed to Allah to vindicate and save him. Allah granted his request. He released torrential rain from sky and He gushed out springs of water from earth. Both waters joined and formed a diluge with the already predetermined purpose of drowning the disbelievers. In the meantime Hazrat Nooh and his followers were ordered to board the wooden Ark, which they had made by means of nails as per the Divine instructions, and they were thus saved under the watchful observation of Allah. The diluge overwhelmed all the controvertists and drowned them. This was accomplished with a view to vindicate Hazrat Nooh because he was rejected and threatened by his people. The whole incident was meant as an eye-opener to the later generations. The wreckage of the Ark lying on a mountain in Iraq would confirm the story. However, the question was whether the people would be minded to profit from it. The warning of Allah to the people of Hazrat Nooh and their consequential punishment were indeed terrible in every aspect! Incidents of this type were lucidly and elaborately narrated in the Quran in a simple, direct and easy to understand manner with the purpose that people may appreciate and benefit from the admonitions contained in them. But would they do it? That is the question.

الْقُرْآنُ

٤٣٨

قَالَ فَمَا خَطْبُكُمْ؟

رَبِّجَا صَرَخًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ۖ تَنْزِيلُ النَّاسِ  
كَانَهُمْ أَغْجَارُ نَخْلٍ مُنْقَعِرٍ ۖ فَكَيْفَ كَانَ عَذَابِي وَ  
نَذْرِي ۖ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ  
مُذَكِّرٍ ۖ كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۖ فَقَالُوا ابْنُوا لَنَا  
وَّاحِدًا تَتَّبِعُهُ إِنَّا إِذَا لَفِئَ صُلَلٍ وَسُعِيرٍ ۖ ءَالِقَى  
الذِّكْرِ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرُّ ۖ  
سَيَعْلَمُونَ عَذَابَ مَنْ الْكُذَّابِ الْآشِرِ ۖ إِنَّا مُرْسِلُوا  
السَّاقِ فَتَنَةً لَهُمْ فَأَرْتَقِبْهُمْ وَاصْطَبِرْ ۖ وَبَيَّنَّهِمْ  
أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ شَرِبٍ فَتَحْضَرُ ۖ فَنَادُوا  
صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ۖ فَكَيْفَ كَانَ عَذَابِي وَ  
نَذْرِي ۖ إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا  
كَهَشِيمِ الْمُحْتَظِرِ ۖ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ  
فَهَلْ مِنْ مُذَكِّرٍ ۖ كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ۖ

مَذَل

(The verses No. 105 to 122, Al-Shura are relevant and they may be referred to).

- ⑱ The Aads (too) controverted (their prophet), but how (terrible) were My punishment and My warning?
- ⑲ Verily We sent against them a furious wind on a day of unending ill-luck,
- ⑳ tearing-off like the trunks of uprooted palm trees,
- ㉑ so how (terrible) were My punishment and My warning!
- ㉒ And indeed We made the Quran easy for (following) the admonition, but is there any appreciator of the admonition?



صَبْرًا means furious;

مُسْتَمِرًّا means unending;

فَحْسًا means ill-luck;

تَنْزِعُ النَّاسَ means tearing off people;

أَعْجَانًا means trunks;

مُنْقَعِرًا means uprooted;

مُذَكِّرًا means appreciator, receiver.

In the last preceding verses reference was made to the Divine punishment awarded to the people of Hazrat Nooh for rejecting and threatening him. This was done to impress the Meccans and to impel them to avail of the Quranic admonitions. Similarly in the present verses reference has been made to the punishment awarded to the Aads for rejection of their Prophet Hazrat Hud. In detail the verses state as under:

The Aads too (like the Noohites) controverted their Prophet. Hence Allah punished them severely in fulfilment of His earlier warning to them. A furious wind of tremendous velocity was blown against them for about a week and it tore them off and dismembered them like trunks of uprooted palm-trees. That was surely a time of unending ill-luck for them as the catastrophe was complete in totality. Indeed the punishment accorded to them and the earlier warning administered to them were terrible! Allah then reiterated the fact that the Quran was made easy to understand by its direct and radiant style and simple diction so that people may appreciate and avail of its admonitions. But the question again was whether any person was minded to do it. (The verse No. 55, Al-Kahf is relevant).

Allah has related the story of the Aads at a number of places in the Quran. Hence it is not necessary to refer to any particular verses.

کون سنا ہے صدا طوطی کی اس کا رخا میں

(Who hears the wakable of a parrot in this world of turmoil).

#### SECTION - 2

②3) The Samuds controverted the warners,

24) and they said: "What? Should we follow a person, an individual from amongst us? Verily we shall then be in error and madness."

②5) "Is it that he has been commissioned with the admonition out of us all? Nay, he is a conceited liar."

②6) Presently they shall know tomorrow who is the conceited liar.



- (27) Verily We shall be sending the She-camel as a test for them; hence (O Saleh!) watch for it and hold on,
- (28) and inform them that water (of their well) has been apportioned between them (i.e. between the She-camel and their animals). Each sharer shall attend in turn (for it).
- (29) But they called their Comrade (Kadaar) who seized her, then hamstrung her.
- (30) So how (terrible) were My punishment and My warning!
- (31) Verily We sent against them a single blast and they became like the stubble of a fold (for Camels).
- (32) And indeed We have made the Quran easy for (following) admonition. But is there any appreciator of it?

نَنْبِئُهُ means We should follow him;

سَعَى means madness;

أَشْرَ means arrogant;

غَدًا means tomorrow;

أَرْتَقِيهِمْ means you watch for it;

إِسْطَبِ means hold on;

مُحْتَضِرٌ means is to attend;

تَغَاطَى means he attacked or seized;

عَقَرَ means He hamstrung;

كَشِيرٍ means stubble;

مُحْتَظِرٌ means the fold made of tree branches for camels.

The last preceding verses related to the story of the Aads, more particularly



to their punishment. Similarly the present verses refer to the Samuds, their rejection of Hazrat Saleh and their punishment by Allah. In detail the verses state as under:

The Samuds too controverted their Apostle Hazrat Saleh and cynically said: "how absurd that we are called upon to follow an individual, one of us, with no particular pretensions! That would mean apostasy-cum-insanity on our part. How could it be that out of all of us he alone should have been selected and commissioned? The whole story sounds like a myth and the man is definitely a conceited imposter."

Note : The word warners (in plural) has been used because rejection of one warner implies rejection of all warners.

At this stage Allah was pleased to observe: "Soon, nay, possibly tomorrow these fellows will realize whether it was Saleh who was a conceited liar or they themselves were the conceited liars. We shall presently send to them, as per their request, the she-camel of prodigious size as a test for them. So Saleh! watch for that development and hold on patiently. You should inform them in the meantime that the water of their well has been apportioned. On one day the shel-camel shall take it and on the next day their animals shall take it." This rotation worked for some time after miraculous appearance of the she-camel. But the people soon felt discent and disgusted with it.

Eventually the people defied the above orders, and they asked their notorious comrades, Kaadar by name, to relieve them of the shel-camel. He seized her and hamstrung her. The wrath of Allah was aroused; and His punishment, in fulfilment of His warning, was swift and terrible in the extreme. He just sent against the people a mighty blast and they were reduced as stubble of a camel-fold.

The Quran, that relates these awful events, has been made easy to understand so that the people may profit from its admonitions. But the question of questioners is whether there is any person so minded.

(The verses No. 73 to 79, Al-Airaf and No. 50-52, Al-Najm are relevant and they may be referred to).

33) The people of Lut (also) controverted the warners.

34) Verily at dawn We sent down a shower of stones on them, except the family of Lut, whom We saved,

35) as a favour from Us. Thus do We requite him who is grateful (to Us).

36) And indeed he had warned them (beforehand) of Our (prospective) seizure, but they controverted the warners.

37) And of certain they sought his (i.e. Lut's) guests from him, but We blinded their eyes (and said: "now taste My punishment and My warnings."

38) And in the morning a lasting punishment definitely overwhelmed them.

39) "So taste My punishment and My warning!"



(40) And indeed We have made the Quran easy for (appreciation) admonition. But is there any appreciator of it?

القمر ٥٢

٤٣٩

قَالَ فَمَا خَطْبُكُمْ؟

حَاصِبًا means shower of stones;

نَجْزِي means We requite;

بَطْشَنَا means of Our seizure;

تَمَارَوْ means contended;

رَاوَدُوهُ means they sought;

صَيْفِيهِ means his guests;

طَمَسْنَا means We blinded;

مُبَكَّرَةً means early morning;

مُسْتَقِيرًا means unending.

The last preceding verses related to the punishment of the Samuds for rejecting their Prophet Hazrat Saleh and for defying the Divine orders.

The present verses relate to the punishment of the people of Hazrat Lut, who were given to the offence of sodomy. In detail they state as under:

The people of Lut controverted him. Since one Prophet implies the entire chain of Prophets, the rejection of Hazrat Lut meant rejection of all the Prophets-cum-warners. Hazrat Lut preached to them to give up sodomy, which was an extremely heinous offence. He warned them of the retribution of Allah. But they totally ignored it. The result was Allah's retribution in the form of a relent-

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ  
بِسَحَرٍ ۖ رَّعَىٰ مَنْ عِنْدَنَا كَذَلِكِ نَجْزِي مَنْ  
شَكَرَ ۖ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ۖ  
وَلَقَدْ رَاوَدُوهُ عَنْ صَيْفِيهِ فَطَسَسْنَا أَعْيُنَهُمْ فَذُوقُوا  
عَذَابِي وَنُذُرِي ۖ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ  
مُسْتَقِيرٌ ۖ فَذُوقُوا عَذَابِي وَنُذُرِي ۖ وَلَقَدْ يَسَّرْنَا  
الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۖ وَلَقَدْ  
جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ۖ كَذَّبُوا بِآيَاتِنَا كُلِّهَا  
فَاخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٌ ۖ أَكْفَأَكُم خَيْرٌ مِّنْ  
أُولَٰئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ۖ أَمْ يَقُولُونَ  
نَحْنُ جَمِيعٌ مُّنتَصِرُونَ ۖ سَيُزْمُ الْإِثْمُ وَيَوَلُونَ الدُّبُرَ ۖ  
بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَىٰ وَآمُرُ ۖ  
إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ۖ يَوْمَ يُسْحَبُونَ  
فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۖ إِنَّا  
كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۖ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ  
كَلِمَةٍ بِالْبَصَرِ ۖ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ  
مِنْ مُّدَكِّرٍ ۖ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ۖ وَكُلُّ  
صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ۖ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ  
نَهَرٍ ۖ فِي مَقْعَدِ صَدَقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ۖ

منزل



less shower of stones which killed all of them except Hazrat Lut and his daughters who were asked in advance to clear out of the town before dawn. They were saved as a favour of Allah and He always safeguards those who are grateful to Him.

The story goes that Hazrat Lut, a nephew of Hazrat Ibrahim, was commissioned to these people. He carried on his mission there for a number of years, but he failed to reform even a single person. His wife too was a renegade. She was in collusion with the people, and she used to supply information to them about the visitors to Hazrat Lut. Eventually Hazrat Lut despaired of his success and he invoked Allah's aid. Allah informed him that He would soon punish the people, and till then he was to carry on. Hazrat Lut warned the people of the impending punishment. But they turned a deaf ear to him.

Later on Hazrat Lut received the angels Gibril, Michael and Israfil in human form. He did not know their identity. Accordingly he was worried about their safety. Hazrat Lut's wife sent information to the people about the visit of three beautiful men to her husband. The people rushed to the house of Hazrat Lut, and asked him to surrender his guests to them. Hazrat Lut was consternated at their request, particularly when, being an old man, he could not protect his guests from them. The angels marked his abject helplessness. They disclosed their identity to him, and asked him not to worry about them. Noticing the impatience of the people, who had gathered outside their house, Hazrat Gibril got out and striking his wing against the people, he blinded their eyes and asked them to taste the Divine punishment. Thereafter the people left Hazrat Lut's house but they swore to take vengeance from him in the morning.

Afterwards during night, under advice of the angels, Hazrat Lut and his daughters left the house and the town. At dawn time the angels showered brim-stones on the town. They topsyturvied the houses as well. The result was that all people died, and of the houses nothing remained except the ruins. Allah then observed: "now taste My punishment in fulfilment of My warning."

Note: "Lasting punishment may mean the punishment whose effects may extend to the Hereafter.

The Quran was definitely made easy to relate these purposeful stories and to convey the significant admonitions to the people primarily the Meccans. But the question was whether they were minded to heed them and profit from them.

Hazrat Lut's story has been related at a number of places in the Quran. Hence it is not necessary to quote the relevant verses here. Its summary is contained in verses No. 74 and 75, Al-Anbiya.

### SECTION - 3

- ④① And verily the warners had come to the people of Firaon;
- ④② (but) they rejected all Our signs. So We seized them with the seizure of the Dominant, the Omnipotent!
- ④③ What? Are you infidels better (i.e. stronger) than they? Or is there an immunity (clause) in the scriptures for you?
- ④④ Or do they say: "Coherently we can resist (successfully)?"



(45) Soon will their party be routed and they will turn their backs.

(46) Nay, the Hour is the tyrst for them, and the Hour shall be most appalling, most afflicting!

أَهْذَاهُمْ means We seized them;

مُقْتَدِرٍ means the Omnipotent;

بِرَأْسَةٍ means immunity;

شُرُوبٍ means scriptures;

مُنْتَصِرٍ means able to resist or retaliate;

يُهْزَمُ means (they) will be defeated;

دُبُرٍ means backs;

تَوَعْدُهُمْ means their tryst;

أَدْهَى means most grievous or appalling;

أَمْرٌ means most bitter, afflicting.

The last preceding verses dealt with the story of the Lutis culminating in their wholesale annihilation. Only the family of Hazrat Lut minus his wife was saved.

The present verses refer to the people of Firaon and their severe punishment for rejection of Hazrat Moosa. In amplification they state as under:

Hazrat Moosa was commissioned as Apostle-cum-warner to Firaon, the Sun-god and King of Egypt and his people. He was equipped with certain impressive signs. But Firaon and his people treated his signs as magical feats and considered him as an imposter; and they rejected him. By rejecting him they, by implication, rejected the entire institution of Prophets. Finding them implacable Allah took a drastic action against them, an action which only the Dominant and Omnipotent Allah could take. He drowned Firaon and his entire army alongwith their mounts and armour in the Red Sea. After concluding the story of punishment of Firaon and his people Allah posed the following questions to the Meccan infidels for their sober consideration:



- (1) Were they superior in resources and strength to the people of Firaon so that they could ignore the moral of their fate?
- (2) Or was there an immunity clause in any scripture that no action would be taken against the Meccans for their disbelief?
- (3) Or did they claim that they formed a solid body, and as such they would be victorious, if engaged in a fight by the muslims.

At this stage, Allah warned them through a prophesy that they shall soon be routed in a war with the muslims (and this happened at Badr), and they shall ignominiously run away from the battle-field. But that was so far this world was concerned. Full-scale action would be taken against them on the Day of Judgement. That was a tryst with them, and it would turn out to be most appalling and distasteful to them. The horrors of Hell would stare them in their faces.

قَهْرِيْزْدَانِيْ مَبِيْن وَعَجْزِ اِنْسَانِيْ نَكْر

(Witness the power of Allah and the impotence of the man!).

- ④7 Verily the guilty are in aberration and frenzy.
- ④8 The Day when they should be dragged into the Fire on their faces, (they shall be asked): "feel the touch of Hell."
- ④9 Verily all things We have created in due measure. ||
- ⑤0 And Our order, once issued, shall not operate except like the twinkling of an eye.
- ⑤1 And indeed We have destroyed people like—misused as you, so is there any one to avail of the admonition?
- ⑤2 And everything done by them is recorded in the Books.
- ⑤3 And every minor and major deed has been recorded (in them).
- ⑤4 Verily the righteous shall be amidst the garden and the streams,—
- ⑤5 in an eminent place near the Omnipotent Sovereign.

سُعْرِ means frenzy;

كَيْسَبُوْنَ means (they) shall be dragged;

مَسَس means touch;

تَمِيْح means twinkiling;



أَشْيَاءَكُمْ means like-minded as you;

مُسْتَطَرٍّ means has been recorded;

مُقَعَّدٍ means place;

مَلِكٍ means the Sovereign;

مُقْتَدِرٍ means the Omnipotent.

The last preceding verses referred to the punishment of King Firaon and his horde. They also discussed some of the impressions of the Meccan infidels about themselves.

The present verses contain a warning to the disbelievers, who are referred to as the guilty persons, about their final requital. They state as under:

Since the infidels denied the Final Reckoning and hence they seemed apathetic to its outcome, they definitely were in aberration and frenzy. Consequently they were incapable of right thinking. They were a prey to confusing doubts. But no matter! They shall soon realize their mistake when on the Day of Judgement they shall be dragged on their faces and pushed into Hell with an imprecation: "taste the Fire of Hell as a recompense for your disbelief."

There are two significant words used in the verse No. 47, under comment, to wit, aberration and frenzy. Aberration was caused by their disbelief in the Quran and in the Prophet. The frenzy was caused among the Meccan oligarchy by the wholesale attack of Islam on their idol-worship (which had given to them a strong hold on the general public), and on their inequities, immoralities, acceptance of usuary and general corruption. All this caused frenzy in them against the new faith. They thought that their political, commercial ecclesiastical and social importance was in serious jeopardy.

Allah has created all things in due measure, and prescribed respective time limit for them. The world will definitely disintegrate at the appointed time. So shall the Reckoning occur at its predetermined time. There should be no doubt about the punctual execution of Allah's program because His order, the moment it is issued, takes as little time for execution as the twinkling of an eye i.e. the immeasurably shortest possible time. That could happen with regard to the Resurrection and the Reckoning.

Now about the punishment of the disbelievers. There are many instances on record relating to the destruction enmasse of the earlier infidels. The Quran too has liberally described them. The Meccans should have noted the relevant admonitions. They should also have realized that nothing of what they did in this life shall escape the notice of Allah. (The verse No. 48, Al-Kahf is relevant). Allah is the Omniscient!



He knows every thing personally. Besides it is recorded in the 'Loh Mahfuz'. In addition Allah has posted two angels to each person, and they record all his utterances and actions irrespective of the fact whether they are of minor or major importance. This record shall be available to each person soon after his resurrection; and that shall mainly form the basis of the reckoning on the Day of Judgement.

Similarly the righteous persons too would be judged on the basis of their record of deeds. Since their record is sure to be commendable, they shall be honourably led to the gardens of Paradise where streams flow unobtrusively. Meanwhile they would be grouped on an eminent place, the place of truth on the Day of Judgement. It shall be near the Judgement seat of Allah, the Omnipotent Sovereign who would be the Sole Judge on that Day. (The verses No. 76, Ta Ha, No. 10 to 12, Al-Waqiah, and No. 9 to 15, Al-Infitar are relevant and they may be referred to). Paradise is said to be near the Empyrean. Hence on admission in it the righteous believers would be lodged near Allah.

#### Traditions:

- Imp. (a) Every 'Ummat' has fire-worshippers. The fire-worshippers in my 'Ummat' shall be those who would deny the doctrine of predestination.
- Imp. (b) Allah has implanted ignorance and knowledge in all human beings in due measure.
- Imp. (c) Always invoke the aid of Allah; (make effort) and do not be passive.
- Imp. (d) Do not underestimate the minor sins.
- (e) The just believers shall be placed on the right side of Allah.



SURAT-UR-RAHMAN (OR THE COMPASSIONATE)

(Parah 27 - Continued)

Introduction

This Sura has 3 Sections, 78 verses and 1,683 letters. The concensus of opinion is that the Sura or atleast a major portion of it, is early Meccan. There is evidence to show that the Prophet had recited a part of it in the Masjidul Haram in Mecca during the early Islamic period, and that the infidels too had heard it.

"The Sura is highly poetical and mystical, and the refrain 'then which of the favours of Allah will you two deny?'—is interspersed 31 times among its 78 verses." (Tafsir of the Quran by Allama Abdullah Yusufali).

The Sura is sixth of the series of seven suras dealing with the Revelation of the Quran. It deals mainly with the following subjects:

- (1) Favours of Allah to the mankind,
- (2) Dreadful scenes of the Day of Judgement, and
- (3) Description of the amenities in Paradise.

The Sura has commenced with the 'Compassionate' attribute of Allah, and ended with those of His being the "Master of glory and beneficence". Thus the range of the Sura is between the Compassion and the glory of Allah.

چون عنایات شوند بامام قیوم  
کسی بود بیهوشان در خدایع

(ROOMI)

(O Allah! Since Your favours are with us, why  
should we fear Satan, the accursed thief?).



**SURAT-UR-RAHMAN  
(OR THE COMPASSIONATE)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① The Compassionate
- ② has taught the Quran.
- ③ He has created the man.
- ④ He has taught him to speak.
- ⑤ The sun and the moon follow the computed course;—
- ⑥ and the plants and the trees do obeisance (to Him),
- ⑦ and the sky He has raised high, and He has instituted the 'balance' (in the world),
- ⑧ so that you should not transgress in respect of the 'balance'.
- ⑨ And you should maintain firmly the weight with equity, and not make it short in the 'balance'.
- ⑩ And the earth He has made for (His) creatures,
- ⑪ thereon are the fruit (bearing trees) and the sheathed palm trees,—
- ⑫ and the chaffed grain and the life supporting plants;
- ⑬ then which of the favours of your Lord will you two (i.e. the man and the jinn,) deny?

بَيَّان means speech, to speak;

بِحِسَابٍ means computed course;

الرَّحْمَنُ

٤٧٠

قَالَ فَمَا خَطْبُكُمْ؟

سُورَةُ الرَّحْمَنِ مَدَنِيَّةٌ (٩٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ  
الْبَيَانَ ۝ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝ وَالنَّجْمُ وَ  
الشَّجَرُ يَسْجُدَانِ ۝ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝  
أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا  
تُخْسِرُوا الْمِيزَانَ ۝ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝  
فِيهَا فَاكِهَةٌ ۝ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝ وَالْحَبُّ  
ذُو الْعَصْفِ ۝ وَالرَّيْحَانُ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا  
تُكَذِّبِينَ ۝ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۝  
وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ۝ فَبِأَيِّ آلَاءِ  
رَبِّكُمَا تُكَذِّبِينَ ۝ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۝  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ مَرَجَ الْبَحْرَيْنِ  
يَلْتَقِيَانِ ۝ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ۝ فَبِأَيِّ آلَاءِ  
رَبِّكُمَا تُكَذِّبِينَ ۝ يُخْرِجُ مِنْهَا اللُّؤْلُؤَ وَالْمَرْجَانَ ۝  
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ وَلَهُ الْجَوَارِ الْمُنشَآتُ  
فِي الْبَحْرِ كَالْأَعْلَامِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝  
كُلُّ مَنْ عَلَيْهَا فَانٍ ۝ وَيَبْقَى وَجْهُ رَبِّكَ  
ذُو الْجَلَالِ وَالْإِكْرَامِ ۝ فَبِأَيِّ آلَاءِ رَبِّكُمَا  
تُكَذِّبِينَ ۝ يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ

مَنْكَ



خُمْ means stemless plants, creeping herbs;

وَصَنَعَ means set up or instituted;

تَطْعُو means you may transgress;

لَا تُخْسِرُوا means you do not give short weight;

ذَاتُ الْأَكْمَامِ means sheathed, with spathes;

حَبًّا means grain;

عَصَفٍ means stalks and leaves or chaff for fodder;

رَبِّحَانِ means life-sustaining plants like grain crops.

Allah has commenced the Sura with a brief catalogue of His manifest favours to the mankind. His foremost favour is that He is the Compassionate, and all His favours emanate from Him as a result of His Compassion. The following favours are then mentioned:

- (1) Allah has revealed the Quran for the moral and spiritual uplift of the mankind. For the propagation of its teachings Allah created the man gradually in a handsome mould. He has made the Quran easy to understand. Besides the Prophet was there to explain it in detail. For that two things were necessary. The power of understanding and the power of expression. Allah has granted both these powers in due measure to every human being. For that exercise of will with equity is essential. That distinguish him from the animals etc.

"We framed him (i.e. the man) weak and strengthened his joints." (29, Al-Mursalat).

- (2) Allah has provided many signs in nature for the human observation, contemplation and intellectual benefit. The sun and the moon follow their well-computed courses in their orbits and follow the mathematical laws of astronomy punctiliously without overtaking one another. The seasonal changes caused by their light and heat are clear favours arising out of them. Infact all operations in the universes mainly depend on their successful working.
- (3) The plants and the trees, or as a matter of that, the entire nature obeys the laws of Allah and adores Him. They are subject to the laws of germination, growth, and decay.

"Adoration" implies implicit submission to Allah and His laws.

- (4) Allah has created and elevated a well-proportioned, self-supporting and well-balanced sky. It does not tilt in any direction or need support. All His creatures irrespective of their religious proclivities, get equal benefit



from it. It is illumined with stars for universal benefit. All this is a remarkable instance of the Divine justice. On that analogy for the human beings He has set us the balance, the symbol of justice, so that people's dealings interse should be just and equitable. They should maintain correct weights, metres and measures in their transactions, and see that the symbolic balance is not transgressed. In the pre-Islamic times inequity was rampant at Mecca. The Quresh, in particular, abused their position, exploited the poorer people and fleeced them by corruption and inequity. Islam tried to remedy the situation. That led to the frenzied opposition of the Meccan oligarchy to it. Justice and piety are the essential corollaries of the doctrine of 'Touhid'. Hence the Quran is the symbolic balance. (The verse No. 17, Al-Shura is relevant).

- (5) The earth too is a major sign of Allah. He has spread it out and stabilized it by means of mountains. He has made its soil fit for many beneficial purposes. At some places it produces orchards and fruit-bearing trees including the well known palm-trees borne down by their clustered fruit. At other places the soil is fit for food crops which yield the grain for human consumption and the chaff or fodder for animals. In addition the earth yields plants which are exploited for daily consumption and manufacture of medicines etc. respectively.

After the above brief description of His manifest favours Allah posed a self-declarant question: "which of the favours of Allah, O you communities of the men and the jinn, would deny?"

The verses No. 1-4, Al-Raad are relevant and they may be referred to

- (14) He created the man from the ringing clay like that of the pottery;
- (15) and the jinn He created from the smokeless flame of fire;
- (16) then which of the favours of your Lord would you two deny? men & jinn
- (17) He is the Lord of the two easts and the Lord of the two wests;
- (18) then which of the favours of your Lord would you two deny?
- (19) He joins the two (bodies of flowing) waters meeting (each other),
- (20) (but) between whom is a partition, which they infringe not;
- (21) then which of the favours of your Lord would you two deny?
- (22) From both (waters) are taken out the pearls and the corals;
- (23) then which of the favours of your Lord would you two deny?
- (24) His (i.e. subservient to Him) are the mountain-like ships sailing on sea;
- (25) then which of the favours of your Lord would you two deny?

فَخَارًا means pottery;



مَاصِرَج means smokeless flame;

فَسْرَج means joined;

يَلْقَيْن means meeting;

بَرْزَخ means partition;

لَا يَتَيَّان means they do not fringe or transgress;

أَعْلَام means mountains;

يُخْرَج means are taken out.

In the present verses Allah has supplemented the list of His favours to mankind as introduced in the last preceding verses. The supplementary list is as under:

(1) Allah created the symbolic man from a baked ringing clay like what the pottery is made of. It symbolises maturity, moderation, humility and forbearance. These are the virtues which are prized by Allah, and they help the man in his evolution.

(2) Allah created the symbolic jinn from a smokeless flame of fire. That symbolises freedom from grossness on one hand and uncontrollable passions on the other. The jinn are proud of the former and are characterised by the latter.

Note: Certain persons who claim to be learned interpret the jinn as a wild human being living in wilderness. They deny him to form a separate category of creations. Such persons are advised to study Sura Al-Rahman carefully and correct their views. In this Sura the man and the jinn are addressed as two communities. (The verses No. 26-27, Al-Hijr and No. 18, Al-Ahqaf also are significantly relevant).

(3) Allah is the Lord of the two easts and of the two wests. (The plurality of the easts and the wests may be explained as follows:) The earth is round. It has two hemispheres. The east in one hemisphere is the west in the other. Hence there are two easts and two wests on the earth. Besides even in the same hemisphere, with the change of season, the directions of sunrise and sunset slightly vary, thus making two easts and two wests.

(4) The two waters of sea and river respectively do not mix up when they join each other from opposite directions. Each retains its taste across the border which is called in the Quran as the partition. It is not eliminated nor infringed by either body of water. Each of them has different tastes, characteristics and potentialities. However from these waters we obtain pearls and corals. Huge mountain-like ships sail, by Allah's command, on them between distant places. This helps in trade and acquisition of knowledge.



(The verse No. 53, Al-Furqan and No. 12 Al-Fatir are relevant and they may be referred to).

The above favours of Allah are distinct; and He has repeatedly enquired from the human beings and the jinn as to which of these favours they can deny.

Note on Pearls and Corals (from "Precious Stories" by Zubedah Ang.)

Pearls and Corals are not natural substances (i.e. minerals), but products of animal life. Pearls are the product of the life and activity of certain molluses, the insignificant looking inhabitants of warm seas and of the rivers and streams of many temperate regions.

The Coral is derived from the branching skeleton of the colonies of Coral polyp, a small white water creature with eight tentacles. The Mediterranean sea is the principal habitat of Coral.

ووجه آدم آئینه اسما کند

(ROOMI) عکس خود در هورتش پیدا کند

(The face of Adam reflects his attributes. Allah makes it reflect His image).

الرَّحْمَنُ

۴۲۲

قَالَ فَمَا خَطْبُكُمْ؟

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ۖ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝  
سَفَرُكُمْ لَكُمْ آيَةٌ الثَّقَلَيْنِ ۖ فَيَايَ الْآءِ رَبِّكُمَا  
تُكَذِّبِينَ ۝ يَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ  
أَنْ تَنْفِذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ  
فَأَنْفِذُوا وَلَا تَنْفِذُوا إِلَّا بِأَمْرِ رَبِّكُمَا ۖ فَيَايَ الْآءِ  
رَبِّكُمَا تُكَذِّبِينَ ۝ يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِنْ  
نَارٍ وَنُحَاسٌ فَلَا تَنْتَصِرُونَ ۖ فَيَايَ الْآءِ رَبِّكُمَا  
تُكَذِّبِينَ ۝ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً  
كَالدِّهَانِ ۖ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝  
فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ۖ  
فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۖ يُعْرِفُ الْجُرُومَ بَسْمُهُمْ  
فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ۖ فَيَايَ الْآءِ  
رَبِّكُمَا تُكَذِّبِينَ ۖ هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا

منزل

## SECTION - 2

- 26) All what is on it (i.e. the earth) shall perish,
- 27) and the countenance of your Lord, the Possessor of glory and beneficence, (alone) shall abide;
- 28) then which of the favours of your Lord would you two deny?
- 29) All in the skies and the earth are solicitous of Him; each day He is (engaged) in (some affair);
- 30) then which of the favours of your Lord would you two deny?
- 31) We shall presently be disengaged for you, O you two communities (of men and jinn!)



③2 then which of the favours of your Lord would you two deny?

فَإِنْ means shall perish;

يَبْقَى means shall abide;

شَأْنٍ means affair;

سَنَفَرُوع means be disengaged soon;

تَقْلَيْنِ means men and jinn as two creatures.

The present verses contain a few additional instances of the Divine favours to the mankind and the jinn. They are as under:

1. Every creature on the earth and the sky is mortal, and he shall die. Allah, the Master of glory and beneficence, as portrayed patently in the earlier verses, alone shall survive and remain eternal. This news is bound to be consolatory to the believers, because they consider the world as a prison house. They know that, as per a tradition, death serves as a bridge joining a friend with his Friend; and the earthly friends are keen to join Allah, their heavenly Friend. Besides in the case of continued misery caused by a disease or poverty etc. death is a definite relief; and the person concerned looks for it. Thus death is a favour of Allah. Simultaneously the fact that Allah is Eternal is a welcome news for all persons, more particularly for the oppressed ones, because they can solicit His grace for relief from their sufferings. Verily He is the Lord of glory and beneficence. He can conveniently afford beneficence whenever He wills. (Here the countenance signifies personally)
2. All creatures on the skies and on the earth look up to Allah to satisfy their requirements. He alone is rich and all others are poor. (Vide verse No. 15, Al-Fatir), and they always seek His favours. He is not only the Creator but He is the Sustainer too. He never retires or sleeps (vide verse No. 255, Al-Baqarah). At the same time He is never idle. At one time He serves the supplicants. At another time He punishes the aggressors. Besides He attends to the development and evolution of the order of things in the universe. That necessitates changes in the working of nature. Thus Allah is engaged constantly with the affairs of His creatures.
3. However Allah finds time to attend to every individual man and jinn. This does not imply that Allah is so occupied that at any moment He can not attend in detail to an individual, be he a man or jinn, or that He is ignorant of their utterances and actions. It only means that Allah has a universal plan, and He works it on a universal scale. All controversies etc. are reserved for the Day of Judgement which is very close, about at zero distance. All



matters shall then be decided by Allah in detail. In the meantime no human action in the world escapes His notice; and He may take an immediate action if He so chooses. This news of the Final reckoning and requital is a favour of Allah as it allows a chance to all sinners to repent and reform themselves in time. Simultaneously it assures the righteous persons of reward in the Hereafter. Verily Allah is Gracious to His creatures.

In these verses too Allah has repeatedly used the usual refrain asking the men and the jinn as to which of His favours they could deny.

(ROOMI) آنکه او شاهست او بیکار نیست - تا که از روی طرفه او بیمار نیست  
 بھراين فرموده رحمن ای پسر - کلّ یوم کون فی شان ای پسر  
 (He who is the Lord of the universe is never idle. There is no danger to His graciousness because He is never ill. Accordingly, O son! the Compassionate has said: "at all times He is busy with the affairs of the world.").

33) O community of jinn and men! If you have the power to get out of the bounds of the skies and the earth, then you may (certainly) pass out. But you shall not pass out (therefrom) except by (His) authority;

34) then which of the favours of your Lord would you two deny?

35) A missile of fire and smoke shall be sent at you and you shall not be able to ward it off;

36) then which of the favours of your Lord would you two deny?

مَعَشَر means community;

لَا تَفْذُونَ means you can not pass out;

أَقْطَارِ means confines, limits;

شَوَاطِلُ means flame;

مَحَاشِ means smoke.

The present verses describe some additional favours of Allah to the mankind and the jinn. They are as under:

1. Allah brought out the impotence of the men and the jinn by asking them to try to escape beyond the limits of the skies and the earth if they had the power to do it. But since they can not do it except with the authority of Allah, they would surely fail. This was stated with a view that the



infidels should realize that escape from Allah and His retribution was an impossibility; and hence they should repent and accept Islam with full conviction about their resurrection. This is one instance of impotence of all creatures.

2. Another such instance is as under:

On the Day of Judgement the mankind and the jinn shall be categorised in three groups of: (a) the foremost who will be placed near Allah, (b) the right-handers, who would receive their record in right hands and who would stand on the right side of Allah, and (c) the left-handers, who would be grouped on the left side of Allah. Over this last group a smoky flame of fire shall be released. It shall envelop them with its heat and smoke. That would blacken their faces and choke them at the same time. None of the victims shall be able to avert it or escape from it.

The imparting of the above information as a warning to the men and the jinn was indeed a favour of Allah to them. They could benefit from it and reform themselves in time to be immune from the above chastisement. Escape from it was out of question. Accordingly Allah enquired from them as to which of His favours they would deny.

(The verses No. 29 to 40 Al-Mursalat and No. 10-11, Al-Dukhan are relevant and they may be referred to).

مَعَسَّرَ الْجِنِّ سُورَةَ رَحْمٰنٍ يَخْوٰن  
تَسْتَطِيعُوْا تَنْفِذُوْا سِرًا يَخْوٰن

(ROOMI)

(O you community of jinn! Read Sura Rahman, particularly its words: 'if you have the power, pass out!').

- ③7 When the sky breaks up and becomes red like the red shining leather;
- ③8 then which of the favours of your Lord would you two deny?
- ③9 So on that Day the (disbelieving) men and jinn shall not be interrogated about their sins;
- ④0 then which of the favours of your Lord would you two deny?
- ④1 The culprits shall be identified by their marks and they shall be seized by (their) forlocks, and feet;
- ④2 then which of the favours of your Lord would you two deny?
- ④3 "This is the Hell which (you) the culprits, used to deny",
- ④4 they shall spin round in its midst and in (its) boiling water;
- ④5 then which of the favours of your Lord would you two deny?

انْفَسَقَتْ means breaks up;



وَرَادَةٌ means becomes red;

دِهَانٍ means red shining leather;

ذَنْبُهُ means his sin;

سَيِّمَاتِهِ means his marks;

نَوَاحِي means forelocks;

يَطُوفُونَ means they shall whirl round, circumambulate;

حَيْمٍ means hot water.

In the present verses some additional favours of Allah of the informatory nature have been recounted. They are as under:

- 1) On the Day of Judgement the sky shall be disintegrated under the orders of Allah. The sun and the other allied planets shall be dislocated. The entire solar system would be put out of gear. The blazing heat of the sun would be unleashed, and it shall make the sky as red as the red glistening hide. It would simply be unbearable.

#### Imporant View:

"Before the final blast the sun will burn 10,000 times brighter than it does now and expand to 400 times its present size. Then it will blow up and throw one-third of itself into space. It will burst into space at a speed of 20 miles a second and evaporate every thing in its path, including us.

(Roxburgh Astronomer, Pakistan Times, 29.8.1968)

- 2) The disbelievers shall be interrogated about their disbelief only and that would be proved against them. They shall not be questioned about their sins because Hell is already promised to them on account of their disbelief in Allah and His attributes; and when that is proved, the formal sentence of Allah shall be passed against all the disbelieving men and jinn. (The verses No. 43 and 44, Al-Hijr are relevant and they may be referred to).
- 3) The fact is that the culprits i.e. the disbelievers shall be identifiable by their marks. They shall be full of consternation. Their faces shall be dark, due to fear and the prevailing smoke, and their eyes shall be opaque. They shall be holding their rolls in their left hands.
- 4) After the Divine sentence is passed against the disbelievers, they shall



be chained and dragged towards Hell. When they reach it, they shall be seized by their forelocks and feet and cast into it with the reproof: "this is the Hell which you used to deny in your life."

- 5) As soon as the infidels touch the surface of Hell, its terrific heat and boiling water would immediately burn them and they shall whirl round seeking some place of relief.

These verses also end with the usual refrain "then which of the favours of Allah would you deny, O you men and jinn?" The information conveyed by these verses was indeed a favour of Allah as it served as an admonition to the disbelievers and offered them a chance of repentance and acceptance of Islam as the religion.

(The verses No. 70 to 72, Al-Mumin, No. 25 and 26, Al-Furqan; and No. 1 and 2 Al-Infitar are relevant and they may be referred to).

### SECTION - 3

- ④⑥ And for him who is afraid to stand before his Lord there are two gardens;

- ④⑦ then which of the favours of your Lord would you two deny?

- ④⑧ Both (gardens) have (trees with) branches (spread out;)

- ④⑨ then which of the favours of your Lord would you two deny?

- ⑤⑦ In both of them (i.e. the gardens) there are two springs flowing (in the form of streams),

- ⑤① then which of the favours of your Lord would you two deny?

- ⑤② In both of them are all fruits of multiple varieties;

- ⑤③ then which of the favours of your Lord would you two deny?

- ⑤④ (The inmates shall be) reclining on carpets whose lining shall be of brocade;

الرَّحْمَنُ ۝

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قَالَ فَمَا خَطْبُكُمْ؟

الْمُجْرِمُونَ ۝ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَبِيبٍ إِن ۝

فِي آيَةِ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۝ وَلِمَنْ خَافَ

مَقَامَ رَبِّهِ جَنَّاتٌ ۝ فِي آيَةِ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۝

ذَوَاتَا أَفْنَانٍ ۝ فِي آيَةِ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۝

فِيهِمَا عَيْنٌ تَجْرِي ۝ فِي آيَةِ الْآءِ رَبِّكُمْ

تَكْذِبُونَ ۝ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٌ ۝

فِي آيَةِ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۝ مُتَكِيْنَ عَلَى فُرُشٍ

بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۝ وَجَنَّاتٍ دَانٍ ۝

فِي آيَةِ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۝ فِيهِمَا قَصْرٌ

الْطَّرِيفِ ۝ لَمْ يَطْمِئِنَّ أَنْسُ قَبْلَهُمْ وَلَا جَانٌّ ۝

فِي آيَةِ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۝ كَانَتْهُنَّ أَلْيَا قُوتٌ

وَالْمَرْجَانُ ۝ فِي آيَةِ الْآءِ رَبِّكُمْ تَكْذِبُونَ ۝

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ۝ فِي آيَةِ

مَنْزِلٍ



and the fruits of both gardens shall be quite close (to them):

(55) then which of the favours of your Lord would you two deny?

(56) There shall be in them (i.e. the gardens) modest damsels with downcast eyes, whom neither the man nor the jinn has contacted before them (i.e. the rewarders);

(57) then which of the favours of your Lord would you two deny?

(58) as if they were (shelled) rubies and corals;

(59) then which of the favours of your Lord would you two deny?

(60) Is not the requital of obligation except by an obligation?

(61) then which of the favours of your Lord would you two deny?

خَافَ means is afraid;

ذَوَاتَا means both;

أَفْنَانٍ means branches;

مَجْرِيَانِ means running;

زُجْجٍ means multiple varieties;

بَطَائِنُهَا means their lining;

جَنًّا means fruit;

دَانٍ means near;

قَصِيرَاتُ means modest (damsels);

طُرْفٍ means downcast eyes;

يَطِيشُهَا means enjoyed, contacted (her);

إِسْبَرَقٍ means brocade.



In the present verses too Allah has mentioned some of His favours to the men and the jinn lodged in Paradise. They are as under:

1. For the person who is always afraid of Allah (he is afraid even to stand before Him in prayer), Allah has provided two gardens in the Hereafter. (It is said that one shall be for a human believer and the other for a jinn believer, as per 'Tafsir-e-Hussaini). Such a recipient would be known as the foremost (vide verse No. 10, Al-Waqiah). Both these gardens have trees with branches spreading out, and reaching those of the adjacent trees and thus providing a dense shade. There are two springs flowing in the form of stream in these gardens. Possibly they separate the two gardens under reference. As for fruits they shall be available there in all varieties. The happy inmates of these gardens shall have costly carpets with lining of brocade. (They shall be placed on sofas) and the inmates shall recline on them. The fruits shall be within their each reach, and they shall be able to avail of them without moving about. (The gravitational handicap shall not operate there).
2. In addition to the above amenities there shall be 'huris'—attractive damsels with modest, downcast eyes untouched before by men or jinn, waiting for them. They would vie with shelled pearls and corals in beauty and chastity.

All the above blessings shall be provided by Allah to the 'foremost' believers in requital or their service, and devotion to Him in their life. Allah considers these services as an obligation to Him. Verily an obligation could fittingly be discharged through obligation only. This is an evidence of Allah's appreciation and munificence.

The present verses too are interspersed with the usual refrain—'then which of the favours of Allah would you two deny'?

Note : These verses indicate without doubt that the jinn too would be entitled to Paradise having the same blessings as are reserved for the human beings.

فغان کہ این (بولیان) شوخ شیرین کار شهر آشوب  
چنان بر دند صبر اند دل که ترکان خوان نغمه را

(HAFIZ)

(Alas for me! These sweet but aggressive damsels have deprived my mind of self-restraint in the same way as the Tartar marauders who take away the tray full of dainties in a loot).

روضه خلد بریق خلوت درو شاد است  
مایه محتشمی خدمت درو شاد است

(HAFIZ)

(Paradise is meant for saints as a retreat or privacy. Allah's greatness has the background of their service).

⑥2 And besides these two (gardens) there are two (other) gardens (meant for the right-hander righteous muslims),

⑥3 then which of the favours of your Lord would you two deny?



(64) (they are) intensely green (with plentiful foliage);

(65) then which of the favours of your Lord would you two deny?

(66) in them are two ebullient springs;

(67) then which of the favours of your Lord would you two deny?

(68) in them are fruits including dates and pomegranates;

(69) then which of the favours of your Lord would you two deny?

(70) therein are good (and) beautiful (damsels);

(71) then which of the favours of your Lord would you two deny?

(72) 'huris', well-guarded in pavillions;

(73) then which of the favours of your Lord would you two deny?

(74) not contacted before by the man and the jinn.

(75) then which of the favours of your Lord would you two deny?

(76) (the inmates shall be) reclining on green carpets and costly cushions;

(77) then which of the favours of your Lord would you two deny?

(78) Blessed is the name of your Lord, the Master of glory and beneficence!

مُدَّهَاتَانِ means intensely green;

نَضَاحَتَيْنِ means gushing forth;

خَيْرَاتٍ means good, chaste;

حَسَنَاتٍ means beautiful, elegant;

الرَّحْمَنُ

٤٣٢

قَالَ فَمَا خَطْبُكُمْ

الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝ وَمِنْ دُونِهِمَا  
جَنَّتَيْنِ ۝ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝  
مُدَّهَاتَيْنِ ۝ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝  
فِيهِمَا عَيْنِينَ نَضَّاحَتَيْنِ ۝ فَيَايَ الْآءِ رَبِّكُمَا  
تُكَذِّبِينَ ۝ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۝  
فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝ فِيهِنَّ خَيْرَاتٌ  
حَسَنَاتٌ ۝ فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝ حُورٌ  
مَّقْصُورَاتٌ فِي الْخِيَامِ ۝ فَيَايَ الْآءِ رَبِّكُمَا  
تُكَذِّبِينَ ۝ لَمْ يَطْمِشْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۝  
فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝ مُتَكِينِينَ عَلَى  
رَفْرَفٍ خُضِرٍ وَعَبَقَرٍ حَسَانٍ ۝ فَيَايَ الْآءِ  
رَبِّكُمَا تُكَذِّبِينَ ۝ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَلِ  
وَالْإِكْرَامِ ۝

منزل

١٠٦



مَقْصُورَاتُ means kept, well-guarded;

مَرْقَرَاتُ means carpet;

عَبَقَرِي means costly, rare.

In the present verses Allah mentioned some of His favours to the right-hander inmates of Paradise vide also the verse No. 8, Al-Wakiah. They are as under:

- (1) Each of these residents shall have two gardens allotted to him. All trees in them are intensely green with plentiful foliage. There are two ebullient springs functioning simultaneously in each garden. They may perhaps be separating the two gardens from one another. As for fruits the gardens shall supply all varieties of fruits—more prominently the dates and the pomigranates.
- (2) In addition to the above amenities bewitching damsels (huris,) shall be waiting well-guarded in tents for these inmates of Paradise. These huris shall be chaste and beautiful virgins, not enjoyed before by any man or jinn. The inmates shall enjoy all these blessings while reclining on green carpets and costly cushions.

These verses too are interposed with the same refrain: "which of the favours of Allah would you two deny?" Allah concluded the Sura with the expression that He indeed is the Lord of the universe, that His is the blessed name, and that He is the Possessor of all glory and beneficence.

The verses No. 41 to 49, Al-Saffat are relevant and they may be referred to. The study of the next following Sura Al-Wakiah would also be helpful.

#### Traditions:

Imp. (a) None in Paradise shall be without a consort.

Imp. (b) The Prophet was asked by some jews whether there are fruits in Paradise, whether they shall be eaten by the inmates and whether the latter shall pass stools. He replied to them that fruits are available in Paradise, that they shall be enjoyed by its residents, and that all eatables taken shall be digested without the necessity to pass stools. Perspiration alone shall come out.

(c) Each inmate of Paradise shall have 72 consorts.

(d) "Glorify Allah and He will forgive you."

(ROOMI)

قَاصِرَاتُ الطَّرْفِ أَمْدَانِ مَدَامِ  
دِينِ حِجَابٍ طَرَفَهَا حُجُورٌ خَامِ  
(The damsels of downcast eyes would be available permanently safe-guarded in a tent).



**SURATUL WAKIAH (OR THE EVENT)**

**(Parah 27 - Continued)**

**Introduction**

This is the seventh and the last Sura of the series of Suras relating to the revelation of the Quran and the Hereafter. It is an early Meccan Sura. It has 3 Sections, 96 verses and 1,768 letters. It deals with the following subjects:

- (1) Inevitability of the Final Judgement.
- (2) Omnipotence of Allah vis-a-vis the impotence of human beings.
- (3) Description of the inmates of Paradise and Hell respectively.
- (4) Description of death as a companion of the man, and the world beyond it.
- (5) The Quran—the Honourable Book.

Note: The following information about Paradise and its inmates would be of interest to the readers:

1. There are 100 different grades in Paradise based on the merit of past services.
2. There are separate sections for human beings and jinn respectively, but all of them shall speak the Arabic language.
3. Half the number of these inmates are likely to be from the muslims.
4. Each human being would be 60 cubits tall.
5. Every man would be without beard, and he would be handsome like Hazrat Yusuf.  
Every woman would be extremely captivating like a pearl. She will be ever-virgin and loyal to her consort.
6. Every man shall have 72 huris, including his earthly wives joined to him there and transformed into huris. None shall be without a consort. A woman, married to two or more successive husbands in her life, would be allowed the option to select one of them as her consort in Paradise.
7. All inmates, men and women, shall be of the age of 33 years. All human beings who had died younger or older than that would be transformed as persons of 33 years.
8. There would be no end to the availability of fruits of all varieties and other eatables and crystal clear wine. There shall be streams of wine, milk and honey beside those of water.
9. Each inmate would have a high mansion lavishly furnished and situated in the midst of gardens. All of them shall wear brocade and ornaments.
10. There shall be no death or eviction for the admitees in Paradise. They shall live there permanently.



**SURATUL WAKIAH  
(OR THE EVENT)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① When the inevitable Event occurs,—
- ② none (advocating) its occurrence is a liar,—
- ③ (It would be) abasing (and) exalting (respectively),
- ④ when the earth shall be made to quake with (an intense) convulsion,
- ⑤ and the mountains shall be shattered to bits,—
- ⑥ so that they become like the scattered dust particles,—
- ⑦ and you shall (then) constitute three categories—
- ⑧ (to wit): the companions of the right hand—how are the companions of the right hand?
- ⑨ the companions of the left hand—how are the companions of the left hand?
- ⑩ and the foremost: (they) are the most precedent (in rank),—
- ⑪ they shall be the near ones!
- ⑫ in the Gardens of bliss.

وَقَعَتْ means it occurs;

كَاذِبَةٌ means liar;

خَافِضَةٌ means abasing;

الْوَاقِعَةُ ٥٠

٤٢٥

قَالَ فَمَا خَطْبُكُمْ؟

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	(٥٠) سُورَةُ الْوَاقِعَةِ مَكِّيَّةٌ (٢٢)	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِذَا وَقَعَتِ الْوَاقِعَةُ ۝ لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ ۝		
خَافِضَةٌ رَافِعَةٌ ۝ إِذَا رُجَّتِ الْأَرْضُ رَجًا ۝		
وَبُسَّتِ الْجِبَالُ بَسًا ۝ فَكَانَتْ هَبَاءً مُنْبَثًا ۝		
وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝ فَاصْحَبْ الْمَيْمَنَةَ ۝		
مَا أَصْحَبُ الْمَيْمَنَةَ ۝ وَأَصْحَبُ الْمَشْأَمَةَ ۝		
مَا أَصْحَبُ الْمَشْأَمَةَ ۝ وَالسَّيْقُونَ السَّيْقُونَ ۝		
أُولَئِكَ الْمُقَرَّبُونَ ۝ فِي جَنَّاتِ النَّعِيمِ ۝		
ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ۝ وَقَلِيلٌ مِّنَ الْآخِرِينَ ۝		
عَلَى سُرُرٍ مَّوْضُونَةٍ ۝ مُّتَكِلِينَ عَلَيْهَا مُتَقَلِّبِينَ ۝		
يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخْلَدُونَ ۝ بِكَوَابٍ		
وَأَبَارِيقَ ۝ وَكَأْسٍ مِّن مَّعِينٍ ۝ لَا يُصَدَّعُونَ		

منزل

رَافِعَةً means exalting;

رَجَّتْ means shall be shaken;

بَسَّتْ means shall be shattered;

هَبَاءٌ means dust particles;

مَبْنًى means scattered;

أَنْزَوَاجًا means classes, categories;

مِائِنَةً means right hand;

مَشْأَمَةً means left hand;

نَعِيمٍ means blissful.

The Sura commences with the warnings that—

- (a) the inevitable event i.e. the Resurrection shall occur,
- (b) none advocating it is a liar. Every creature shall realize it much too well when it occurs.
- (c) On that Day the disbelievers shall be abased and humiliated, and the believers shall be honoured and elevated.
- (d) The Day shall be preceded by violent convulsions and earthquakes, and the mountains shall be disintegrated, shattered and reduced to dust particles. The entire earth shall be converted into a vast, even plain. (The verse No. 105, Ta Ha is relevant and it may be referred to).
- (e) All human beings and jinn shall, on resurrection, be formed into three distinct classes, to wit—(1) the companions of the right hand meaning those who receive their rolls of worldly deeds in their right hands and that would be auspicious for them; (2) the companions of the left hand meaning those who shall be delivered their rolls of worldly deeds in their left hand and that would be inauspicious for them; and (3) the foremost or the prestigious, who shall take precedence over all others.

The individuals of the last category shall be posted near Allah at His Judgement



seat. They would be earmarked for Paradise which is full of blessings.

Tradition:

The foremost are those who (in their life) take what is due to them, who pay what is due from them and who treat themselves on par with others.

- (13) A large number from the earlier (people),—
- (14) a few from the later (people).
- (15) On thrones inwrought with gold;
- (16) reclining thereon facing each other.
- (17) Boys, perennially young, shall serve them round,—
- (18) with globlets and ewers and cups of crystal clear (wine),
- (19) without being affected by head ache or inebriation,
- (20) and with fruits which they like,
- (21) and with meat of birds which they wish.
- (22) And there shall be for them the beautiful damsels,
- (23) like the shelled pearls;
- (24) (all this) as a requital for what they had done.
- (25) They shall not hear therein any vain and sinful (discourse),—
- (26) except the greetings of 'peace', 'peace'.

ثَلَاثَةٌ

means a large number;

سُرُرٌ

means thrones;

مَوْضُونَةٌ

means inwrought with gold;

الْوَاقِعَةُ

٤٣٩

قَالَ قَسَا خُطْبَتِهِ

عَنْهَا وَلَا يُزْفُونَ ۝ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ۝  
وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ۝ وَخَوْرٍ عَيْنٍ ۝  
كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ۝ جَزَاءً بِمَا كَانُوا  
يَعْمَلُونَ ۝ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيَمًا ۝  
إِلَّا قِيلًا سَلَامًا سَلَامًا ۝ وَأَصْحَابُ الْيَمِينِ هَ مَا  
أَصْحَابُ الْيَمِينِ ۝ فِي سِدْرٍ مَخْضُودٍ ۝ وَطَلْحٍ  
مَّنْضُودٍ ۝ وَظِلٍّ مَّمْدُودٍ ۝ وَمَاءٍ مَّسْكُوبٍ ۝ وَ  
فَاكِهَةٍ كَثِيرَةٍ ۝ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۝  
وَفُرُشٍ مَّرْفُوعَةٍ ۝ إِنَّا أَنشَأْنَهُنَّ إِنِشَاءً ۝  
فَجَعَلْنَهُنَّ أَبْكَارًا ۝ عُرْبًا أَتْرَابًا ۝ لِأَصْحَابِ  
الْيَمِينِ ۝ ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ ۝ وَشَلَّةٌ مِّنَ  
الْآخِرِينَ ۝ وَأَصْحَابُ الشِّمَالِ هَ مَا أَصْحَابُ  
الشِّمَالِ ۝ فِي سُومٍ وَحَمِيمٍ ۝ وَظِلٍّ مِّنَ

مَنْزِلَ

مُتَقَبِّلِينَ means facing each other;

وِلْدَانٌ means boys;

مُخَلَّدُونَ means perpetual, perennial,

أَكْوَابٍ means goblets;

أَبَارِيقٍ means ewers;

مَعِينٍ means crystal clear,

يُصَدِّعُونَ means affected with head-ache;

يُسْرِفُونَ means affected by inebriation;

يَتَقَرَّرُونَ means they take;

يَسْتَهْوُونَ means they desire;

مَكُونٍ means well-preserved, shelled;

تَائِبًا means sinful.

The last preceding verses ended with a reference to the 'foremost' believers, who would be lodged in Paradise earliest. As per the present verse No. 13 most of them would be from amongst the earliest believers and a few of them shall belong to the later times. They shall enjoy the following blessings in Paradise:

- (1) They shall have golden thrones to sit and recline on.
- (2) While reclining they would observe their neighbours and converse with them occasionally.
- (3) They shall have ever-young boys to attend on them as slaves and serve them with crystal clear wine in goblets, ewers and cups. The wine shall be of the celestial variety and it would not cause head-ache or inebriation. These attendants shall also serve the 'Foremost' people with (a) fruits which the latter like and with (b) the meat of fowls which they desire.



- (4) In addition there shall be beautiful damsels with big almond eyes, as bewitching and chaste as the pearls preserved in shells.

All the above luxuries shall be provided to the 'Foremost' believers as a reward for their good performances in the world. That reflects rank appreciation and liberality of Allah.

"Eat and drink happily for what you used to do." (19, Al-Tur).

It is further stated that there shall be no loose talk in Paradise. All inmates as well as the angels shall exchange greetings of peace. Even Allah shall wish them peace. Thus on all sides there shall be an atmosphere of peace in tone.

The verses No. 55 to 58, Yasin and No. 46 to 60, Al-Rahman are relevant and they may be referred to

Traditions:

Imp. (a) You (i.e. my followers) may constitute 1/4 or even 1/2 of the total number of inmates of Paradise.

Imp. (b) Seventy thousands of my followers shall be admitted in Paradise without being interrogated, and every one thousand of them shall be accompanied by seventy thousand others.

Imp. (c) The life of the world is expected to be seven thousand years and my period is better than the later times.

(d) Whatever fruit the inmates of Paradise pluck, it shall atonce be replaced by fresh fruit. Thus fruit on all trees shall be perennial.

②7 And the companions of the right hand, how are the companions of the right hand?

②8 (They shall be) amidst thornless lote trees,

②9 and clustered bananas,

③0 the extensive shade;

③1 and ever-flowing water,

③2 and abundant fruit,

③3 neither failing nor forbidden,

③4 and elevated platforms.

③5 Verily We have created them (i.e. the damsels) a (special) creation,—

③6 whereby (We) made them (ever) virgins,

③7 loving (and) of equal age,

(38) for the companions of the right hand.

سِدْرٍ means lote trees;

مَخْضُودٍ means thornless;

طَلْحٍ means bananas;

تَنْضُودٍ means clustered;

مَمْدُودٍ means extensive;

مَسْكُوبٍ means constantly flowing;

لَا تَقْطُوعَةٍ means never falling short or failing;

أَنشَأْنَهُنَّ means We created them;

أَبْكَارًا means virgins;

عُمُرًا means loving, agreeable;

أَقْرَابًا means of equal age.

The last preceding verses described the blissful pleasures available in Paradise for the 'foremost' believers.

The present verses refer to the pleasures available to the companions of the right hand. They shall be as under:

(1) These believers shall be placed in Paradise amidst---

- (a) thornless lote trees yielding easily-available fruit,
- (b) bananas bearing fruit in clusters,
- (c) extensive shade of trees,
- (d) streams which flow perennially,



- (e) fruit-trees yielding abundant fruits which shall never cease nor be forbidden. They shall bear fruits on permanent rather than seasonal basis.
- (2) These inmates of Paradise shall be seated on elevated-carpeted platforms to command the view of their environments.
- (3) Attractive damsels shall have been specially created for them, special in the sense that they shall remain virgin-like for all time. They shall be loyal and agreeable to their consorts, who too shall love them. They shall be of the same age as their consorts. They shall be specially meant for the companions of the right hand.

Traditions:

- Imp. (a) All inmates of Paradise, men and women, shall be 33 years old. They shall never grow in age. The men shall be without beard.
- Imp. (b) All old men and women, before entering Paradise, shall be made young, of 33 years age.
- Imp. (c) A woman inmate who has been married more than once in her life shall be allowed the option to select one of her ex-husbands as her consort in Paradise.
- (d) The women in Paradise shall permanently remain virgin-like.
- Imp. (e) The men in Paradise shall be 60 cubits tall and strong like Hazrat Adam. They shall be handsome like Hazrat Yusuf, of the age of Hazrat Isa (i.e. 33 years old) and they shall speak Arabic, the language of Muhammad (may peace of Allah be on them all!).
- Imp. (f) The muslim believers may possibly form half of the total population of Paradise.

حوریان رقص کنند ساقی شکرانه زدند

(HAFIZ)

(The huris danced and drank goblets of wine as thanksgiving to Allah for pardoning Hazrat Adam).

SECTION - 2

- ③⑨ A large number from the earlier (people),
- ④⑩ and a large number from the later (people). They will form the right hand companions).
- ④⑪ And the companions of the left hand; how are the companions of the left hand?
- ④⑬ (They shall be) in the midst of the scorching wind and boiling water,—

- (43) and the shade of black smoke,  
 (44) neither cool nor refreshing;  
 (45) Verily before this they were affluent.  
 (46) And they persistantly committed heinous offences;  
 (47) and they used to say: "What? When we have died and become dust and bones, shall we indeed be resurrected?  
 (48) or our forefathers of yore?  
 (49) Say: "verily the earlier ones and the later ones (shall be resurrected)",—  
 (50) all shall be assembled at the prescribed time on a pre-determined Day.  
 (51) Then indeed, O you, who have gone astray and who have controverted!  
 (52) You shall eat of the tree of Zakkum;  
 (53) therewith shall you fill (your) bellies;  
 (54) then shall you drink of the boiling water thereon,  
 (55) drinking as the (diseased) thirsty camels drink.  
 (56) This shall be their entertainment on the Day of Judgement.

يَحْمُومٍ ۖ لَا بَارِدٍ وَلَا كَرِيمٍ ۚ إِنَّهُمْ كَانُوا  
 قَبْلَ ذَلِكَ مُتْرَفِينَ ۚ وَكَانُوا يُصْرُوتُ  
 عَلَى الْحَنَثِ الْعَظِيمِ ۚ وَكَانُوا يَقُولُونَ ۚ أَإِذَا  
 مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ۖ إِنَّا لَبَعُوثُونَ ۚ  
 أَوِ آبَاؤُنَا الْأَوَّلُونَ ۚ قُلْ إِنَّ الْأَوَّلِينَ وَ  
 الْآخِرِينَ ۚ لَنَجْئَنَّوَنَّهُمْ إِلَىٰ مَبِيقَاتٍ يَوْمٍ  
 مَّعْلُومٍ ۚ ثُمَّ إِنَّكُمْ إِلَيْهَا الصَّالُونَ الْمُكَذِّبُونَ ۚ  
 لَا تَكُونُوا مِنْ شَجَرٍ مِنْ زُقُومٍ ۚ فَصَالُوا  
 مِنْهَا الْبُطُونَ ۚ فَشَرِبُوا عَلَيْهِ مِنْ  
 الْحَبِيمِ ۚ فَشَرِبُوا شَرِبَ الْهَيْمِ ۚ هَذَا  
 نَزَّلَهُمْ يَوْمَ الدِّينِ ۚ نَحْنُ خَلَقْنَكُمْ فَلَوْلَا  
 تَصَدَّقُونَ ۚ أَفَرَأَيْتُمْ مَا تَدْنُونَ ۚ ؕ ؕ ؕ أَنْتُمْ  
 تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ۚ نَحْنُ قَادِرُونَ

منزل

سَمُومٍ means the scorching wind;

حَبِيمٍ means boiling water;

يَحْمُومٍ means the dark smoke;

كَرِيمٍ means refreshing;

مُتْرَفِينَ means affluent;



حَنِثْ means offences;

تُرَابًا means dust;

عِظًا means bones;

مَبْعُوثُونَ means resurrected;

بَيِّنَاتٍ means stated time;

مَا لَيْسَ means you shall fill;

بُطُونَ means bellies;

شَارِبُونَ means you shall drink;

هَيْمٍ means thirsty;

نُزْلُهُم means their entertainment.

The last preceding verses described the blessings that would be available to the companions of the right hand in Paradise. The first two of the present verses concluded the above description after saying that these inmates shall consist of large numbers of the earlier people and also large numbers of the later people. The other present verses No. 41 to 56 narrate the agonising hardships to which the companions of the left hand shall be subjected in Hell. They are as under:

1. They shall be placed amidst the scorching wind and scalding water in Hell. The atmosphere there shall be charged with dense black smoke which would neither be cool nor refreshing; nay, it shall be stifling and suffocating.
2. They shall generally be the persons who led a life of ease and affluence in the world. They had recklessly indulged in heinous offences like disbelief and idol-worship. They had persistently disbelieved in their resurrection and requital. They used to say mockingly: 'how preposterous that after our death and disintegration as dust and bones we shall be resurrected—we and all our past relatives'!
3. Allah was pleased to direct the Prophet to dissipate the like misgivings of the Meccans by telling them: "Yes, sure enough, the earlier and the later generations shall definitely be enlivened and resurrected. They shall

all be assembled at a predetermined time and place on the Day of Judgement. Then those persons, who had gone astray, controverted the warnings of their Prophets and denied the Day of Judgement, shall be ignominiously marched off to Hell and made—

- (a) to eat of the unpalatable Zakkum tree and fill their stomachs therewith to satisfy their hunger; and
- (b) to drink the boiling water available in Hell, and they shall do it like the extremely thirsty and diseased camels.

Note: The Zakum tree has been cursed in the Quran vide verse No. 60, Bani Israil.

This in brief, shall constitute the entertainment, which shall be offered to the companions of the left hand in Hell on the Day of Judgement.

(57) (Since) We have created you, why then do you not testify to it (i.e. the Resurrection)?

(58) Do you observe what you discharge (i.e. the semen)?

(59) Is it you who create it (i.e. a human being) or are We (its) Creator?

(60) We have decreed death unto you all and We are not incompetent—

(61) to substitute you by others like you and to create you in (a form) which you know not.

(62) And indeed you know (your) first creation, why then do you not heed the admonition?

لُصِّدِّقُونَ means admit or testify;

تُؤْمِنُونَ means you discharge;

تَسْبُقُونَ means incompetent;

الواقعة

٤٢٨

قَالَ فَمَا خُلِبْتُمْ

يَبْيِّنْكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ ۖ عَلَىٰ أَنْ  
تُبَدِّلَ أَمْثَالَكُمْ وَنُنْشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ۖ  
وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ۖ  
أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ۖ إِنْ أَنْتُمْ تَرُزِعُونَ أَمْ  
نَحْنُ الزَّارِعُونَ ۖ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا  
فَقُلْتُمْ تَفْكَهُونَ ۖ إِنَّا لَمُعْرَمُونَ ۖ بَلْ نَحْنُ  
مَحْرُومُونَ ۖ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ۖ  
إِنْ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْبُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ۖ  
لَوْ نَشَاءُ لَجَعَلْنَاهُ جُرَاجًا فَلَوْلَا تَشْكُرُونَ ۖ  
أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ۖ إِنْ أَنْتُمْ أَنْشَأْتُمْ  
شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ۖ نَحْنُ جَعَلْنَاهَا  
تَذَكُّرًا ۖ وَمَتَاعًا لِلْمُقْوِينَ ۖ فَسَبِّحْ بِاسْمِ  
رَبِّكَ الْعَظِيمِ ۖ فَلَا أُقْسِمُ بِوَقْعِ النُّجُومِ ۖ

مَنْزِلٌ

رَبِّهِ



نَشَأَكُمْ means create you;

نَشَاءٌ means creation.

The last preceding verses dealt with the chastisement in Hell of the disbelievers—the companions of the left hand.

The present verses deal with the Omnipotence of Allah with regard to the creation of the man from sperma hominis, about his death and about his recreation in a form which can not be conceived by him at present. The verses state as under:

In an address to the Meccan disbelievers Allah told them: "Since you admit that We have created you in this world, and thereby concede to Us the power of creation, why should you not credit Us with the power to recreate you on the Day of Judgement? Have you ever reflected on your first creation and its process i.e. on the semen that you discharge in your wife's womb? You do not see its flow in the woman's womb and the formation of a foetus. Who creates it? Who transforms it gradually into a human form? It is definitely Allah who does it. The parents have not the least knowledge about its progress. The birth of a man is his first stage in the world. His last stage is his death which comes once only, though it does not come as a punishment but as a cardinal condition of existence. It overtakes all human beings and teminates their career in this world. However it serves as a link between this world and the Hereafter. Then comes the stage when Allah exercises His power with regard to the creation of other people in this world as substitutes to the dead and departed persons, and, finally to assign a form to all human beings in the Hereafter. Normally a human body disintegrates soon after death. But in the case of some highly evolved saints they retain their earthly bodies intact. The fact however remains that all human beings would be resurrected with bodies corresponding to their earthly bodies, and they would be recognisable. After their disposal to Paradise and Hell respectively they would be assigned different forms suitable to the environmental conditions. In this respect however we have no definite knowledge. All we know is that the future life shall be of a different pattern and with a different plan conceived on a permanent basis.

Finally in the verse No. 62, under comment, Allah pulled up the infidels and asked them that since they knew the process of their first creation and the part played by Him therein, why did they not accept His admonition about their recreation and resurrection? Surely Allah is competent to do it. They should reflect on it. This verse emphasises the verse No. 57 ante.

نقاش نقشِ دیگر بهتر کشد از اول

(A painter portrays the second painting better than the first).

- ⑥3 Do you observe what you sow?
- ⑥4 Is it you who germinate it or do We germinate it?
- ⑥5 If We were to will it, We could reduce it to powder so that you may be left to lamentation.

- 66) "Verily we are burdened with debts!  
67) nay, we are deprived of the supports of life!"  
68) What? Do you observe the water that you drink?  
69) Is it you who send it down from a cloud or are We (its) Sender?  
70) If We were to will it, We could surely make it brackish. Why then do you not give thanks?  
71) Do you observe the fire that you kindle?  
72) Is it you who produce the tree for it, or are We (its Producer)?  
73) We have made that an admonition and an asset for travellers.  
74) Accordingly glorify the name of your Lord, the Magnificent!

تَحْمُرُونَ means you sow;

تَنْمِرْأُونَهُ means grow or germinate it;

حُطَامًا means pieces, powder;

ظَلَلْتُمْ means you are left;

تَفْكَّهُوْنَ means lamentations;

مَغْرُومُونَ means burdened with debts;

مَحْرُومُونَ means deprived of the supports of life;

مَزْنٍ means cloud;

أَحْبَاثًا means brackish;

تُورِدَ means you kindle, strike;

مُتَوِّينَ means travellers, wayfarers.



The last preceding verses discussed the Omnipotence of Allah with regard to the creation of the man and his final recreation and resurrection.

The present verses discuss Allah's Omnipotence in respect of the agriculture, water and the fire with which the man is daily concerned. The verses bring out the same in a question form as under:

- (1) Who grows what you sow in the soil? It remains hidden from you and yet it germinates. Allah grows it. If He were to wish it otherwise, He could reduce the seed to powder and then you would lament its consequential liabilities—that you were broken up and left with the burden of debts that you had incurred and that you were deprived of the supports of life. You would be completely blasted. Verily Allah is the Omnipotent to do it and the Gracious not to do it.
- (2) In the areas not commanded by canals or wells, the rain water is generally banded up and utilized for drinking purpose. Allah is pleased to enquire in the verses No. 68-70 as to who forms the rain-laden clouds and then pours down rain from them. Surely it is Allah alone who does it; and if He were to wish it, He could with-hold the rain or make the pooled water brackish and unpalatable for consumption.
- (3) Finally in the verses No. 71 and 72 Allah has referred to the Fire which is kindled by rubbing two twigs of a particular tree, and enquired as to who creates such tree for it. Surely it is Allah who produces the necessary tree and thereby favours the mankind, more particularly the travellers who carry its twigs in their post-martum. They are an asset to them and an admonition too if they were to reflect on it in detail. Admonition in the sense that though Fire burns and destroys, yet it is produced as well as controlled by man for his benefit. Possibly it may remind him of the fire of Hell which would burn the infidels in the Hereafter as punishment, but which could be avoided by acceptance of Islam. (Sanai's couplet, reproduced below, is relevant:

(SANAI)      *تطره آب نر تو چون موج زن شد بر زمین      کاشن اسلام شد از آتش سبزه*  
 (When You dropped water of mercy on earth the garden of  
 Islam got rid from the fire and became verdant)

In view of these day-to-day favours of the Magnificent Allah it is definitely desirable for the mankind to offer thanks to Him and to glorify and worship Him as the Sole Creator, Fosterer and Benevolent.

The verses No. 77 to 80, Yasin, are relevant and they may be referred to.

#### Traditions:

- Imp. (a) The Fire of this world has 1/70 part of the intensity of that of Hell and that too after the latter is extinguished twice.
- Imp. (b) All muslims are equal co-sharers in fire, grass and (rain) water (in this world). None can with-hold them from other muslims.

#### SECTION - 3

- 75) Nay, I swear by the setting of the stars—
- 76) and indeed it is a momentous oath, if only you know,
- 77) that it is indeed the noble Quran,
- 78) (contained) in the well-preserved Book,

79) which none should touch except the clean.

80) It has been revealed by the Lord of the worlds.

81) What? Do you treat this treatise indifferently?

82) and make it the means of your provision to controvert it?

مَوَاقِع means setting;

مَكْنُون means well-preserved;

يَمْسُهُ means touch it;

مُدْهِنُونَ means treat lightly, indifferently.

The last preceding verses referred to the Omnipotence of Allah in respect of agriculture, water and fire, the three main requisites of life in this world.

The present verses solemnly refer to the Quran as under:

(1) Allah called to witness the setting stars and emphasised the significance of the oath to convey to the infidels that what they treated and worshipped as gods, were nothing more than astronomical ingredients of nature and His creatures, and that they used to rise and recede and set much before the most important planet, the sun, rose. Hence their glorification and worship was gratuitous. Hazrat Ibrahim too had condemned their worship because they set.

(2) Allah then stated the objective of His oath that:

(a) the Quran is a noble and honourable document, (because it is the word of Allah).

الْوَيْعَةُ

٤٢٩

قَالَ فَمَا خَطْبُكُمْ

وَأَنَّهُ لَقَدْ كُنْتُمْ لَو تَعْلَمُونَ عَظِيمٌ ۝ إِنَّهُ لَقُرْآنٌ  
كَرِيمٌ ۝ فِي كِتَابٍ مَّكْنُونٍ ۝ لَا يَمَسُّهُ إِلَّا  
الْمُطَهَّرُونَ ۝ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۝  
أَفِيْهِذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ ۝ وَتَجْعَلُونَ  
رِزْقَكُمْ أَنْتُمْ تُكْذِبُونَ ۝ فَلَوْلَا إِذَا بَلَغَتِ  
الْحُلُقُومُ ۝ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ۝ وَنَحْنُ  
أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ۝ فَلَوْلَا  
إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ۝ تَرْجِعُونَهَا إِنْ كُنْتُمْ  
صَادِقِينَ ۝ فَأَمَّا إِنْ كَانَ مِنَ الْمُكْذِبِينَ ۝  
فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ۝ وَأَمَّا إِنْ  
كَانَ مِنَ أَصْحَابِ الْيَمِينِ ۝ فَسَلَامٌ لَّكَ مِنْ  
أَصْحَابِ الْيَمِينِ ۝ وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ  
الضَّالِّينَ ۝ فَتَزُلْ مِنْ حَيْمِهِمْ ۝ وَتَصْلِيَةٌ  
لَّهِمْ ۝ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ۝ فَسَبِّحْ  
بِاسْمِ رَبِّكَ الْعَظِيمِ

منزل



- (b) it forms part of the 'Loh Mahfuz' which is eternal and well-preserved. (The verses No. 20 and 21, Al-Buruj are relevant).
  - (c) it is Holy because it is based on Allah's wisdom, and is known as His word. It was revealed through the Arch angel Gibril Allah has undertaken to preserve its purity. None should touch it when he is (physically and spiritually) unclean, particularly after a sex. He should not touch it without taking bath. Similarly a spiritually unclean person e.g. a non-believer is prohibited to touch it, much less recite it. (Imam Shafai was of the view that none without ablution should touch the Quran).
  - (d) It is revealed by Allah in stages. Allah has done it purposefully that it should be understood and followed easily (vide verse No. 108, Bani Israil). It is not a magical feat by a magician or a book of poems by a poet. It is definitely not a human product. Infact it carries a challenge that no human being individually or jointly with others can produce the like of it. The analogy is that no object of nature, not even a leaf of a plant, can be counterfeited by a human being. The challenge of the Quran being inimitable still stands, but none has come upto it.
- (3) It was therefore a pity that the infidels treated differently such a momentous and matchless Holy Book authored by the Al-Mighty and Wise Allah by attributing its authorship to the Prophet of Islam, inspite of the fact that he was unlettered. Was it because they had made materialism "the bread of their life" and taken it on themselves as their function to controvert the Quran solely for the sake of controversion? Was it not rank ingratitude on their part to wrongly estimate the merciful treasure which Allah had sent down in the form of the Quran? It was definitely as bad as to attribute the merciful rain to a star rather than to Allah.

Note : (1) The Meccan infidels controverted the Quran because it vehemently condemned the idol-worship, and since they patronised it, they were afraid of losing their hold on the masses and thereby lose their subsidies, the main source of their subsistence. They ignored the fact that Allah had called the Quran auspicious. (Vide No. 1, Qaf).

Imp. Note : (2) The following details about the Quran may be of interest. It has 30 Parahs, 114 Suras, 540 Rukus and 36,666 verses. There are 90 Meccan Suras and 24 Medinian Suras. It has 7 stages (manzils). It took 22 years and 5 months to be revealed entirely. Some of its verses are **مكتبات** and some are **مشا بجات**. The latter are to be interpreted in the context of the former. There are 656 verses stressing contemplation of course, and there are 150 verses wherein observance of prayers and dispensation of Zakat are enjoined simultaneously 29 Suras commence with a letter of abbreviation. Such letters numbers 79, interspersed in the Quran. Recitation of one word of the Quran is equal to one good performance.

#### Tradition:

Imp. When rain comes, it becomes the means of belief and disbelief respectively in different persons. (The believers take it as a mercy of Allah, but the disbelievers assume it as a grace of their deities).

- ⑧3 Why then, when the soul (of a dying person) reaches (his) throat,
- ⑧4 and you (merely) gaze at that time,
- ⑧5 and We are closer to him than you are, though you do not perceive.

- 86) Why then, if you are not to be called to account,  
87) you do not cause it (i.e. to the soul) to return, if you are truthful!  
88) Accordingly if he is of the 'near ones' (to Allah),  
89) there are (for him) comfort and food and the Garden of bliss.  
90) And if he is of the companions of the right hand,  
91) then peace be on you (who are) from the companions of the right hand!  
92) And if he is of those who controvert and are astray,  
93) then there is the entertainment of boiling water for him,  
94) and admission in Hell.  
95) Indeed this is the stark truth;  
96) Hence glorify the name of your Lord, the Magnificent.

حُلُقُومٌ means throat;

حِينَئِذٍ means at the time;

تَذَرِينِ means to be called to account;

رَاحٌ means comfort;

رَاحِجَانُ means food;

سَرَّالٌ means entertainment;

تَصْلِيَةٌ means admission.

The last preceding verses solemnly referred to the Quran as the Divine product.

The present verses bring out the helplessness of the man viz-a-viz the potentiality of Allah. They state as under:

Allah posed a question to the infidels: "If you think that you are not to be called to account and you treat the theory of the Resurrection as a myth or that you can baffle the account-taking, and you are confident about your power on the soul, why do you not cause the soul of a dying man to stay or return to his limbs when it has reached his gullet, and you seem a helpless spectator of the agonies of his death?" The fact is that Allah is closer to him than his relatives,



though none sees Him, and He can not be baffled in His designs. He not only knows the dying person's physical condition but He knows his destination after death and his fate after resurrection. Accordingly if the dying man is destined to occupy a place near Allah like the foremost or an evolved saint, he would receive the comforts and the dainties of Paradise. Next to it if he is to join the companions of the right hand, he would receive the greetings of peace. But if he is destined to join the companions of the left hand—the group of the controverts and the misguided persons, then he shall be taken to Hell and entertained with the boiling water and the Zakum. This is the stark truth. Accordingly all persons should glorify the name of their Magnificent Lord, Allah, and request Him to shape well their future in the Hereafter.

Traditions:

Imp. (a) Whoso likes to meet Allah, Allah too likes to meet him, and he who dislikes to meet Him, Allah too hates to meet him.

Imp. (b) The souls of all believers shall be transformed into birds who shall fly about in Paradise.

Imp. (c) Perusal of this Sura would relieve the reader of poverty.

**SURATUL HADID (OR IRON)**

**(Parah 27 - Continued)**

**Introduction**

This is a late Madinian Sura revealed somewhere in 8 A.H. after the conquest of Mecca. It has 4 Sections, 29 verses and 2,599 letters. It relates to the following subjects:

- (1) Helplessness of all creatures vis-a-vis the Omnipotence of Allah. Their glorification of Him is stressed. At the conclusion of the last Sura the glorification of Allah was ordered; the present Sura commences with the news that all creatures do glorify Him because He is the Omnipotent.
- (2) Creation of the sky and the earth.
- (3) The plan of Judgement.
- (4) Fear of Allah and the teachings of Prophets.
- (5) Monasticism in Islam.

Note : This is one of the Suras which the Prophet of Islam used to recite before going to bed.



**SURATUL HADID (OR IRON)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Whatever is in the skies and the earth glorifies Allah; and He is the Dominant, the Wise!
- ② His is the Sovereignty of the skies and the earth; He gives life and He causes death, and He has power over all things.
- ③ He is the First and the Last, and the Manifest and the Hidden; and He knows all things.

تَسَبَّحَ means glorifies;

بِاطِنٌ means the Hidden,  
the Invisible.



The Sura commences with the statement that whatever exists in the skies and on the earth glorifies Allah. Then follows what justifies it. Allah is the Dominant! He can accomplish whatever He wills. None can oppose or frustrate Him. Simultaneously He is the Wise. Whatever He does is based on His wisdom. His actions are unimpeachable.

Allah is the Sole Creator of the universe and its Sovereign. None is partner with Him therein. He alone has the power to create every thing and give life to it. He has also the power to cause its death and destruction. He has power over all things, and they obey all His laws and orders. He controls the balance of nature. That is an evidence of His Omnipotence and Sovereignty.

Allah was never created, and whatever is not created would never perish. He is the Eternal. He has created all objects, and He shall survive their extinction. Thus He is the First before whom there was no first and He is the Last after whom there shall be no last. By means of His knowledge He is the Omnipresent. But at the same time He is Invisible. He can not be perceived. He is Subtle in respect of the nature of His existence and Transcendent in respect of His person. The human knowledge can not encompass Him. But He command knowledge of every thing that exists or occurs in the universe. He is the Omniscient!

**Traditions:**

Imp. (a) The above verse No. 3 is better than 1,000 other verses.

Imp. (b) There are seven earths, one below the other.

Hazrat Ali's Advice:

Allah is above time and space and the limits of His attributes are not fixed. His correct estimation can not be described even by the greatest orator.

أَوَّلُ اللَّهِ عَلَيْهِ، عَالِمُ جُودٍ يُطِ  
قَادِرٌ بِهَنْجِي قَدَرْتِ سَيْنِ، قَائِمٌ آوَقْتِ دِيَمِ

(SHAH)

(Allah is the First; He is Omniscient. He is the Sovereign of the universe. He is the Omnipotent and by His power He shall survive all things. He is the Eternal!).

- ④ It is He who created the skies and the earth within six days (and) then settled down on the Empyrean. He knows what enters the earth and what comes out of it, and what descends from the sky and what ascends to it. And He is with you wherever you are. And Allah observes what you do.
- ⑤ His is the Sovereignty of the skies and the earth. And to Allah are all affairs referred back.
- ⑥ He merges the night into the day; and He merges the day into the night; and He knows the secrets of hearts.

سِتَّةٌ means six;

يَأْتِي means enters;

إِسْتَوَى means settled;

يَعْرُجُ means goes up;

مَعَكُمْ means with you.

The last preceding verses referred to the Omnipotence, Sovereignty and Immortality of Allah.

The present verses refer to His Omnipotence, Sovereignty and Omniscience. They state as under:

- (1) Allah created within six days, the skies and the earth and whatever is contained in them. (The verse No. 54, Al-Airaf is relevant). (Allah alone knows the earthly equivalent of these six days! According to the verse No. 5, Al-Sajda one day of the heavenly calendar may be equal to 1,000 earthly years). Afterwards He settled down on the Empyrean to govern



the universe from there. All Imams (i.e. leaders of thought) uniformly hold that Allah is on the Empyrean, technically detached from the world and the mankind. But His knowledge encompasses every thing in the world. For instance, He knows what goes into the earth in the form of seed or dead body. He also knows what comes out of the earth in the form of trees, agricultural crops, etc. and mineral products. Simultaneously He knows what descends from the sky in the form of the angels bearing Divine orders, and rainfall and He also knows what goes up into it in the form of the angels bearing records of the human actions and their souls. He is the Omnipresent through His knowledge, and He knows what an individual human being does in the word wherever he may be. Verily He is the Omniscient. (The verse No. 2, Al-Saba is relevant. That describes Allah as the Compassionate and the Forgiving!).

In the preceding verse No. 2, Allah had stated that He is the Sovereign of the skies and the earth and that He gives life and death to all His creatures.

In the present verse No. 5 Allah has reiterated His Sovereignty of the universe and added that all affairs of the world are referred back to Him for decision which is Final and sure of implementation without obstruction or impeachment. (The verse No. 64, Al-Hajj is relevant). It portrays simultaneously Allah's Independence vis-a-vis His creation.

Islam affirm belief in the Sovereignty of Allah but it rejects the doctrine of incarnation. Allah does not incarnate Himself in any physical form. He does not come down to earth to exercise His Sovereignty. Incarnation offends against 'Ahadiyat' (احديت).

In the next verse No. 6, Allah has illustrated His Omnipotence by stating that He merges the night into the day and the day into the night and regulates their flawless working. His knowledge is so universal and subtle that He not only knows the actions of human beings but He knows the secret thoughts of their hearts as well. Verily He is the Omniscient in all respects.

The verses No. 169, Al-Baqarah; No. 61-62 Al-Hajj and No. 13, Al-Fatir are relevant and they may be referred to.

#### Traditions:

Imp. (a) Offer prayer with the conviction that Allah sees you.

Imp. (b) Three types of actions, as stated below, reinforce faith:

- (i) exclusive worship of Allah,
- (ii) payment of Zakat liberally and cheerfully, and
- (iii) purity (and evolution) of the nafs.

Imp. (c) The highest form of faith is to believe for certain that Allah is with every body (through knowledge) wherever he may be.

(SHAH)

سَيَكُنْ ذَا فَن سَامِهُون ، كَوْنُهُ خَالِي نَاه  
(Allah is in front of every person. There is no place without Him).

⑦ Believe in Allah and His Apostle, and spend (in the cause of Allah) out of that to which He has made you successors. Accordingly those of you, who believe and spend, will have great reward.

⑧ But why is it that you do not believe in Allah? And the Apostle beckons you to believe in your Lord, and indeed He has taken a covenant from you (to that effect), if you are (to be) believers.

⑨ It is He who sends down on His bondman the clear verses so as to take you out of (various) darknesses into light. And verily Allah is unto you the Gracious the Merciful!

⑩ And why is it that you do not spend in the cause of Allah? and for Allah is the ultimate heritage of the skies and the earth. Not alike are those among you who spent (in charity) before the conquest (of Mecca) and fought. These people hold higher ranks than those who spent and fought after (the conquest of Mecca). And to all has Allah promised good. And Allah is aware of what you do.

الْحَدِيثُ

٤٥١

قَالَ نَسَاطَةُكُمْ

مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ  
الْأُمُورُ ۚ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ  
فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۚ آمِنُوا  
بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ  
فِيهِ ۚ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ  
كَبِيرٌ ۚ وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۚ وَالرَّسُولُ  
يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ هُوَ الَّذِي يُنَزِّلُ عَلَى  
عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ  
إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَعَوُفٌ رَحِيمٌ ۚ وَمَا  
لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ  
السَّمَوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ  
مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً

منزل

مُسْتَخْلَفِينَ means successors;

يَدْعُوكُمْ means beckons you;

رَعُوفٌ means Gracious;

لَا يَسْتَوِي means not alike are;

قَاتَلَ means fought.

The last preceding verses discussed the Omnipotence, Sovereignty and Immortality of Allah.

The present verses are a discourse on the desirability of belief in Allah and dispensation of charity in His cause. They state as under:



- (1) In view of His attributes of being the Omnipotent, the Sovereign and the Eternal, Allah admonished the people to believe in Him and in the mission of His Prophet, and to spend in His cause out of the heritage which they had got from their predecessors (i.e. their accumulations). Wealth has never been static or the property of one person. It has always been in circulation. The life is perishable and the property fleets from one person to another. Why not then to spend (some of it) in the cause of Allah, more particularly, when it is never wasted, because Allah has promised a great reward to those who believe and spend in His cause.
- (2) Allah posed a question as to why the disbelievers did not believe in Him. This question was justified because:
  - (a) the Prophet, who was one of them, asked them regularly to believe in Allah in their own interests, and
  - (b) Allah had taken the earliest covenant from their souls that they shall believe in Him as their Lord. This was supplemented by that taken by the earlier prophets from their people that they would obey their successors. Finally the covenants taken by the Prophet of Islam at Hudaibiya was there.

The above question was intended to prick the conscience of the disbelievers and make them ponder, if indeed they were receptive to belief.
- (3) Allah was indeed Gracious and Merciful to the Meccans in as much as He had appointed one of them, His bondman, as His Apostle and then revealed to him clear verses (of the Quran) with a view to dispel their ignorance superstition etc., and take them out of the abyss of ignorance, superstition and the ancestral mythical legacies into the blazing light of knowledge and guidance. That was indeed the highest grace and mercy of Allah to them.
- (4) Allah posed another question, this time to the believers, as to why some of them did not spend in charity in His cause particularly when—
  - (a) what they had was a heritage from their predecessors, it was a grace from Allah;
  - (b) they shall die some day and leave behind the property which they had hoarded;
  - (c) Allah shall survive all of them and He shall eventually succeed to their property;
  - (d) not alike were those persons who contributed to the cause of Allah, ratified the treaty of Hudaibiya and later fought for the conquest of Mecca and those persons who did the same after the above victory. The former were assigned higher ranks than the latter, though Allah was Beneficent to all of them and He had promised them good and admission in Paradise. Since Allah is aware of the human actions, it would not be difficult for Him to maintain the above distinction and requite the persons concerned accordingly. This distinction shall be based on the knowledge of Allah.
  - (e) Allah has considered the charity as a loan to Him to be multiplied manifold vide the verse No. 245, Al-Baqarah.

Note : The verse No. 10, under comment, indicates that there are different grades for the inmates of Paradise. According to a tradition there are 100 different grades in Paradise.



(The verses No. 218 and 257, Al-Baqarah and No. 5, Al-Fath are relevant and they may be referred to).

## SECTION - 2

(11) Who is there to lend Allah a handsome loan so that He may multiply it for him? And he shall have a generous recompense.

(12) (Think of) the Day when you shall observe the believing men and the believing women with their light running before them and on their right hand (and being felicitated): "Good news to you today, of the Gardens beneath which streams flow, wherein you shall abide. This is the supreme triumph!"

(13) That day the hypocritical men and the hypocritical women shall ask the believers: "Just wait for us, so that we may have light from your light." They would be told: "turn back, and recover your light." Then a wall shall be set up between them with an intervening door. Inside it would be mercy and outside it there would be torment.

(14) They would address them (i.e. the believers): "Were we not with you?" They would say; "Yes! but you corrupted yourselves and you looked out (for trouble for us), and you were in doubt (about our faith and its survival), and the (materialist) desires deceived you till the order of Allah came to pass; and the deceiver deceived you in respect of Allah."

(15) "Accordingly today no ransom shall be accepted from you nor from those who disbelieved. Your abode is the Fire. That shall be your associate. And it is an evil place to live in.

يُشْرَاكُمْ means good news to you;

انظرونا means you wait;

تفتيس means We may get light;

الْعَبِيدُ

٤٥٢

قَالَ قَبَا حُطْبُكُم

مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَفْتَلُوا وَكُلًّا  
وَعَدَ اللَّهُ الْحُسْنَىٰ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝  
مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعِفَهُ  
لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ۝ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْ  
مُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ  
بُشْرَاكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝ يَوْمَ  
يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا  
انظُرُونَا نَقْتِسِسْ مِنْ نُورِكُمْ ۚ قِيلَ ارْجِعُوا  
وَرَاءَكُمْ فَأَلْتَمِسُوا نُورًا فُضِرَ بَيْنَهُمْ بِسُورٍ لَهُ  
بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ  
الْعَذَابُ ۝ يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۚ قَالُوا بَلَىٰ  
وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ

مَنْ



وَرَاءَكُمْ means behind you;

الْفِسْوَ means find out;

ضُرِبَ means shall be set up;

سُورٍ means wall;

يَتَذَكَّرُونَ means they shall address them;

رَأَيْتُمْ means you looked out or wished;

أَسْتَبْتُمْ means you doubted;

غُرِّبْتُمْ means deceived you;

أَنَانِي means desires;

غُرُورٍ means the deceiver;

مَاوَاكُمْ means your abode.

The last preceding verses constituted a discourse on the desirability of belief in Allah and in the dispensation of charity.

The present verses discuss charity as a loan to Allah. They also describe a scene of the Day of Judgement. In detail they state as under:

Allah made an exhortation in the form of an appeal to spend money in His cause as He would treat it as a loan and pay it back duly multiplied. In addition He would grant to the donors a magnificent reward. (In this connection the verses No. 261 and 262, Al-Baqarah are pertinent, and they may be referred to).

In the present verses No. 12 to 15, under discussion, Allah has referred to a scene of the Day of Judgement. The believers and the hypocrites shall be guided by a light according to their past faith; that of the believers shall be bright and it shall be with them on their front and on their right side. It shall

illuminate their path on the bridge. These persons shall be felicitated by the angels conveying the good news to them of their prospective admission in Paradise, which was waiting for them as their final abode with its perennial streams and gardens. That was indeed a great triumph for them.

Soon the hypocrites, both men and women, whose lights shall be dim, will not be able to keep pace with the believers. They shall lag behind. As soon as they approach the "Pul Sirat" (or the bridge over Hell) their lights shall go off and they shall find themselves in utter darkness. Simultaneously the journey along the "Pul Sirat" would be very perilous. Accordingly they shall call the believers, who would be ahead of them and who would continue their march swiftly and safely by means of their lights, and ask them to halt and wait for them so that they may have the benefit of their light. The believers, however, would refuse to stop, and they would ask them curtly to retrace their steps and find out their lights. The hypocrites will be constrained to do accordingly, but they shall not find their lights any where. It seems that the lights are distributed among the parties before they would start their journey on the bridge. In the meantime the believers would possibly be near enough to cross the "Pul Sirat". The hypocrites would call them again and request them to stop for them in consideration of their past associations. The believers would reply: "Sure enough you were with us. But you did not pursue the Divine guidance. You corrupted yourselves. Nay, you secretly wished us evil. You were perfidious to us. You looked out for a mishap to overtake us. All along you entertained doubts about the bonafides of our faith and even about its survival for long. You had completely succumbed to materialism. Eventually you died in that state without offering repentance. That was obviously the result of your having been deceived by that arch deceiver—Satan—with respect to Allah and His orders. He misrepresented to you that there shall be no Final Reckoning and that Allah being Compassionate, would automatically pardon you all. That sealed your fate."

A wall will then spring up between them. The believers on one side of it shall be enjoying the blessings of Allah. The hypocrites shall find themselves in torment on its other side. The door in the wall shall be closed on them. It seems the wall would be set up on the bridge during the course of the journey of the parties.

Then Allah would interpose and announce that no ransom shall be accepted from the hypocrites and the disbelievers, who incidentally would be directly marched off to Hell. They shall be informed authoritatively that they shall abide in the Fire which shall be their constant companion and that (as they themselves would realize,) Hell was an extremely odeous place to live in. (The verse No. 67, Al-Touba is relevant and it may be referred to).

Note: It seems the above journey would be meant for those who believe or profess to believe.

Note: "Pul Sirat" is not a Quranic term. In the dictionary sense it means a bridge over Hell, which the muslims are required to cross to reach Paradise.

**16)** Has not the time come for the believers that their hearts should feel humble at the remembrance of Allah and at what has been revealed (to them) of the truth, and that they should not become like those who were given the Book earlier, but whose hearts, with considerable passage of time, became hard; and most of them are wicked?



17) Know that Allah enlivenes the earth after its death; We have certainly expounded the signs to you so that you may understand.

الْعَبِيدُ

٤٥٣

قَالَ فَمَا خَطْبُكُمْ

تَخَشَّعَ means feel humble;

طَالَ means it was prolonged;

أَمَدَ means time, period;

فَسَتَّه means become hard;

بَيْنَا means We have described.

The last preceding verses described a scene when the believers and the hypocrites shall proceed to cross the "Pul Sirat" on the Day of Judgement.

The present verses contain an admonition to the believers to soften at the mention of Allah and at the recitation of the Quran, and that they should not behave like the refractory people of the Book. The background of these verses is as under:

وَعَرَّيْتُمْ الْأَمَانِي حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ  
بِاللَّهِ الْغُرُورُ ۖ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ  
وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ مَا أُولَئِكَ النَّارُ ۖ هِيَ  
مَوْلَاكُمْ ۖ وَبِئْسَ الْمَصِيرُ ۚ أَلَمْ يَأْنِ لِلَّذِينَ  
آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ  
مِنَ الْحَقِّ ۚ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ  
مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ  
وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ۝ اْعْلَمُوا أَنَّ اللَّهَ  
يُعِی الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمْ  
الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ۝ إِنَّ الْمُضْطَرِّقِينَ  
وَالْمُضْطَرِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضَعُفُ  
لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ۝ وَالَّذِينَ آمَنُوا  
بِاللَّهِ وَرُسُلِهِ ۚ أُولَئِكَ هُمُ الصَّادِقُونَ ۚ وَالشَّهَادَةُ

مَنْكَ

Some believers were engaged in a frivolous talk in the mosque of the Prophet. The latter happened to notice them in that mood, and he told them that if they were to know the extent of the fear of Allah, which he had in his mind, they would leave their families and live in jungles out of fear. The verses state as under:

Was it not appropriate and quite in time that the believers should feel the fear of Allah at His mention and at the recitation of the Quran which had been revealed by Him in truth and feel submissive and humble? They should not behave like the people of the Book who too had received scriptures, but who, with the lapse of considerable time, became hard-hearted, unmindful and unrepentant. As a matter of fact many of them were prevaricators. They had deliberately tampered with their scriptures.

"True believers are those whose hearts tremble when the name of Allah is mentioned; and it increases their faith when His verses are recited to them." (2, Al-Anfal).

After administering the above reproof to the believers Allah held out the hope to all concerned that callousness or superstition or even disbelief, which was tantamount to spiritual death, did not close the door of His mercy. On the analogy that He mercifully enlivenes the dead earth and makes it green, He may relent to the above

transgressors if they repented sincerely of their misdeeds and turned a new leaf in life. In that respect He had expounded a number of verses in the Quran and displayed signs in nature so that people may avail of their guidance and become discreet in the matter. That way lay their escape from the woeful situation described in the fore-running verses.

"Verily Allah forgave all sins." (53, Al-Zumur).

Note : Humility, submission and repentance constitute the indication of a good faith, and that is what Allah has stressed for the believers in these verses.

Tradition:

Imp. The first thing to leave my followers (in future) shall be humility.

Hazrat Ali's Advice:

When we deviate from Allah's path and rebel against Him, He does not hurry to punish us. He delays with merciful regard and waits for us to return to obedience, with gracious forbearance.

نامِ او چو بہرِ زبانِ منی رود  
ہرینِ سوانہ غسلِ جوی شود

(When I utter the name of Allah I feel so happy as if streams of honey emanate from my each hair).

چون بید بلرزم بر سرِ ایمانِ خویش  
(Like cane I trumble on my faith).

⑱ Verily the charitable men and the charitable women, who lend to Allah a handsome loan, it shall be multiplied for them and they shall have a magnificent recompense.

⑲ And those who believe in Allah and His Apostle, they are the truthfals and the martyrs (respectively) before their Lord. For them shall be their recompense and their light. And those who disbelieve and controvert Our signs, they are the companions of the Fire.

مُصَدِّق means the charitable;

يُضَاعَف means shall be multiplied;

شُهِدَاءُ may mean martyrs as well as those persons who shall be called upon to testify for or against other persons.

The last preceding verses contained an admonition to the believers to melt at the remembrance of Allah and at recitation of the Quran and feel humble.

The present verses refer to the recompense of the charitable persons and to



the Truthfuls and the martyrs as under:

In the verse No. 18, under comment, Allah has reiterated as in the previous verse No. 11, that He treated the charity given by the charitable persons—both men and women—as a loan to Him and He undertook to reimburse it to them duly multiplied (even to the extent of 700 times). In addition He guaranteed to grant them a magnificent reward.

In the next verse No. 19 Allah stated that to Him the Truthfuls and the 'martyrs' shall primarily be from amongst those who believed in Him and His Apostle. Thus it is sine-qua-non that to be a Truthful or a martyr it is fundamentally necessary to believe in Allah and His Apostle and to submit to their orders and directions. Such persons are assured that in requital they shall have full recompense and also the light referred to in the earlier verse No. 12 of this Sura. That light shall safely guide them over the "Pul Sirat" enroute to Paradise.

With regard to those persons who disbelieved in Allah and His Apostle and controverted the Divine signs they shall be ignominiously led to Hell to burn in its blaze permanently.

(The verses No. 69 and 70, Al-Nisa are relevant and they may be referred to).

#### Traditions:

Imp. (a) Martyrs are of the following categories:

- (i) Firm believers who die fighting in the cause of Allah.
- (ii) Average believers who die accidentally in the cause of Allah. They are not regular fighters for Allah.
- (iii) Average sinful believers who fight for Allah and die in the course of action.
- (iv) Excessive sinful believers who fight for the sake of Allah and die while fighting.

Note : It is generally held that the truthfuls take precedence over the martyrs.

(SHAH)

دَنَوْتِي نَه كَنُو، وَيَسْتَرْتِي كَهْطُو،  
جِيئَن مَتَرِءَ جَبُو، پِيلِنْدِي يَكْلَوْتِي

(Charity does not stale. Nay, it increases wealth on the analogy that after grazing, the matar and grain crops become richer).

#### SECTION - 3

- ② Know that the life of the world consists of nothing but sport and diversion, decoration and self-glorification among yourselves and an aggrandisement in riches and progeny. It is like the (gladdening) rain, (and) the vegetation produced thereby which pleases the tillers; later it dries up, then you find it turning yellow, (and) finally it crumbles

into chaff; and in the Hereafter there is the terrible punishment and (also) the pardon from Allah and His gratification. And the life of the world is nothing save a deceptive merchandise.

- (21) Hasten to (seek) forgiveness of your Lord and to (get) Paradise, which is as wide as the sky and the earth, (and) which is prepared for those who believe in Allah and the Apostle. That constitutes a favour of Allah, and He grants it to whomso He pleases; and Allah is the Master of immense grace!

تَفَاخُرٌ means self-glorification;

تَكَاثُرٌ means aggrandisement;

غَيْثٌ means (long-awaited) rainfall;

يَبْهِيحٌ means it dries up;

مُصْفَرًّا means turning pale or yellow;

حُطَامًا means chaff;

مَرْضَوَانٌ means pleasure or gratification;

سَابِقُونَ means hasten;

أَعِدَّتْ means is prepared.

The last preceding verses related to the dispensation of charity and the evolution of persons to the rank of the Truthfuls and the martyrs.

The present verses discuss the world as a deceptive merchandise. It is likened to rain which temporarily begins happiness in its wake, because it helps crops but the latter soon turn yellow, wither and are reduced to chaff. In detail they state as under:

Allah reminds the mankind that the life of this world is ephemeral. It is

الْحَمْدُ لِلَّهِ

٤٥٢

قَالَ فَبِمَا خَلَقْتُمْ

عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ  
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ  
الْجَحِيمِ ۝ اَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ  
وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي  
الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ  
نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ  
حُطَامًا ۝ فِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۝ وَمَغْفِرَةٌ  
مِّنَ اللَّهِ وَرِضْوَانٌ ۝ وَمَا الْحَيَاةُ الدُّنْيَا  
إِلَّا مَتَاعُ الْغُرُورِ ۝ سَابِقُوا إِلَىٰ مَغْفِرَةٍ  
مِّنَ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ  
وَالْأَرْضِ ۝ أَعِدَّتْ لِلَّذِينَ آمَنُوا بِاللهِ وَ  
رُسُلِهِ ۝ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۝  
وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ ۝ مَا أَصَابَ مِنْ

مَثَلٌ



just like the sport or drama that lasts for a brief space of time. The man in his childhood takes it as such and he is busy with it. In the youth he likes self-decoration, and he wastes his time on wasteful make up. In his middle-age he develops the craze for self-aggrandisement. He is busy with self-glorification in respect of property and progeny. He feels proud of them, little realizing that he shall soon part with them.

Allah has likened the earthly life to a long-awaited rainfall. When it comes it creates new hopes in the tiller, who starts cultivation of the land by its means. The crops grew to his all-absorbing delight. After sometime, however, possibly for want of water or due to maturity, they turn yellow and wither. Finally they are harvested, thrashed and reduced to chaff. The whole process, like the human life, takes a short time. The drama soon concludes.

The Hereafter, on the other hand is permanent. There is no disintegration nor death. It offers life to the sinners that is passed in misery and torment as a result of Divine punishment for their bad actions in the world. Simultaneously it offers a delightful existence to the righteous persons as a sequence of (a) Allah's pardon for their worldly sins which are washed off due to repentance, and (b) of Allah's gratification at their performance of righteous deeds. Accordingly the earthly life is brief and undependable. It is just like the merchandise that perishes soon, sooner than the man expects, and as such it is deceptive in nature and utility.

In the next verse No. 21 Allah has administered an admonition: that the people should discard materialism and enthusiastically take to righteous deeds, accompanied by sincere repentance for their earlier sins. They should do it as early as possible because they may die at any time. That way lies Paradise, which, for the sake of information, is as wide as the earth and the sky. It is to be eagerly sought and there shall never be lack of accommodation in it for any person. It is meant for those persons who believe in Allah and His Apostle and who mould their earthly life as per the Divine orders and admonitions. These persons obviously enjoy the favour of Allah, who extends it as per His discretion to whomso He pleases. He is not conservative in its grant, because He is the Master of immense grace. Hence there is no case for pessimism.

#### Tradition:

Paradise is situated on the highest heaven, below the Empyrean.

تَتِي تَدِي كَاه، كَانِي وَيْلَوْهِي جِي،  
مَن تِي اَوْنَدَا، پِيرَن لَهِي پَرِي بُو.

(SHAH)

(Toil at all times (to remember Allah). There is no time for a halt or respite. In the other case it may possibly get dark and you may not be able to locate the footprints of your (elusive) beloved).

- ②② No calamity occurs on earth or unto you but it is recorded in the Book before We created them (i.e. mankind). Verily that is easy for Allah,
- ②③ so that you should not grieve over what is lost to you nor be elated over what has come to you; and Allah does not befriend any vainglorious boasters,—
- ②④ such as are niggardly and who enjoin on (other) persons to be niggardly; and whoso turns away, then surely Allah is the Self-Sufficient, the Praiseworthy!

آصَاب means occurs;



نَبَرْنَا أَهْلَهَا means We created them;

يَكِيدَا means so that;

تَأْسَوْ means you grieve;

فَاتَكُمُ means is lost to you;

مُخْتَالٍ means vainglorious;

فَخَوَّسٍ means boaster;

يَتَوَلَّى means turns away;

يَتَجَلَّوْنَ means practices parsimony.

The last preceding verses compared the world to a deceptive commodity and asked people to hasten to obtain Allah's pardon and Paradise.

The present verses support the doctrine of pre-destination, and they refer to Allah as the Omnipotent, Self-Subsisting and the Praiseworthy. In detail they state as under:

Allah announced for the information of the mankind that He has recorded in the 'Loh Mahfuz' every calamity that is to occur (a) on the earth in the form of epidemic disease, earthquake, famine, flood, etc., or (b) to an individual in the form of disease or loss of property or relative, even before the creation of the world. According to a tradition as quoted by Hazrat Abdullah bin Umar, the above was done about 50,000 years before the creation of the universe. Whatever that may be, we are unequivocally informed here that all calamities are predestined, and their pre-time recording is not difficult for Allah who is the Omniscient, and His knowledge encompasses everything unrestricted by time or space. Since He is the Sole Architect there should be no difficulty for Him to know the details.

Allah made the above announcement as His favour so that whoso loses a thing he should not grieve over the loss, and whoso acquires a thing, he should not exult over it. The mental equilibrium should be maintained in both cases. What can not be cured should be endured peacefully. Verily Allah does not like an arrogant boaster, who generally are self-centred and unsympathetic to others. They are not only

الْحَدِيدُ

٤٥٥

قَالَ مَا خَطْبُكُمْ

مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا  
فِي كِتَابٍ مِّن قَبْلُ أَنْ نَبْرَأَهَا ؕ إِنَّ ذَٰلِكَ  
عَلَى اللَّهِ يَسِيرٌ ۖ لَّكَيْلًا تَأْسَوْا عَلَى مَا  
فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ؕ وَاللَّهُ لَا  
يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۚ الَّذِينَ يَبْتَخُلُونَ  
وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ؕ وَمَن يَسْتَوَلْ  
فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝ لَقَدْ أَرْسَلْنَا  
رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ  
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ؕ وَأَنْزَلْنَا  
الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ  
وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ؕ  
إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ۝ وَلَقَدْ أَرْسَلْنَا نُوحًا وَ  
إِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَالكِتَابَ

مَنْكَ



niggardly themselves, but they enjoin on others to follow their example and not be charitable as it would affect their balance of wealth. Those persons who persist in miserliness cause no harm to Allah and His cause. Such persons forget that Allah is Self-Subsisting, and Independent of His creatures. Infact every thing in the universe belongs to Him. He is the Giver and the people are supplicants. Simultaneously He is worthy of all praise, because *He is perfect in His attributes; and He does not need any human contribution in that respect.* If charitableness is encouraged that is done in the interests of the mankind to ensure for them peace in the Hereafter.

Tradition:

Among my followers that person is a fire-worshipper who disbelieves in pre-destination.

خوش باش که پنجه اند سوری تودی نایغ شده اند از تمنای تودی  
قصه چه کنم که بی تقاضای تودی دادند قمر اکار فرمای تودی

(KHAYYAM)

(O man! Be happy that every thing about you was determined yesterday. The fact is that all your ambitions etc. were settled yesterday. What else to tell you? What to worry about? Without your say in the matter every thing about your life and the Hereafter was finalized yesterday).

(25) Indeed We sent Our apostles with clear signs and We sent down with them the Book and the balance so that people should maintain justice; and We sent down iron which is a means of rigorous warfare and of benefit to mankind; and that Allah may know him who helps Him and His Apostle without seeing (Allah). Verily Allah is the Mighty, the Dominant!

يَقُومُ means maintain;

كَاسٍ means warfare.

The last preceding verse No. 24 declared that Allah was independent of His creatures, and if any of them turned refractory to His orders and chose to remain parsimonious, that would make no difference to Allah, who is the Self-Subsisting.

The present verses state that to ensure "peace" to people in the Hereafter Allah graciously:

- (a) Appointed apostles periodically to preach guidance and remove ignorance. They were equipped with clear signs.
- (b) Revealed scriptures containing guidance.
- (c) Prescribed laws as a criterion for maintenance of justice and avoidance of transgression.
- (d) Made available iron which is the means of conducting relentless and successful warfare. The people may use it for manufacturing the military hardware for neutralizing injustice and oppression on earth. They may, besides, use

it for other purposes, e.g., manufacture of implements for agricultural and building purposes or for scientific advancement. That contributes to the benefit of mankind.

Allah then explained the background for grant of the above favours. That was to test people and ascertain which of them accepted the Divine guidance imparted by His apostles, and helped His cause personally and financially without seeing Him. Not that Allah needed their help because He is Self-Sufficient. Besides He is the Omnipotent and the Dominant. He can enforce His will without encountering resistance from any quarter.

#### Tradition:

"I have been deputed with the sword so that people should worship Allah alone. My subsistence lies under my spear."

Note: What is the correct path leading to Allah?

- (1) Monotheistic worship of Allah and obedience to the Prophet.
- (2) Observance of the fundamentals of Islam with due discipline.
- (3) Judicious conduct, forbearance and forgiveness.
- (4) Kindness to parents, orphans and slaves.
- (5) Feeding poor persons and charity in general.

#### SECTION - 4

(26) And indeed We commissioned Nooh and Ibrahim, and We placed among their progeny the prophethood and the Book; then of them some are well-guided but most of them are transgressors.

(27) Subsequently in their wake We followed them up with Our (other) apostles, and finally We followed up with Isa S/o Maryam and We gave him the Injil; and We implanted tenderness and mercy in the hearts of those who followed him. And they innovated monasticism voluntarily, We never prescribed it for them, to seek approbation of Allah; however they did not observe it with due observance. Yet We gave its recompense to those of them who believed; but most of them are transgressors.

الْحَدِيثُ

٤٥٦

قَالَ قَسَا خَطْبُكُمْ

فَمِنْهُمْ مُهْتَدٍ ۖ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ۝ ثُمَّ  
تَقَيْنَا عَلَىٰ آثَارِهِمْ بِرُسُلِنَا وَقَقَيْنَا بِعِيسَى  
ابْنِ مَرْيَمَ وَاتَّبَعَتْهُ إِلَّا نَجِيلٌ ۚ وَجَعَلْنَا فِي  
قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَافَةً ۖ وَرَحْمَةً ۚ وَرَهْبَانِيَّةً  
ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ  
اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَآتَيْنَا الَّذِينَ  
آمَنُوا مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَسِقُونَ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ  
يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا  
تَمْشُونَ بِهِ وَيَعْفَ رَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝  
لَيْسَ لَكَ يَٰعَلَمُ أَهْلُ الْكِتَابِ إِلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ  
مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ  
مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

منزل



مُتَدِّ means well-guided;

قَفَّيْنَا means We followed them;

تَبِعُوهُ means who followed him;

رَأْفَةً means tenderness;

نَبَدَّعُوهَا means innovated, voluntarily;

اِتَّبَعَاءُ means seeking;

رَعَوْهَا means they observed;

رِاضْوَانٍ means approbation.

In the last preceding verses Allah recounted His favour to the mankind of sending to them apostles and scriptures preaching monotheism and justice. He also made iron available to them in order to fight against those who rejected the Prophets and the scriptures and practised injustice.

The present verses quote the names of some Prophets whom Allah graciously commissioned as above. In detail the verses state as under:

In the present verse No. 26, Allah has named two important Prophets, Hazrats Nooh and Ibrahim, whom He commissioned in turn after Hazrat Adam for reformation of the mankind. After them He sent a number of other Prophets, all descendents of the above Prophets. The fact is that He had earmarked the prophethood and the scripture for the progeny of the above two Prophets. The success achieved by them, however, was partial. Some of their people did follow them and they became righteous. The others, and they formed the majority, turned away from guidance, and they remained transgressors.

Finally Hazrat Isa S/o Hazrat Maryam, who too was of the same stock, was commissioned as the Apostle. Allah gave him Injil as His scripture. He also bestowed on him certain miraculous powers. He was accepted by some persons but was rejected by others. Allah infused tenderness and grace in his followers as their main characteristics. They adopted monasticism or monkery as the mode of their life. This was not what Allah expected of them because He never prescribed that sort of life for them. Besides though the followers of Hazrat Isa sought the pleasure of Allah by adopting monasticism, they failed to observe it correctly. The result was that they committed excesses and what was originally idealized as a virtue, soon became a scandalous vice. The institution of nuns gradually legalized

prostitution for the monks and the monastries became places for hypocrisy, laziness and sin. But there were certain exceptions. Some of the monastics were exceptionally good men. They believed in their gospel and conducted themselves well. Since sinfulness had become rampant, they cut themselves off from the world merely to escape from its contamination and the oppression of the transgressors (as was done by the Ashabs of Kahf). Allah was pleased to appreciate their virtuous life, and He requited them well. (The verse No. 82, Al-Maidah is relevant). But such monastics were few and far between. The bulk of them was of the transgressors. They were the persons who also rejected the Quran.

#### Traditions:

Imp. (a) Do not be hard on yourselves. Else hard things will follow you.

Imp. (b) There was monasticism for each community of followers before me. For my followers the Jihad is the monasticism.

**(28) O you who believe! Fear Allah and believe in His Apostle! He would grant you a two-fold share of His mercy and would provide for you the light whereby you shall move about, and He would forgive you; and Allah is the Forgiving, the Merciful!—**

**(29) so let the people of the Book know that they do not control aught of Allah's grace; and indeed the (entire) grace is in the hand of Allah, (and) He grants it to whomso He likes; and Allah is the Master of immense grace!**

كَفَلَيْن means double share;

تَمْسُونَ means you shall move about;

يَقْدِرُونَ means they control.

The last preceding verses referred to some of the earlier Prophets and to their followers, the people of the Book. Some of them committed excesses and became transgressors.

The present verses are an exhortation to the people of the Book to fear Allah and be mindful of His orders, repent of their past misdeeds and believe in the Final Prophet and the Quran. If they did it, Allah would make their recompense two-fold—one part thereof for belief in their scriptures and its second part for belief in the Quran, which shall then supercede their earlier beliefs. That would reflect sincerely, correct appreciation and steadfastness on their part. In addition He would provide them with the eternal light of the Divine guidance which shall illumine their path not only in this life but in the Hereafter too. This is the light which the companions of the right hand shall possess on resurrection. Simultaneously Allah would forgive their past misdeeds and thus facilitate their admittance in Paradise. Verily He is the Forgiving and the Merciful! Both of His attributes are not circumscribed.



Simultaneously the people of the Book should know that Allah's past favours to them did not give them any hold on His grace, that it was free and unfettered and solely in His charge; that none enjoyed its monopoly and that He could bestow it on any person He willed. Verily the grace of Allah is illimitable! He may change bad deeds into good deeds. (Vide verse No. 70, Al-Furqan).

The verses No. 51 to 55, Al-Qasas are relevant and they may be referred to.

Tradition:

Imp. The following instance illustrates the position of the people of the Book vis-a-vis the muslims:

A person engaged some persons to work for him for the entire day in lieu of some specific recompense. They worked for half the day and then deserted ignoring their recompense. A second batch was then engaged to work for full day. But they worked for some time and deserted in the afternoon without caring for their recompense. A third batch then took their place. They fulfilled their contract satisfactorily and got recompense for the entire day's job and some extra remuneration as a gesture of appreciation. They were the muslims and they benefitted. The Jews and the Christians, their predecessors, had failed, and they went without any benefit.

PARAH - 28SURATUL MUJADALAH (OR THE PLEADING WOMAN)Introduction

This Sura is the second of the series of ten Suras referred to in the introduction to the last Sura. It was revealed at Madina somewhere between the 5th and the 7th year A.H. It has 3 Sections, 22 verses and 2,103 letters. It refers to the following subjects:

- (1) Unity of Allah and His Omnipotence and Omniscience.
- (2) Apostleship of the Final Prophet.
- (3) Bad conventions among the pagan Arabs and their abrogation by Islam.
- (4) Evil habits of the people of the Book and their corrections.
- (5) The hypocrites.
- (6) Injunction against friendship with infidels.

The background of the Sura is as under:

Aus bin Samit, in a fit of rage or mental imbalance, told his wife Khula, (the woman referred to in the Sura), that she was like the back of his mother to him, i.e. she was 'haram' to him for sex.

This custom was worse than divorce because whereas the latter meant complete separation between the husband and the wife and authorized the latter to remarry, this custom allowed neither. The wife was still bound to the husband, even though sexual intercourse was forbidden between them. Khula sought the Prophet and presented her pitiable case to him. She pleaded that she was an aged, resourceless woman, and was mother of children. The Prophet felt sorry for her, but for want of the relevant Divine orders he could not help her. She was still waiting in the Prophet's house and appealing to Allah, when, according to Hazrat Bibi Aishya, the wife of the Prophet, this Sura was revealed. The Prophet took the necessary action under it.

PARAH

آہ جاتی ہی فنک پر رحم لانی کے لئے  
بادلو! ہٹ جاؤ دید و سراہ جانے کے لئے

(The sigh ascends to the sky to invoke the Divine mercy.  
O clouds! Keep aside and allow passage to it).



## SURATUL MUJADALAH (OR THE PLEADING WOMAN)

In the name of Allah,  
the Compassionate, the Merciful.

### SECTION - 1

- ① Allah has certainly heard the statement of her who discussed with you concerning her husband and complained to Allah; and Allah has heard your mutual discourse. Verily Allah is the Hearing, the Seeing!

تُحَادِثُكَ means argued or  
discussed with you;

تَشْتَكِي means (she) complained;

تَحَاوَرَا means conversation,  
discourse.

Allah states in the present verse that He had duly heard the grievance of Khula against her husband Samit, conveyed in whispers to the Prophet, and also her wails to Him in despondency. Allah had also listened to the discourse between her and the Prophet (and his expression of inability to help her in view of the age-old conventions). Verily Allah hears the invocation of every person. Simultaneously He notices the distress of the aggrieved party, (and He takes the necessary action in the matter).

بنرس از آه مظلومان که بهنگام دعا کردن

اجابت از در حق بمراسم استقبال می آید

(Fear the sigh of the oppressed, because when they invoke Allah, His acceptance comes out to receive it).

- ② Those of you who renounce their wives through 'Zihar', they (i.e. the latter) do not become their mothers. Their mothers are only those who gave them birth; and they utter the words that are odious and baseless; and verily Allah is the Pardoner, the Forgiver!
- ③ And those who pronounce 'Zihar' against their wives and then (wish to) go back on what they had said, they should emancipate a slave before they contact one another. This is the admonition to you; and Allah is aware of what you do.

قَدْ سَمِعَ اللَّهُ

٤٥٤

سُورَةُ الْمُجَادَلَةِ ٥٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا  
وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ  
سَمِيعٌ بَصِيرٌ ۝ الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ  
مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتَهُمْ إِلَّا الْآلُ وَلَكِنْهُمْ مَا وَ  
اٰهُمْ لِيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ  
لَعَفُوٌّ غَفُورٌ ۝ وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ  
ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ  
يَتِمَّ نِسَاءَهُمْ ذَلِكَ كُمْ تَوْعُظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ ۝ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ  
مِنْ قَبْلِ أَنْ يَتِمَّ نِسَاءَهُمْ فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامُ سِتِّينَ  
مِسْكِينًا ذَلِكَ لِيُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ

منزل

- ④ However whoso can not find (i.e. own a slave), he should fast for two successive months before they contact one another. But if he is unfit (to fast,) he should feed sixty indigent persons. This is (ordered) so that you should believe in Allah and His Apostle; and for the disbelievers is a grievous torment.

يُظَاهِرُونَ means who commit 'Zihar';

وَلَدَنَّهُمْ means who have given birth to them;

مَنْكَرٌ means odious;

لَيُؤْذُونَ means they turn back;

تَحْرِيرٌ means release;

رَأْقَبَةٍ means a neck, a slave;

يَتَنَاَسَا means touch each other;

تَوْعَظُونَ means admonished;

يَجِدُ means finds;

إِطْعَامٌ means he should feed;

سِتِّينَ means sixty;

مُتَتَابِعِينَ means successive.

The preceding verse No. 1 served as a preamble to the present verses. The latter discuss the absurdity of the formula of Zihar, condemn it as something meaningless and sinful, and they prescribe the remedial measures for its condonation. The verses state as under:

#### Verse No. 2:

The pronouncement by a husband that his wife was like his mother or her back does not convert her into his mother. His mother is the woman who has given



birth to him. Such a pronouncement is no doubt odious, insensible and baseless. But it is ineffective. It is not tantamount to divorce. Accordingly a husband making the Zihar does something reprehensible and he has to make reparations to set things right and earn the Divine pardon. He should regret it sincerely and adopt the measures prescribed in the later verses. Allah is the Forgiver, and He may then forgive his sin. He is the Pardoner, and He may even pardon him for the previous Zihars, if any.

Verses No. 3 and 4:

The husband who declares Zihar against his wife and then goes back on his declaration and wants to sexually associate with her, he is debarred from it, and the exercise of marital rights shall be unlawful for him unless:

- (a) he emancipates a male or female (muslim or non-muslim) slave,
- (b) in case he has no slave, he observes fast for two consecutive months, or
- (c) in case he is physically unfit to observe fasts for two months in succession, due to age or illness etc., he should feed sixty indigent persons either with cooked food or with rations (or with dates etc.).

The above remedial measures are stated in the order of priority. They are mandatory and Allah, being Omniscient, would definitely know which of the delinquents repeat the sin of Zihar in future and which of them observe the above remedial measures. These are the limits prescribed by Allah, the object being that the people should believe in Allah and in the mission of the Prophet and they should obey and execute all their orders willingly in supercession of their ancestral customs. Such persons shall have good recompense in the Hereafter. On the other hand those persons who do not behave as above and disobey the orders of Allah, such transgressors are to be classed as disbelievers; and for them is a dreadful punishment in the Hereafter.

(The verses No. 91 and 92, Al-Nisa dealing with the accidental manslaughter of a muslim are relevant with respect to the reparations prescribed in that connection).

Tradition:

If in the course of fasts the man concerned falls ill, he may suspend observance of the remaining fasts. But as soon as he becomes alright, he should immediately re-start the fasts in continuation of the fasts already kept. However, if he causes delay, he shall have to keep fasts for two consecutive months anew. The earlier fasts will be ignored. (Imam Malik)

- ⑤ Verily those who oppose Allah and His Apostle shall be disgraced as were disgraced those before them; and of certain We have sent down clear signs; and for the disbelievers is an ignominious punishment.
- ⑥ The day Allah resurrects all (persons), He would apprise them of what they had done; Allah had kept account of it, and they had forgotten it. And Allah is witness over all things.

يُحَادُّونَ means opposed;

كُتِبُوا means shall be disgraced, liquidated;

مُهِينٌ means ignominious;

أَحْصَاهُ means kept account;

نَسُوهُ means forgotten.

The last preceding verse No. 4 had ended with the warning that the disbelievers, who eluded the Divine orders, shall be subjected to a grievous torment. The same theme is amplified in the present verses as under:

The disbelievers, who oppose Allah and His Apostle, shall be disgraced even in this world as the earlier disbelievers were disgraced. In that respect Allah had sent down clear revelations bearing warnings, and the disbelievers should take note of them for their guidance. Those who persist in disobedience inspite of this reminder, shall be marked for an ignominious punishment in the Hereafter as well. That would be preceded by the account-taking soon after the mass resurrection. Allah would then apprise the refractories of their past actions. Verily He keeps a regular account of their deeds though the sinners may forget them. Verily Allah is the Omnipotent and the Omniscient, and He is witness over all His creatures. Nothing escapes His attention.

Note : In my opinion the verse No. 5, under comment, refers to the disbelievers in general. For them there would be no interrogation on the Day of Judgement. As soon as their disbelief is established they would be humiliated and marched off to Hell in an abject condition. On the other hand the verse No. 6 refers to the sinner muslims, more particularly the transgressors of verse No. 4 ante, whose cases would be decided after a detailed interrogation. There is a link between verses No. 4 and 6. Allah knows best!

#### SECTION - 2

7) Do you not perceive that Allah knows what is on the skies and on the earth?

الْبَيِّنَاتُ

٤٥٨

قَدْ سَمِعَ اللَّهُ

اللَّهُ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ۝ إِنَّ الَّذِينَ يُحَادُّونَ  
اللَّهُ وَرَسُولَهُ كُتِبُوا كَمَا كُتِبَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ  
أَنْزَلْنَا آيَاتٍ يَبَيِّنُ لِلْكَافِرِينَ عَذَابُ مُهِينٍ ۝  
يَوْمَ يَبْعَثُهُمُ اللَّهُ جَبِيْعًا فَيُنْثِيهِمْ بِمَا عَمِلُوا ۝  
أَحْصَاهُ اللَّهُ وَنَسُوهُ ۝ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝  
أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۝  
مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَايَهُمْ وَلَا خَمْسَةٍ  
إِلَّا هُوَ سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ  
مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنْثِيهِمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا  
عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ  
بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ  
حَيَّوْكَ بِمَا لَمْ يُحْيِكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ

منزك



There is no secret consultation among three but He is the fourth with them, not among five but He is the sixth with them, nor among fewer than that nor more, but He is with them wherever they may be. Subsequently on the Day of Judgement He would apprise them of what they had done. Verily Allah knows every thing!

تَجَاوَى means consultations;

سَادِسْتُمْ means the sixth of them;

أَدْنَى means fewer.

The last preceding verse No. 6 had stated that Allah maintains account of all human actions, and that He would confront the people with them on the Day of Judgement.

The present verse discuss the same theme as well as the Omniscience of Allah. His knowledge is vast. He is not handicapped by the place or time of the commission of an action. In detail it states as under:

Allah was pleased to reiterate the fact, often repeated in the Quran, that His knowledge encompasses every thing in the universe; and that He knows what happens on the skies and on the earth. This includes the secret consultations, often held by the disbelievers, no matter their number or the place where they held them. By His knowledge He is with them. If there are three consultants, He is the fourth with them. If they are five, He is the sixth with them. Whatever the number of the consultants may be, whether it is more than five or less than that, whether this number is odd or even, but Allah is with them, and He gets to know what they discuss and decide. The secrecy of the place or oddity of the hour are no barriers to His knowledge. Allah's angels, attached to human beings, also keep a record of the utterances and actions of every individual. Eventually when the people are resurrected on the Day of Judgement, Allah would confront each one of them with his past actions. Verily Allah knows every thing that happens in the world! Nothing escapes His notice. In further amplification it may be said that whereas Hazrat Aishya, who was present in the room where the dialogue between the Prophet and the complaining woman Khula occurred, could not ever hear it entirely, Allah did it. Verily He hears each prayer and responds to it. (Vide verse No. 186, Al-Baqarah).

Note : It is held by all the four Imams that Allah is citadelled on the Empyrean, but through His knowledge He prevails everywhere.

درانگه در شرح دل در اندرون  
تا نیاید طعمه لا تبصرون

(ROOMI)

(Look within your mind, so that you may not be reproached for being unmindful).

⑧ Have you not observed those who were forbidden to hold secret consultations

but who resorted to what was forbidden to them; and they hold consultation for (commission of) sin and transgression and for disobedience to the Prophet, and when they come to you, they greet you with a greeting with which Allah has not greeted you; and among themselves they ask: "Why does Allah not punish us for what we state." Enough for them is Hell; they shall enter it. That is a bad place as a destination.

⑨ O you who believe! When you have to confer secretly, do it not for (commission of) sin and transgression, nor for disobedience to the Prophet, but confer for righteousness and piety; and fear Allah before whom you shall be assembled (enmasse).

⑩ Secret consultation is done (by them) only at the instance of Satan in order to distress the believers, but he can not harm them in aught except with the permission of Allah; and on Allah should the believers rely.

نُحَرِّمُ means were forbidden;

يَعُودُونَ means they resort;

يَسْتَعِينُونَ means they confer secretly;

مَعْصِيَت means disobedience;

حَيَّوْكَ means they greet you;

بِمَا نَقُولُ means for what We state;

يَصْلَوْنَهَا means they shall enter it;

تَتَأْتِيَهُ means you confer secretly;

المجادلة ٥٨

٤٥٩

قَدْ سَمِعَ اللَّهُ مِنْكُمْ

لَوْلَا يَعِدُ بِنَا اللَّهُ بِمَا نَقُولُ حَسِبُكُمْ جَهَنَّمَ يَصْلَوْنَهَا  
فَيْئَسَ الْمَصِيرُ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَتَاَجَّجْتُمْ فَلَآ  
تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ  
وَتَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَى ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ  
تُحْشَرُونَ ۝ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ  
الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۚ  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا  
إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ  
اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ انْشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ  
الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا  
إِذَا نَاجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْهِ نَجْوَاكُمْ  
صَدَقَهُ ۚ ذَلِكَ خَيْرٌ لَكُمْ وَأَظْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا

منزك



يَحْزَنُ means he may distress;

يُضَارُّهُمْ means cause them harm.

The last preceding verses discussed the Omniscience of Allah.

The present verses disapproved secret consultations, more particularly when they were aimed at sin and disobedience to the Prophet of Islam. The background of these verses is as under:

- (1) Whenever the Bani Israels and the hypocrites happened to see the muslims they used to sit close to each other and discuss them and their religion. The Prophet heard about it and he forbade secret consultations.
- (2) Whenever the Bani Israels visited the Prophet, they used to greet him and the muslims in general with *استأمن عليكم* meaning "death unto you"!

And now the translation of the verses:

- (1) Allah referred to the Bani Israels and the hypocrites at Madina and asked the Prophet: "Have you not observed these people, who inspite of being forbidden to hold secret discussions, held them, and that also for the sake of sinfulness, transgression of the Divine orders and for disobedience to you in particular?"
- (2) "And when they visit you, they greet you with an odious greeting which is quite opposite of Allah's greeting to you. Their greeting means 'death unto you'! whereas Allah wished peace and benediction to His Apostle." (Vide verse No. 56, Al-Ahzab).
- (3) The disbelievers used to remark sarcastically: "If what we say is reprehensible, then why does not Allah punish us atonce for it, particularly when it is distasteful to His Apostle?"

Allah was pleased to remark in the above connection: "Your punishment is certain and it shall be terrible. That is a forgone conclusion. Hell with all its horrors waits for you. You shall certainly be made to enter it. It is enough for you as a punishment because it is an extremely bad place to live in. There can not be a more obnoxious place than Hell!" (The verse No. 6, Al-Fateh is relevant).

The present verse No. 9 is addressed to the muslims. It directs them as under:

"Normally secret consultation is forbidden. But in exceptional cases where it seems imperative, it may be held with a view to advance righteousness and piety and to exhort obedience to the Prophet. It should not be aimed at a sinful discussion nor to resolve on disobedience to the Prophet. The consultation should be based on the fear of Allah, before whom all mankind shall finally be assembled to account for their actions and to receive deserts for the same."

Secret consultations by the disbelievers were forbidden primarily because they were generally held at the instance of Satan who always tried to widen the rift between them and the muslims. But these consultations had only a nuisance repercussion. They did no harm to the muslims except, ofcourse, when Allah wished it; and since Allah had promised to help the muslims (vide verse No. 67, Al-Maidah), they should always rely on Him; and He would never desert them.

⑪ O you who believe! When it is said to you: "Make room in the gatherings," then do make room; Allah will provide (ample) room for you; and when (you are) asked to get up, then (you should) get up. Allah will elevate in ranks those of you who believe and (also) those (persons) who are imparted knowledge; and Allah is aware of what you do.

تَفَسَّحُوا means make room;

اَسْزُورُ means get up;

يَرْفَعُ means elevate;

دَرَجَاتٍ means grades or ranks.

The last preceding verses tabooed secret consultations except for virtuous purposes.

The present verses directed the muslims to obey the Prophet in all respects; that when he directed them to make room (for others), they should close in and make room; and when he ordered some of them to get up and vacate their seats, they should do it. The Prophet used to hold gatherings for spiritual purpose and explain the Quranic teachings to the congregation. Normally the four Caliphs-to-be used to sit near him. Those who were learned or who had participated in the battle of Badr also occupied seats near him. On one such occasion the participants of the battle of Badr attended the Prophet's meeting late. They kept standing and none of the congregation seemed inclined to accomodate them. The Prophet noticed this attitude, and he asked the congregation to make room for the Badris, but none of them obliged. The Prophet then asked some persons by name to get up and vacate their seats for the Badris, and they did it. The Jews made a mountain of the incident and commented adversely on the alleged hard treatment of some muslims. Thereupon these verses were revealed. They advised the muslims as under:

"O believers! When the Prophet asks you to make room in a gathering by widening the circle or closing in, do make it and thereby accomodate the fresh participants. There shall still be ample room for you and you shall not feel congestion or inconvenience. In addition Allah will compensate you with large accomodation in Paradise. Similarly when the Prophet asks you to get up and vacate your seats for any purpose, do obey him. In appreciation of this obedience to the Prophet Allah would be pleased to exalt in rank those of you (from amongst the hypocrites) who



believed and those amongst the believers who had acquired knowledge. Verily Allah is the Omniscient! He is fully aware of your actions—whether they conform to the orders or not, and He would requite you accordingly."

#### Traditions:

Imp. (a) If a muslim facilitates another muslim Allah would facilitate him in the Hereafter.

Imp. (b) None should ask another person to vacate his seat for him, but the latter should make room for him voluntarily.

Imp. (c) The Prophet did not like the muslims to get up when he came to them.

Imp. (d) The Prophet desired that the learned and intellectual muslims as well as those who had rendered distinguished service should sit near him in a meeting.

⑫ O you who believe! Before you contact the Prophet for private consultation, give some alms. This is better for you and very chastening. But if you have not the wherewithal, then indeed Allah is the Forgiving, the Merciful!

⑬ What? Are you afraid of giving alms before your private consultation? Accordingly when you can not do it, and Allah relents to you, then (at least) establish prayer and pay the obligatory alms and obey Allah and His Prophet. And Allah is aware of what you do.

قَدِّمُوا means in advance, prior to;

أَطْعَمَ means very chastening, purifying;

أَسْفَقْتُمْ means are you afraid?

لَوْ تَفْعَلُوا means you can not do it;

الْجَنَادَةُ

٤٠

قَدْ سَمِعَ اللَّهُ

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ أَسْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقْتُمْ ۖ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطْبَعُوا اللَّهَ وَرَسُولَهُ ۖ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ ۖ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ ۖ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ ۝ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ۝ إِتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۖ فَلَهُمْ عَذَابٌ مُهِينٌ ۝ لَنْ تَغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ أُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۝ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۖ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ۝

منزل

تَاب means relentant.

The last preceeding verses enunciated the ethics of meetings (آداب مجالس).

The present verse No. 12 has tried to curb unnecessary consultations with the Prophet by imposing thereon some charity in advance. In detail the two verses state as under:

Verse No. 12:

Allah advised the believers to give some thing in charity before they engaged the Prophet in private consultation. That would purify them because charity has chastening effect. Simultaneously the restraint would be good for them as it would curb unnecessary question-mongering. But if their means could not permit the charity, then they should rely on Allah who is always Forgiving. He would condone their default. Besides He is so Merciful that He may supplement their means in addition.

Verse No. 13:

The provisions of the preceding verse with regard to the payment of some money in charity before consultation with the Prophet were abrogated in this verse. It is said that this verse was revealed almost immediately after the verse No. 12. The interval was so short that only Hazrat Ali is said to have had the occasion to comply with the provisions of that verse.

It appears that Allah sensed the difficulty about payment of charity which some of the muslims, more particularly the poor ones, experienced in genuine cases. Since the object of the Quran is to facilitate matters, Allah withdrew the provision about the imposition of charity. After all the matter for consultation was discretionary and the payment of charity hypothetical. He left the matter to the good sense of the muslims, though He significantly referred to its relative unpopularity with them. As an alternative He advised them to attend to the mandatory provisions of Islam i.e. to establish the prayers and pay the Zakat and obey Allah and His Apostle in all matters. Allah reminded them that He was the Omniscient, and as such He was aware of their actions, and He would suitably requite them for the same. Simultaneously He would solve their difficulties. "Verily good deeds neutralize bad deeds." (Verse No. 144, Hud).

Traditions:

Imp. (a) Charity effaces sins as water quenches fire.

(b) Best charity is that which is proportionate to your means.

(c) On the Day of Judgement every person shall stand under the shade of his charities.

SECTION - 3

(14) What? Have you not observed those (persons) who make friends with the people with whom Allah is in wrath? They are neither of you nor of them, and they swear to a falsehood knowingly;

(15) Allah has kept ready an excruciating torment for them. Evil indeed is what they do.



- ①6) They have made their oaths a shield. Besides they check people from (pursing) the way of Allah. Accordingly there is the ignominious punishment for them.
- ①7) Neither their riches nor their progeny shall avail them aught against Allah. They are companions of the Fire, wherein they shall abide.
- ①8) The Day when Allah shall resurrect them all, they would swear unto Him as they swear unto you, and they would think that they pivot on something. Beware! They are liars indeed.
- ①9) Satan has dominated them, and he has caused them to forget the remembrance of Allah. They constitute the party of Satan. Beware! the partisans of Satan are certainly the losers.

تَوَكَّلْ means make friends;

يَحْلِفُونَ means they swear;

أَعَدَّ means has prepared;

سَاءَ means evil;

حِشَّةً means shield;

يَحْسَبُونَ means they think;

اسْتَوَدَّ means has dominated;

النَّاسِ means he has made them forget;

حِزْبٍ means party.

The verse No. 12 ante had directed payment of some charity before consulting the Prophet in private. But in the next verse No. 13 the imposition was withdrawn, and emphasis was laid on establishment of prayers and payment of the obligatory charity.

The present verses relate to the friendship between the hypocrites and the Jews, particularly during the crucial period of transition at Madina. Allah disfavoured it in clear terms. The reference is to a notorious hypocrite nomad Abdullah bin Nabtal who, alongwith a group of likeminded people, was friendly to the Jews. Their

modus operandi was to keep both parties (i.e. the muslims and the jews) friendly so that at the time of victory of the muslims they could join them in the spoils of war, and if the muslims received a reverse, they could turn round and tell the jews that they had kept apart from the muslims so as to facilitate their success. These persons used to swear by Allah and assure the muslims that they were really with them. Allah exposed these perjurer hypocrites in these verses. In detail they state as under:

Allah referred to the bunch of hypocrites of the above type and informed the muslims that despite His orders to the contrary they had maintained friendship with the jews against whom Allah was annoyed for rejecting the Quran. The fact however was that these hypocrites were so insincere that they were not true in their professions either way. They called themselves muslims simply to see that they and their property were safe from them; and they were friendly with the jews because they were not sure that the muslims would survive for long against the jews. If they were suspected of their hollowness by the muslims or the jews, they would swear solemnly in support of their professions. Allah knew them well, and in requital for their perfidious conduct He has kept ready an excruciating torment for them.

Allah further observed that these hypocrites not only misbehaved as above but by resorting to false oaths, which they readily used as a shield, they even seduced others and advised them to emulate them so as to keep both parties pleased. Thus they gave a handle to the cynics and the sceptics to play their game. The conduct of these people was doubly ignoble, and they would be awarded an ignominious punishment in requital thereof.

In the next verse No. 17 Allah warned that once He ordered the punishment against these perfidious perjurers, nothing could frustrate it. Their wealth and progeny would avail them naught against it. They would be marched off to Hell, where they shall live for ever, and their punishment would not be mitigated at any time. This decree would be implemented on the Day of Judgement when they would be produced before Allah. In the course of interrogation, when charged with hypocrisy and infidelity, they would vehemently swear about their innocence. They would do it as earnestly as they did before the Prophet, and they would consider it as a successful diplomacy. But it would fail as Allah knows them well that they are confirmed liars and perjurers.

It would be clear from the conduct of these perjurers that all along they were dominated by Satan. They were completely under his sway, and they were made to forget Allah and His commands. They would conduct themselves as henchmen of Satan forgetting the Divine warning that the partisans of Satan shall suffer in this world as well as in the Hereafter. They shall be losers in totality.

(The verses No. 9 to 15, Al-Baqarah and No. 139 to 141, Al-Nisa are relevant and they may be referred to).

#### Tradition:

In any habitation if there are three persons and they do not offer prayer, Satan obviously dominates them.



(20) Verily those who oppose Allah and His Apostle—they are among the most abject (persons).

(21) Allah has decreed: "Surely I and My Apostles shall prevail." Verily Allah is the Powerful, the Mighty!

(22) You shall not find any people who believe in Allah and the Final Day (i.e. the Day of Judgement) befriending those who oppose Allah and His Apostle, though they be their parents or their sons or their brothers or their kindred. They are those on whose minds Allah has inscribed faith, and whom He has strengthened with His spirit (i.e. guidance) and He shall admit them in Paradise, wherein stream flow underground, to live there permanently. Allah is pleased with them and they are pleased with Him. They form the party of Allah. Beware! it is the partisans of Allah who shall be successful.

الْحَشْرَةُ

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قَدْ سَمِعَ اللَّهُ

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَاَنْسَاهُمْ ذِكْرَ اللَّهِ اُولَٰئِكَ حِزْبُ  
الشَّيْطَانِ اَلَا اِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ ۝ اِنَّ  
الَّذِيْنَ يُحَادِّثُوْنَ اِلٰهَ وَرُسُلَهُ اُولَٰئِكَ فِي الْاٰذَلٰٓئِنَ ۝  
كَتَبَ اللّٰهُ لَاغْلِبَنَّ اَنَا وَرُسُلِيْ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ۝  
لَا يَجِدُ قَوْمًا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَادُّوْنَ  
مَنْ حَادَّ اِلٰهَ وَرُسُلَهُ وَلَوْ كَانُوْا اٰبَآءَهُمْ اَوْ اَبْنَاءَهُمْ  
اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ اُولَٰئِكَ كَتَبَ فِيْ قُلُوْبِهِمْ  
الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرٰى  
مِنْ تَحْتِهَا الْاَنْهَارُ خٰلِدِيْنَ فِيْهَا رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا  
عَنْهُ اُولَٰئِكَ حِزْبُ اللّٰهِ اَلَا اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ۝

يُوَادُّوْنَ means they befriend;

يُحَادِّثُوْنَ اِلٰهَ means they oppose Allah;

عَشِيْرَتَهُمْ means their kindred;

اَيَّدَهُمْ means He strengthens them;

يُدْخِلُهُمْ means (He) shall admit them;

مُفْلِحُوْنَ means successful.

The last preceding verses discussed those hypocrites who befriended the jews and who spoke false and then supported their false statements by oaths. These partisans of Satan shall suffer permanently on the Day of Judgement.

The present verses ensure the defeat of the above people. They also discuss the partisans of Allah, who are earmarked for Paradise. In detail the verses state as under:

In the verse No. 20, under comment, Allah reiterated His principle that the contenders against Him and His Apostle shall suffer and be humiliated here as well as in the Hereafter. (The verse No. 67, Al-Touba is relevant). He has also decreed that He and His Apostles shall always prevail against the contenders. That would not be a problem for Him as He is the Omnipotent and the Dominant.

On the other hand those persons who believe in Allah and the Apostle shall never befriend the contenders against Allah and His Apostle even though the latter may be their parents, sons, brothers or relatives. For them nothing counts except the faith in Islam and obedience to Allah and His Apostle. Allah has instilled faith in their minds and then regularly reinforced it by means of the Quranic guidance, which emanates from Him directly and may therefore be considered as His essence. For their fidelity and submission, Allah shall admit them in the gardens of Paradise wherein streams flow underground. They shall live there permanently. (The verses No. 70 and 71 Al-Touba are relevant). All this would indicate that Allah is pleased with their worldly performances, and they too are full of gratitude to Him for His gracious appreciation and magnificent rewards. They are marked as the partisans of Allah and they shall definitely attain to their ambition.

The verses No. 118 to 120, Al-Imran are relevant and they may be referred to.

Tradition:

The believers are not friendly to the enemies of Allah.

محال است سعدی کہ را در صفا  
توان رفت چندی در پی مصطفی

(SAADI)

(O Saadi! None can pursue the straight road  
except by following the Prophet).



SURA AL-HASHR (OR THE CONCOURSE)

(Parah 28 - Continued)

Introduction

It is a Madinian Sura, being the third of the series of ten Suras dealing with the social life of the muslims. It has 3 Sections, 24 verses and 2,016 letters. It deals with the following subjects:

- (a) Omnipotence of Allah.
- (b) Treachery of the jews against the muslims.
- (c) Treachery of the hypocrites against the jews by their non-collaboration.
- (d) Expulsion of the Bani Nazir jews of the neighbourhood of Madina to Khyber and Syria.
- (e) Excellent names of Allah.

The background of the Sura is as under:

When the muslims migrated to Madina they entered into a treaty of peace with the jews of Bani Nazir tribe living in a fort at a distance of about two miles from Madina. But a little before the Battle of Badr the Quresh of Mecca incited them and the Madinian hypocrites to fight with the muslims at Madina. Simultaneously the hypocrites assured the Bani Nazir jews of their loyalty and collaboration. When the Prophet returned from Badr he personally contacted Abdullah bin Ubai and advised him to desist from his alliance with the jews. Soon after the battle of Uhud the Bani Nazir jews entrenched themselves in the fort and sent a word to the Prophet to come to them personally and discuss their differences. The Prophet went there with a few followers. He was seated under the shade of the Fort wall and a Jew Umro Bin Majash was commissioned to throw down from the parapet wall of the Fort a mill stone on him. The Prophet learnt about the plot through inspiration. He left the site and returned to Madina. Later he took an army of muslims and besieged the Jews in the Fort. The siege lasted for about a fortnight. The jews got no help from the Meccan Quresh and the Madinian hypocrites. In the meantime the muslims cut down some of their quality date trees. The jews got demoralized and they capitulated on the condition that their life would be spared and they would be allowed safety of passage to go wherever they chose and the liberty to take away on camels whatever they wished. The Prophet accepted the terms. Accordingly all the Jews left the fort with almost everything that counted, and they went to Khyber and to Syria and joined other jews there. Later the muslims occupied the fort and took possession of the gardens and the houses. All this happened in 4 A.H., much to the surprise of the jews and the muslims.

**SURA AL-HASHR  
(OR THE CONCOURSE)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Whatever is in the skies and whatever is on the earth glorifies Allah; and He is the Dominant, the Wise!
- ② It is He who expelled the disbelievers among the people of the Book from their houses as (their) first mass expulsion. You did not imagine that they would go out, and they (too) thought that their fort would defend them from Allah, but Allah came upon them from the quarter they did not expect and He infused terror in their minds; hence they desolated their houses with their hands and the hands of the believers. Accordingly mark it as an example. O you who have eyes!
- ③ And if Allah had not prescribed exile for them, He would definitely have punished them (otherwise) in (this) world; and they shall suffer the torment of the Fire in the Hereafter.
- ④ That is because they opposed Allah and His Apostle; and whoso opposes Allah, then surely Allah is severe in retribution.
- ⑤ Whatever palm trees you cut down or left standing on their roots it was by the order of Allah and for disgrace of the transgressors.

**سَبَّحَ** means they glorify;

**لَاوِلِ الْحَشْرِ** means for the first banishment or expulsion;

**لَعَنَهُمُ** means would defend them;

**مُصُونَهُمُ** means their fort;

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قَدْ سَمِعَ اللَّهُ



منزل



حَيْثُ means the quarter;

قَذَفَ means instilled;

يَحْزِنُونَ means desolated, demolished;

أَعْتَبُوا means take warning;

حِلَاءَ means exile;

شَاقُوا means they opposed;

قَطَعْتُمْ means you cut down;

لَيْثَةً means palm trees;

أَصُولَهَا means roots;

يَحْزِي means He may disgrace.

These verses relate to the expedition of the muslims against the Bani Nazir jews living in a fort on the out-skirts of Madina. They commence with the assertion that Allah is the Dominant and the Wise! Whatever He undertakes He accomplishes; and all His acts and exploits are based on His sagacity. Allah's might and wisdom are evident in the next verses No. 3-5 which explain how and why the Jews were exterminated from their stronghold. Because of these prominent attributes Allah is revered, extolled and worshipped by whatever exists in the universe. (The verse No. 44, Bani Israil is relevant). It says that the seven skies and the earth and those that inhabit them extol the glory of Allah.

Though the Prophet led the expedition against the perfidious Bani Nazir Jews, it was Allah who ordered it, and who in fact expelled the Jews from their homes, and He constituted it as their first mass banishment. (The second banishment of the Jews occurred during the Khilafat of Hazrat Umar, the second Khalifa). The muslims never expected that the jews would capitulate and clear out without a fight. The Jews too relied on their fortress and on help of the Meccan Quresh and the hypocrites, and the thought of capitulation did not occur to them at all. But the ways of Allah are wonderful. The outside help never reached the jews, and their blockade by the muslims was complete in all respects. Allah caused terror in their minds. They became demoralized and they negotiated with the Prophet for peace. All this occurred by the order of Allah, and the muslims and the Jews did not expect this sort of climax.

The verse No. 17, Al-Anfal is relevant. It reads as under:

"So you did not kill them, but Allah killed them; and you did not know the handful of sand where you threw it, but Allah throw it...." This verse as well as the present verse No. 2, under comment, shows that the man is an instrument used by Allah for accomplishment of His program.

The following verse of Shakespeare fittingly illustrates the man's position:

"All the world is a stage, and all the men and women are merely players.  
They have their exits and entrances.

After the treaty the Jews demolished their houses and took away the goods and chattels which counted with them. Earlier the muslims had destroyed some of their trees and houses. All this was the work of Allah and He warned the disbelievers to develop insight and to take a lesson from it.

Allah then informed the muslims that if He had not prescribed exile for the Bani Nazir Jews, He would have visited them with some other punishment in their life. (Probably He would have got them killed by the muslims in a regular fight). The fact of the matter was that the punishment of the Jews was decreed either way. Notwithstanding the Fire of Hell awaited them because of their transgressions. They had opposed Allah and His Apostle. They had rejected the Quran, Allah is severe in His retribution against His opponents.

In the present verse No. 5 Allah made it clear that it was by His order that the muslims had cut down some of the palm trees and left the others intact, and He had got it done because He wanted the Jews to be humiliated at their impotence to ward off the calamity. Consequently the muslims need have no remorse on that account.

الْحَشْرِ ٥٩

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قَدْ جَاءَ اللَّهُ

كُلِّ شَيْءٍ قَدِيرٌ ۖ مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۚ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ۚ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ قَضًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شَعْرَ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَالَّذِينَ جَاءُوا

منزل

⑥ And whatever Allah has given to His Apostle (as spoils) from them (i.e. the Jews), you made no effort for it with your cavalry or camelry, but Allah gives dominance to His Apostles over whomso He wills; and Allah has power over all things.

⑦ Whatever Allah has given to His Apostle (as spoils) from the residents of the towns (i.e. the Jewish settlements) is for Allah and for the Apostle and for the kindreds and the orphans and the needy and the wayfarers so that they (i.e. the spoils) may not change hands among the wealthy amidst you. And whatever the Prophet gives you, take it and whatever he forbids you, abstain (from it); and fear Allah; verily Allah is severe in punishment.

آفَاءَ means has given;



أَوْجَفْتُمْ means you galloped;

خَيْلٍ means horses;

رِكَابٍ means camels;

لِيُطِيعَ means gives dominance;

نَهَاكُمْ means forbids you;

أَفَاءَ means spoils acquired without a fight;

أَهْلَ الْقُرَى means inmates of the Jewish settlements around Madina.

The last preceding verses related to the siege of the Bani Nazir in their fort and their evacuation from it.

The present verses relate to the spoils acquired from the Jews without a fight with them. Allah has stated in that connection as under:

There was no military action between the Jews and the muslims. The former capitulated and vacated the fort voluntarily after the siege for about a fortnight. The muslims took no action on their horses or camels against the enemy. Allah is the Omnipotent. He gives dominance to any person He wills. In this case He gave dominance to the Prophet over the Jews and they capitulated and cleared out leaving behind their gardens, houses and some chattels. For their disposal Allah ordered that the spoils acquired in this case belonged to Allah and His Apostle, and they were meant for the Apostle, his relatives, the orphans, the needy and the wayfarers who were short of money to pursue their journey. The wealthy muslims were excluded because Allah did not want them to get richer at the expense of their poor brethren. Allah advised the muslims to obey the Prophet particularly in the present case and generally during his life and his traditions after his death. Whatever he authorised them to take they should take, and whatever he forbade them, they should abstain from it. They should fear Allah and obey His orders. Verily He punishes the disobedient transgressors.

"And do not move on your own nor rest on your own, because if you do so you will be tried by a condition worse than yours in the creation. By such a lapse you would be doing injustice to your self, and Allah is not unmindful of the unjust."  
(Futuhul Ghaib).

Note : (For disposal of the spoils acquired after a fight reference should be made to the verses No. 1 and 4, Anfal).

خلاف پیغمبر کسی را گزید  
که هرگز بمنزل نخواهد رسید

(SAADI)

(If a person goes counter to the direction of the Apostle, he would never reach his goal).

اصو در آه چنان بی سخاسین کی مایی  
تان دماغ پر پیدا حیا ل خامر کیو

(AZIZ BROHI)

(All receive grace from His door. Do not entertain any false notion in your hearts).

⑧ (These spoils) are for the needy immigrants who had been expelled from their homes and (deprived of) their possessions while seeking the grace of Allah and His approbation, and for helping Allah and His Apostle. They are those who are the truthfals.

⑨ And (the spoils are) for those who were settled in this place and in the faith before them, who befriend those who have migrated to them and they do not entertain in their hearts any desire for what is given to them (i.e. the immigrants), and they prefer them over themselves even though they (themselves) are in want. And whoso are rendered immune from personal covetousness, it is they who shall prosper.

⑩ And (the spoils are) for those who came after them (i.e. the first refugees); they say: "Our Lord! Forgive us and our brethren who preceded us in the faith, and do not cause in our hearts any rancour against those who believe. Our Lord! Verily You are the Tender, the Merciful!"

يَبْتَغُونَ means they seek;

تَبَوُّوا means settled;

يُحِبُّونَ means befriend;

هَاجَرِ means who migrated;

هَاجَةً means need, desire;

يُؤْتِرُونَ means they prefer;

خَصَاصَةً means want, poverty;

يُوقَى means are saved;



شَحَّ

means covetousness;

غِلَاءٌ

means malice, rancour.

The last preceding verses contained orders about disposal of the spoils which are acquired without engaging the enemy in battle.

The present verses also discuss the same subject in amplification. They state as under:

These spoils were to be delivered to the Prophet who was advised to distribute them among—

- (1) Those needy refugees in Madina who were expelled from their homes and divested of their property. Such persons:
  - (a) sought the pleasure and approbation of Allah here and in the Hereafter, and they
  - (b) helped Allah and His Apostle at all times.

These immigrants indeed were true in their faith.

- (2) Those Ansars of Madina who were already settled there and had accepted Islam. Such locals—
  - (a) befriended the immigrants in all respects,
  - (b) did not covet what was given to the immigrants, and
  - (c) preferred the immigrants over themselves and allowed priority to them even when financially they too were in trouble. They were prepared to sacrifice their interests in favour of the refugees.

The people of the above type who were free from selfish covetousness, were bound to prosper and be happy.

- (3) Those immigrants who came to Madina later than the first batch of the refugees. They always prayed to Allah—
  - (a) to forgive them and their predecessors-in-faith, and
  - (b) to cause no rancour or malice in them against the other believers.

Such persons appealed to Allah, to His tenderness and mercy, for acceptance of their requests.

Traditions:

- Imp. (a) Whoso gives alms when he himself is in hard circumstances, his charity is valued more.
- Imp. (b) O people! Abstain from injustice. It would be changed in darkness for you in the Hereafter.
- Imp. (c) Covetousness and faith can not be contained in the same hearts.
- Imp. (d) Whoso paid Zakat, maintained hospitality and contributed to the cause of Allah, he would be rendered free from personal covetousness.
- (e) Muslims shall survive till the later generations condemn their predecessors.

Hazrat Ali's advise:

The best man is he who benefits others.

اصل پائیان اکی، ساجن موتکی جاپیٹی

(SHAH)

(I consider that valuable which the Prophet tells me).

الْحَشْرُ ٥٩

٤٦٢

قُلْ هُمِ اللَّهُمَّ

مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا  
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا  
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ۝ أَلَمْ  
تَرَى إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ  
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ  
مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا ۖ وَإِنْ  
قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ ۖ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ۝  
لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۖ وَلَئِنْ قُوتِلُوا لَا  
يَنْصُرُونَهُمْ ۖ وَلَئِنْ نَصَرُوهُمْ لَيُولَيَنَّ الْادْبَارَ ثُمَّ لَا  
يُنصَرُونَ ۝ لَا تَتَمَنَّوْا أَسَدَ رَهْبَةً فِي صُدُورِهِمْ  
مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۝ لَا  
يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قَرْعٍ مُحَصَّنَةٍ أَوْ مِنْ  
وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا

مَنْزِلٌ

SECTION - 2

11) Have you not observed the hypocrites saying to their brethren who were disbelievers among the people of the Book: "If you are expelled, We shall surely go out with you and We shall never heed any one in respect of you; and if you are engaged in fight we shall surely succour you?" And Allah testifies that definitely they are liars.

12) If they are expelled, they (i.e. the hypocrites shall not go out with them, and if they are engaged in fight, they shall not help them; and (even) if they help them, they shall surely turn their backs, and thus they shall not be helped.

13) As a matter of fact they entertain in their minds greater fear of you than that of Allah. That is because they are the people who do not understand.

14) They shall not fight against you even collectively except in fortified towns



or from behind ramparts. But among themselves their fight is unrelenting; you think them to be united, but (factually) their hearts are disjoined. That is because they are the people without sense;

(15) they are like those who erstwhile tasted the punishment for their (evil) actions; and for them is a grievous punishment (in the Hereafter).

(16) Their case is like that of Satan who asks a human being to disbelieve. However when the latter does disbelieve, he tells him: "I am indeed clear of you; verily I am afraid of Allah, the Lord of the worlds."

(17) Eventually the end of both of them shall be that they shall abide in the Fire; and that is the requital of the wrong-doers.

كَئِنْ means if;

نَافِقُونَ means who were hypocrites;

لَا نَطِيعُ means we shall not heed;

أَبَدًا means ever;

قُوتِلْتُمْ means you are fought against;

يَوَلُّونَ means they will turn;

رَهْبَةً means (they) fear;

لَا يَفْقَهُونَ means they do not understand;

مُحَصَّنَةً means fortified;

الْحَشْرَةُ

٤٦٥

قَدْ نَعِمَ اللَّهُ

وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ۝  
كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهُمْ  
وَلَهُمْ عَذَابٌ أَلِيمٌ ۝ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ  
لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي  
أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ۝ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي  
النَّارِ خَالِدَيْنِ فِيهَا ۝ وَذَٰلِكَ جَزَاُ الظَّالِمِينَ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ  
مِمَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۝ إِنَّ اللَّهَ خَبِيرٌ بِمَا  
تَعْمَلُونَ ۝ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ  
أَنفُسُهُمْ ۝ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝ لَا يَسْتَوِي  
أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۝ أَصْحَابُ الْجَنَّةِ هُمْ  
الْفَائِزُونَ ۝ لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ  
لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۝

مَزَلْ

وَمِنْ أَمَّا means behind;

مُحْدِرٍ means walls;

بِأَسْهُمٍ means their fight;

شَتَّى means separate;

وَبَالَ means consequences, punishment;

أَخَافُ means I fear.

The last preceding verses discussed in detail those who were entitled to receive the spoils from the Prophet of Islam (or their chief).

The present verses relate to the perfidy of the hypocrites towards the disbelievers among the people of the Book. In detail they state as under:

The hypocrites had represented to the Bani Nazir Jews that if they were expelled from their homes they too would accompany them, that this declaration was irrevocable and that they would not listen to any advice to the contrary; and if there was fight between these jews and the muslims, they shall help them against the latter. However Allah assured the muslims that the hypocrites were liars, and they would do nothing of the sort. Neither would they accompany the jews if they were turned out, nor would they help them in the fight against the muslims. But even if they joined the Jews for the sake of appearance, they would soon turn on their backs and desert them without rendering them any material help. The fact was that the hypocrites feared the muslims even more than they feared Allah. That was because they were void of understanding to appreciate correctly their position vis-a-vis Allah and His forbearance to them. If they had really feared Allah they should have been sincere muslims. On the other hand they feared the muslims for the safety of their persons and property, and therefore they would not offend them openly.

Allah assured the muslims that even collectively the hypocrites shall not fight against them. If ever they did fight, it would be while entrenched in a fort or from behind its ramparts. But among themselves like the Oas and the Khasrij, they fought well and unrelentingly, and that showed that basically they were good fighters. It was only the fear of the muslims that damped their fighting spirit. They also gave an impression that in view of their common cause against the muslims they were united among themselves. But factually they were split up in different sects, and there was a definite heterogeneity in their views. All this had happened because they lacked wisdom to appreciate the orders of Allah. The Bani Nazirs were like the Meccans who, a little time earlier, were humiliated at Badr. That did not serve as an eye-opener to them. An awful punishment awaited them in the Hereafter.



The instance of the hypocrites was like that of Satan. He exhorted the man to disbelieve and ignore the orders of Allah; and when the latter did as he was hidden, he turned his back on him and told him that he was quit of him, and that he feared Allah, the Lord of the universe. (The verse No. 48, Anfal is relevant). But the late avowal of faith on his part or those of his partisans would not improve their case. They shall be lodged in Hell to endure its horrors permanently. That is how Allah requites the wrong-doers.

#### Tradition:

Stick to the collective body. Do not be detached from it. Allah's hand is on the collective body. If some one separates from it, Satan will influence him.

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ  
يَتَفَكَّرُونَ ۝ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
عَلِمُ الْغَيْبِ وَالشَّهَادَةِ ۝ هُوَ الرَّحْمَنُ الرَّحِيمُ ۝  
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقَدُّوسُ  
السَّلَامُ الْمُؤْمِنُ الْمُهِيمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ  
سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ۝ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ  
الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ۝ يُسَبِّحُ لَهُ مَا فِي  
السَّمَوَاتِ وَالْأَرْضِ ۝ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

نرمز ندگی چه گر گس را اسد بجز مردار

چه لذت است نر عمر در ان نادان سرا

(The vulture gets nothing except the carion in this life. What pleasure could be available to an octogenarian idiot?).

#### SECTION - 3

- ⑱ O you who believe! fear Allah, and let each individual review what (provision) he has sent in advance for the morrow; and fear Allah! Verily Allah is aware of what you do.
- ⑲ And be not like those who forgot Allah, wherefore He caused them to forget (the welfare of) their own selves. It is they who are the transgressors.
- ⑳ Not alike are the associates of the Fire and the associates of the Garden. It is the associates of the Garden who are triumphant.
- ㉑ If We had sent down this Quran on a mountain, you would surely have seen it humbled and crushed due to the fear of Allah. And We quote these similes for people so that they may possibly reflect.
- ㉒ He is the God beside whom there is no god. He is the Knower of the invisible and the visible; He is the Compassionate, the Merciful!
- ㉓ He is the God beside whom there is no god. He is the Sovereign, the Holy, the Salvationist, the Guardian, the Dominant, the Mighty, the Lofty! He is much too Sublime vis-a-vis those who are ascribed to Him as associates.

24) He is the God, the Creator, the Evolutionist, the Fashioner! His are the excellent names. Whatever is on the skies and on the earth glorifies Him; and He is the Dominant, the Wise!

تَنْظُرُ means they review or examine;

عَدِ means morrow;

نَسُوا اللَّهَ means they have forgotten Allah;

كَيْسَوِي means alike;

خَاشِعًا means humbled;

مُتَصَدِّعًا means crushed;

خَشِيَّة means fear;

شَهَادَةٍ means the visible;

سَالِمًا means Salvationist;

مُهَيِّمًا means Guardian;

مُتَكَبِّرًا means Proud, Lofty;

بَارِئًا means the Fashioner;

يُسَبِّحُ means they glorify.

The last preceding verses related to the ineffective collusion between the Jews and the hypocrites, the hollowness of the latter and their lip service to the Jews on the pattern of Satan. The present verses state as under:

In the verse No. 18, under discussion, Allah addressed the believers and told them: "you have heard about the punishment to be awarded to the transgressors. Accordingly you should fear Me. Each of you should examine his past deeds mentally



to know where he stands, and to repent sincerely for his misdeeds. The final judgement on your deeds rests with Me. Hence you should perform good deeds to win My approbation. My retribution for sinners is awful. Accordingly you should always fear Me. Allah is the Omniscient. No human action escapes His notice."

In the next verse No. 19 Allah admonished the people not to misbehave like some of the earlier communities who had forgotten Him and His commandments, and in pursuance thereof they became oblivious of their own interests. The result of their persistent sinfulness was that they became accredited transgressors attracting the Divine displeasure and punishment.

In the verse No. 20 Allah informed the people that the above two classes of persons—the righteous believers and the infidel transgressors—were not alike. The former shall be inmates of Paradise and the latter inmates of Hell. The former shall be felicitated as victorious and the latter condemned as failures. Naturally their final disposal also shall be different. What is mainly responsible for this difference? It is the belief or disbelief in the Quran and sinfulness.

Note : Belief is the basis of all religions. To maintain firm belief in religion and to obey its commandments sincerely and submissively will ensure success here and in the Hereafter. The fear of Allah paves the way for belief.

In the next verse No. 21 Allah stated that His guidance is fully contained in the Quran. It is such a momentous and unique Book that if it had been revealed on a mountain, the latter would have felt overwhelmed and would have crumbled due to the fear of Allah and of His punishments. Similes of this type were quoted in the Quran for the reflection of mankind.

The next three verses describe some of the attributive names of Allah, the Author of the Quran. (There is reference to the attributive names of Allah in the verses No. 130, Al-Airaf and No. 8, Ta Ha. Under the last mentioned verse a complete list of the names of Allah has been given for ready reference. There is no god beside Him. This statement is repeated for the sake of emphasis. Allah is—

- (a) The Knower of the perceptible and imperceptible things respectively. Nothing is outside His knowledge. He perceives every thing wherever it may be.
- (b) The Compassionate and the Merciful. He may pardon any person He desires. He may as well shower His blessings on any person unfettered by any consideration. His mercy has no limit.
- (c) The Sovereign of the universe. He has no partner or assistant or minister.
- (d) The Conservator, the Holy. He is faultless and without blemish.
- (e) The Salvationist. He grants salvation to any person He wills without any intercession. He shall be the Sole Judge in the Hereafter. He maintains no institute of redemption or a prescribed class of redeemers, or intercessor.
- (f) The Guardian. He has undertaken to look after and aid the believers in their difficulties. He has also undertaken to safeguard the purity of the Quran.
- (g) The Dominant. He dominates all creatures in the skies and on the earth. None can oppose much less frustrate Him.

- (h) The Omnipotent. He controls all creatures unaided and punishes the transgressors at will.
- (i) The Lofty. None of His creatures can reach His eminence.
- (j) The Sublime. None of His creatures can claim to be His equal. His powers make Him unapproachable.
- (k) The Unique. None of the gods of the polytheists can reach Him in His various attributes.
- (l) The Creator. He has created the universe and whatever exists in it.
- (m) The Evolutionist. To impart guidance to a person and to evolve him is His privilege. None can claim evolution on any basis.
- (n) He gives shape to His creatures, the human beings, the animals, the insects and the birds etc. He is the Fashioner of His creatures. Besides He is the Originator and Fashioner of all developments in the universe.

All the attributive names of Allah, (and according to a tradition they are said to be 99), are excellent and expressive. In view of His matchless attributes all what-ever is in the skies and on the earth glorifies Allah. He is the Irresistible. None can rise against Him or impeach His orders. They were based on His wisdom.

(The verses No. 163, Hud; No. 86 to 99, Al-Hajr; No. 110 and 111, Bani Israil; No. 72, Al-Ahzab and No. 31, Al-Raad are relevant and they may be referred to).

The concluding portion of the verse No. 24 of this Sura is a replica of its verse No. 1.

#### Tradition:

Imp. Whoso remembers the 99 names of Allah, he goes to Paradise.

حقيقت هن ڄاڻجي، جي ڏاڻا هر ڪريان ڌري، بگي ساڻ سرن کي، دوگر پون ڌري،  
وڻ ٽٽ وڃي، ٻري، هوند اوڀا اُپري ڪا ڪا .

(SHAH)

(If I were to disclose a fraction of my secret, the beasts would become mute and the rocks would crumble. The trees would be blasted and no vegetation would grow).



SURA MUMTAHANAH (OR THE EXAMINER)

(Parah 28 - Continued)

Introduction

This is the fourth of the series of ten Suras dealing with a particular point in Islam. It is a Madinian Sura revealed in 8 A.H., sometime before the conquest of Mecca.

It has 2 Sections, 13 verses and 1,593 letters. It deals with the secret preparations of the Prophet for conquest of Mecca and the betrayal of the secret by a muslim named Hatib. Accordingly friendship with the disbelievers was forbidden, they being enemies of Allah and of the muslims.

The background of the Sura is as under:

The Prophet had ordered for the muslim army to be in readiness to march out. Barring a few muslims including Hatib none was informed that the expedition was intended for Mecca. Hatib was an immigrant to Madina. He was a good muslim and he had participated in the Battle of Badr. His family, however, was still at Mecca.

In order to oblige the Meccans with a view to ensure the safety of his family he wrote a letter to the Meccans informing them of the intended expedition against them. He delivered the letter to the Quresh woman named Sarah. She left for Mecca with the letter of Hatib concealed in the folds of her hair. In the meantime the Prophet came to know of this development through a revelation. He commissioned Hazrat Ali and Hazrat Mikdad to follow the woman, overtake her and take back the letter from her. They left accordingly and overtook the woman. They searched her thoroughly, but missed the letter. The woman ofcourse denied to have any letter. Hazrat Ali and Hazrat Mikdad felt baffled. They could not treat the Prophet's information as incorrect, and yet the letter seemed not available with the woman. They then threatened to make the woman naked if she did not surrender the letter. Finding them desperate she gave way and took out the letter from the folds of her hair. Hazrat Ali and Hazrat Mikdad took over the letter and rode back to Madina. They delivered the letter to the Prophet. He sent for Hatib and confronted him with it. Hatib admitted to have written it, but pleaded that he had despatched it to the Quresh simply to oblige them so as to ensure the safety of his family at Mecca. Hazrat Umar suggested that Hatib be beheaded for his perfidy. But the Prophet did not agree with him. He said that Hatib's past record was extremely good and he had participated in the Battle of Badr, and Allah had assured all such participants of His pardon whatever their future action may be. Accordingly he left off Hatib with an admonition. The opening verses of the Sura were then revealed.

# SURA MUMTAHANAH (OR THE EXAMINER)

In the name of Allah,  
the Compassionate, the Merciful.

## SECTION - 1

① O you who believe! do not make My enemies and your enemies as friends that you send them a message with affection; and indeed they disbelieve in what has come to you of the truth; they have expelled the Prophet and yourselves (from Mecca) only because you believed in Allah, your Lord; since you have come out to strive for My cause and My approbation, (how is it that) you maintain friendship with them secretly? And I know well what you do secretly and openly (respectively). And whoso of you does it, he has indeed strayed from the straight path.

② If they were to get you, they will be enemies to you, and they would let loose their hands and their tongues with evil (intent) and they hold it dear that you may become disbelievers.

③ Of no avail shall be your relations and your progeny on the Day of Judgement. He (i.e. Allah) shall decide between you. And Allah observes what you do.

لَا تَتَّخِذُوا means do not take;

تُلْقُونَ means send message;

مَوَدَّة means affection;

إِيَّاكُمْ means yourselves;

مَرْضَاتِي means My approbation;



منزل



تَسْرُونَ means you conceal;

يَتَقَفَّوْكُمْ means they get you;

يَسْتُوُوا means they would let loose or release;

أَلْسِنَهُمْ means their tongues;

أَرْحَامُهُمْ means their relationships;

يَفْصِلُ means (He) will decide.

This Sura opens with an address to the believers that they should not take the infidels for friends, they bring the enemies of Allah and of the believers as well; nor should they smuggle out important confidential information and send them message expressing solicitude for them. They were the persons who vehemently disbelieved in the Quran—the marvellous scripture containing the Divine truth sent to them by Allah, which clearly prohibited such friendship. Besides the infidels had exiled the Prophet and the believers from Mecca for no fault except that they believed in Allah, their Lord. Surely it did not appeal to commonsense that after suffering at the hands of the disbelievers and after going into exile to please Allah and strive in His cause, they should secretly be friends to the same persons. They should know that Allah is the Omniscient, and He knows well what people do secretly or openly. Accordingly the believers were warned that their secret liaison with their enemies would definitely mean that they had strayed from the straight way of Allah, and they shall suffer appropriately.

In the verse No. 2 Allah warned the believers that if at any time the disbelievers got hold of them, they would behave like enemies to them forgetting their obligations, and they would stretch their hands for violence and unleash their tongues for defamatory speech against them till they reverted to disbelief, which was actually what they dearly wished. Hence their present friendliness to them would be gratuitous.

It may be conceded that relatives and children have a claim in this world. But there should be no comparison between it and obedience to Allah; such ties shall be of no avail in the Hereafter. Allah knows full facts of each case and He would pass orders on it on the Day of Judgement. That shall be on merit and no son or relative shall then help against Allah's decision. Hence it would be senseless to disobey Allah and annoy Him for the sake of kindred and children. On the other hand if He is pleased, every thing would go off well.

(The verses No. 12 and 13, Al-Touba and verse No. 22, Al-Hashr are relevant and they may be referred to).

④ There is indeed an excellent model for you in Ibrahim and those (who were) with him when they said to their people: "Verily we are clear of you and of what

you worship beside Allah, we reject it; permanent enmity and hatred have arisen between us and you, until you believe in Allah alone, except the statement of Ibrahim to his father: 'I shall surely seek forgiveness for you, though I have no power with Allah in respect of you'. They (i.e. Ibrahim and his followers) prayed: "Our Lord! We put our trust on You, and to You do we turn, and to You is the Final return."

⑤ "Our Lord! do not make of us a test for the disbelievers, and pardon us, our Lord! verily You (alone) are the Dominant, the Wise!"

⑥ Of certain there is in them an excellent model for you—(such a one) who entertains hope in Allah (for His mercy) and (who believes) in the Final Day. And whoso turns away, verily Allah is the Self-Sufficient, the Praiseworthy!

أُسْوَةٌ means model, example;

مُبَيَّنَةٌ means clear;

كُفَرْنَا means we reject;

بَدَا means have appeared;

بَغْضَاءٌ means hatred;

أَمَلِكُ means power;

نَتَوَلَّى means we turn;

عَسَى means turns away.

أَمَلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا  
وَالَيْكَ أُنَبِّئُكَ وَالْيَكِ الْمَصِيرُ رَبَّنَا لَا تَجْعَلْنَا  
فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ  
الْعَزِيزُ الْحَكِيمُ لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ  
لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَهُمْ يُتَوَلَّى  
فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ عَسَى اللَّهُ أَنْ يَجْعَلَ  
بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ  
قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ لَا يَنْهَكُمُ اللَّهُ عَنِ  
الَّذِينَ لَمْ يِقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ  
مِّنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ  
اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ  
الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّنْ  
دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ

مَنْزِلٌ

The last preceding verses forbade the believers to have any liaison with the disbelievers.



The present verses quote Hazrat Ibrahim as an excellent model for the believers and the disbelievers alike. In detail they state as under:

Hazrat Ibrahim and his followers had set a very good example when they told their disbelieving people: "we are indeed clear of you and your idols which you worship instead of Allah. We reject you and your gods in toto. The fact is that enmity and hatred have cropped up between you and us for all time until, of course, you abandon polytheism and believe in Allah alone." But this excludes as a model the statement of Hazrat Ibrahim to his father that he would surely request Allah for His forgiveness for him though he had no power with Allah, and as such he was not sure of the acceptance of his request. This was rejected on principle by Allah later, and as such it can not serve as an example to be emulated.

After the above address to their people Hazrat Ibrahim and his followers prayed to Allah: "Our Lord! We commit ourselves entirely to You in the wake of our above statement to the disbelievers. We turn to You for forgiveness of our sins and for Your succour in future, and we have full faith in our eventual return to You. Our Lord! Pray do not give upper hand to our enemies thereby making a trial of us that You have let us down. Our Lord! Pray forgive us our lapses and grant us victory over our enemies. We fully concede that You are the Dominant! None can resist You. You are the Wise! All Your actions are based on Your wisdom."

Finally Allah repeated, for the sake of emphasis, that the instance of Hazrat Ibrahim and his followers in rejecting the state-religion and then praying to Him for His succour and forgiveness was very good indeed, and it should be emulated not only by the Meccan disbelievers and the people of the Book who claimed Hazrat Ibrahim as their progenator, but by all persons who believed in Allah and hoped for His mercy and who simultaneously believed in the inevitability of the Doom's Day. But if any person rejected the above admonition and turned away, it shall not affect, Allah in the least as He was Independent of His creatures and was worthy of praise in all respects.

The verses No. 41 to 48, Maryam are relevant, and they may be referred to.

## SECTION - 2

- ⑦ It is quite likely that Allah may bring about friendship between you and those of them with whom you have enmity (at present), and Allah is the Al-Mighty, and Allah is the Forgiving, the Merciful!
- ⑧ Allah does not forbid you in respect of those who have not fought against you in connection with the religion and who have not expelled you from your homes that you be obliging to them and equitable to them. Verily Allah loves the equitable!
- ⑨ Allah forbids you only in case of those who fought against you on account of your religion and who expelled you from your homes and who abetted others in expelling you, that you be friendly to them; and whoso keeps friendship with them (i.e. the prohibitees) it is they who are the transgressors.

مَجْسِي means it is expected;

عَارِيْتُمْ means you have enmity;

مَوَدَّة means friendship;

لَا يَنْهَكُمُ means does not forbid you;

تَبَرَّوْهُمْ means oblige them;

إِخْرَاجِكُمْ means your expulsion;

ظَاهَرُوا means aided.

In the last preceding verses Allah had quoted Hazrat Ibrahim as an excellent example to be followed by all persons. He had dissociated from his father and other idol-worshippers and prayed to Allah for His pardon and patronage.

The present verses have qualified the earlier provisions as under:

Allah stated that the enmity and hatred that may generate between the believers and the disbelievers on the pattern of Hazrat Ibrahim should not be carried to the extreme, because it was quite likely that the disbelievers might embrace Islam at any time and thus become brethren to the believers. Allah was definitely competent to bring about the above change; and He was so Forgiving and Merciful that in case of conversion of the disbelievers to Islam He might forgive their past sins and in addition He might shower His blessings on them. (Hazrat Umar's case in connection with change of burnt was typically relevant. Before his conversion to Islam he was an implacable enemy of the Muslims. But after conversion he was one of the best Muslims, and he was selected as their Caliph).

Note: Peaceful co-existence is the guiding principal of Islam and it should be maintained with propriety and equity. Unwarranted hostility and censurous friendship should be eschewed.

The fact of the matter in brief was that Allah did not forbid the muslims to be social and equitable to those non-muslims who had not fought against them nor expelled them from Mecca on account of their religion. That course was reasonable and equitable. Actually Allah favoured it, because He likes people who are equitable in their dealings.

In the verse No. 9 Allah further elucidated His instructions. He reiterated that He forbade the muslims to have liaison with such disbelievers as (a) had fought against them on account of their religion, (b) had expelled them from Mecca, or (c) had aided others in forcing them into exile. This injunction tallied totally with that contained in the verse No. 1 ante. This elucidation was followed by a warning that those persons who infringed the above instructions and maintained liaison with the disbelievers as above shall be treated as the transgressors and punished appropriately.

The evrse No. 28, Al-Imran is relevant, and it may be referred to.



## Tradition:

The mother of Hazrat Asma was divorced by Hazrat Abu Bakr and she was a non-muslim. She lived at Mecca. When she went to see her daughter at Madina, she took some presents to her. But Hazrat Asma refused to see her or take the presents. She approached the Prophet for instructions in the matter. The Prophet permitted her to entertain her in view of her claim to be her mother. Hazrat Asma complied accordingly.

- ⑩ O you who believe! when believing women come to you as emigrants, examine them. Allah knows best their faith. Then if you find them (bonafide) believers, do not send them back to the disbelievers. Those women are not lawful for them (i.e. their disbelieving husbands), nor are the latter lawful for them (i.e. the believing women). And give to them (i.e. the disbelieving husbands) what they had spent on them. And there is no sin for you if you marry them after you pay them their recompense (i.e. the dower). And do not hold on the (matrimonial) connection with the disbelieving women; however demand the return of what you have spent (on them). And let the disbelievers demand what they have spent (on their believing wives). This is the decision of Allah. He decides between you; and Allah is the Omniscient, the Wise!

- ⑪ And if any of your wives go away from you to the infidels, then retaliate against them; and pay to them (i.e. the believing husbands), whose wives have gone over, the equivalent of what they had spent (on them). And fear Allah in whom you believe!

اَسْتَحْضِرُوهُنَّ

means examine them;

لَا تَرْجِعُوهُنَّ

means do not return them;

حَلَّ لَهُمْ

means are lawful to them;

الْمُسْتَحْضَرَةُ

٤٦٩

قُلْ سَمِعَ اللَّهُ

وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ يَا أَيُّهَا  
الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ  
فَأَمْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ  
مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ  
لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ دَوَاتُهُمْ مِمَّا أَنْفَقُوا  
وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ  
أُجُورَهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُفَّارِ وَاسْأَلُوا مَّا  
أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا ذَلِكُمْ حُكْمُ اللَّهِ  
يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ وَإِنْ فَاتَكُمْ  
شَيْءٌ مِّنْ أَزْوَاجِكُم إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَانْكُحُوا  
الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِّثْلَ مِمَّا أَنْفَقُوا وَاتَّقُوا  
اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ۝ يَا أَيُّهَا النَّبِيُّ إِذَا  
جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَى أَنْ لَا يُشْرِكْنَ

مَنْكَ

اَلَيْتُمُوهُنَّ means pay them;

عَصِمَ means matrimonial connection, wedding;

عَاقَبْتُمْ means you retaliate;

ذَهَبَتْ means goes away;

هُنَّ means women.

The last preceding verses forbade the muslims to have any liaison with those disbelievers who had fought against them or expelled them from Mecca or had aided others in expelling them therefrom.

The present verses constitute an amendment to the terms of the treaty of Hudaibiya effected between the Prophet and the Meccan infidels (vide Sura Fateh). One of the terms of the treaty was that those persons, who migrated and joined the Prophet at Madina, were to be repatriated to Mecca. On the other hand those persons who went over to the Meccans were to be retained by them. The case of women was not specifically discussed in the treaty. That seemed a serious lacuna. Accordingly Allah provided for it in the present verses as under:

If the believing women from Mecca were to migrate to Madina they were first to be examined to know if they were bonafide muslims and that their migration was inspired by the religious considerations. Though Allah is the best Judge of a person's faith, He being the Omniscient, yet if according to the human test prescribed under the next verse No. 12, the woman satisfied it, she should not be sent back to the disbelievers, because a believing woman was not lawful in marriage to a disbeliever. Their matrimonial ties automatically snapped. However their ex-husbands were entitled to the refund of the dower paid by them; and the muslims were asked to pay it to them. These women could be married by the muslims after payment of dower to them. That would not be sinful for them. With regard to the disbelieving wives of the muslims, they too were unlawful to them. Their marriage should be dissolved atonce and the muslims should not hold on their marriage ties in such cases. These women could marry any of the disbelievers. However the ex-believing husband was entitled to the refund of the dower which he had paid to the woman concerned. That was on the pattern of the disbelieving husbands claiming refund of dower paid by them to their ex-wives. This was the decision of Allah, and He was competent to pass orders on all problems. He is the Omniscient. He knows each case threadbare, and He can pass orders on it. Besides He is the Wise! Hence His orders in all cases are unimpeachable.

In the case of those wives of the believers who did not join their husbands after the latter's migration to Madina but stayed away in Mecca, their believing husbands were competent to claim the dower paid by them to these women. In case of refusal on the part of the disbelievers to pay it, the matter should be kept



hanging, and when there was a case of refund of dower to the disbelievers, it should be deducted from that amount with equity. Allāh administered a warning at this stage that His orders were to be obeyed literally, and all concerned should fear His wrath. (About equity the verses No. 7-9, Al-Rehman are relevant).

Note: Hazrat Umar had to divorce two of his disbelieving wives who had stayed back in Mecca.

- ⑫ O Prophet! when believing women come to you for taking the oath of fealty with you to the effect that they shall not associate aught with Allah, and that they shall not commit theft or commit

adultery (or fornication), and they shall not kill their children, and that they shall not give vent to a serious falsehood which they may have forged between their hands and feet, and that they shall not disobey you in what is right, then accept their fealty, and seek forgiveness of Allah for them. Verily Allah is the Forgiving, the Merciful!

- ⑬ O you who believe! do not befriend the people against whom Allah is annoyed. Verily they have despaired of the Hereafter just as the infidels have despaired with regard to (the resurrection of) the associates of graves (i.e. the dead persons).

يُبَايِعُنَّكَ means swearing fealty with you;

لَا يَسْرِقْنَ means they shall not commit theft;

لَا يَزْنِينَ means they shall not commit adultery;

لَا يَفْتَرِينَ means they shall forge a falsehood;

أَرْجُلَهُنَّ means their feet;

لَا يَعِصَنَّكَ means they shall not disobey you;

فَبَايِعُنَّ means then accept their fealty;

لَا تَتَوَلَّوْا means do not befriend;

يَكْسِبُوا means have despaired.

الْصَّفَاتِ

٤٤٠

قَدْ سَمِعَ اللَّهُ

بِاللَّهِ شَيْئًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِينَ وَلَا يَقْتُلَنَّ

أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ

وَأَرْجُلِهِنَّ وَلَا يَعِصِنَّكَ فِي مَعْرُوفٍ فَبَايِعُهُنَّ وَ

اسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ يَأْتِيهَا

الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَكْسِبُوا

مِنَ الْآخِرَةِ كَمَا يَبِيسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ۝

مَنْزِلٌ

النِّسَاءِ

The last preceding verses passed orders in the case of believing women migrating to Madina, examination of their bonafides, their marriage to the muslims at Madina, and about the disbelieving women migrating from Madina or staying back in Mecca, and the dissolution of their marriages with their muslim husbands.

The present verses prescribes a formula for the examination and allegiance of the believing women coming to Madina. In detail the verses state as under:

Verse No. 12:

The earlier verse No. 10 contained the order that whenever believing women came to Madina after abandoning their disbelieving husbands in Mecca they were to be examined on the basis of a formula which was in the form of an oath of fealty, and rectitude prescribed in this verse. It was to the effect that:

- (a) the women shall not attribute any equal, partner, or assistant to Allah;
- (b) they shall not commit theft;
- (c) they shall not commit adultery including fornication;
- (d) they shall not put to death their children due to any reason. This includes abortion;
- (e) they shall not utter a serious falsehood which they may have forged. This included false evidence or defamatory statement or imposition of children on wrong parents or rejection of their own illegitimate children. The phrase 'between hands and feet' may mean the middle or the private part of the body.
- (f) they shall not disobey the Prophet in what is right or in accordance to the Sharah. This may include loud lamentations or tearing of clothes on an occasion of death.

After the believing women took the oath on the above lines, they were to be accpeted as bonafide muslims; and the Prophet was directed to seek Allah's Forgiveness for their past sins and for their casual defaults in future. Allah held forth the hope to them that since He is the Forgiving and the Merciful He may not only forgive the sins of these women but He may shower His blessings on them in addition.

Verse No. 13:

This verse repeats the orders contained in the opening verse of this Sura to the effect that the muslims were not to be intimate with disbelievers, because they were under the wrath of Allah and they had dispaired of the Hereafter and its blessings as much as they had despaired of the resurrection of the dead persons. (The verse No. 14, Mujadilah is relevant and it may be referred to).

Traditions:

- Imp. (a) He who attributes wrong parentaga to a child shall be denied admission in Paradise.
- Imp. (b) The Prophet never touched the hand of any woman while she swore the oath of allegiance.

مرا بندگی کن کہ داسا امنو  
تو اسر بندگانی و مولا امنو

(Worship Me as I am the sanctuary of security. You are one of My bondmen and I am your Lord).



SURA-US-SAFF (OR BATTLE FORMATION)

(Parah 28 - Continued)

Introduction

This Sura is the fifth in the series of the Suras beginning with the Hadid. They deal with and emphasise a particular point in the muslim society. It has 2 Sections, 14 verses and 991 letters. It was revealed somewhere in 3 A.H. The main topics, which it discusses, are as under:

- (1) Omnipotence of Allah.
- (2) 'Jehad' is most approved by Allah.
- (3) Fulfilment of promises is mandatory.
- (4) Prophecies in the Torat and the Injil about the Prophet of Islam.

Among the pre-Islamic Arabs there was no practice of formation of troops in battle array. Their method of warfare was to attack suddenly with regular troops—to retreat and then to attack suddenly again. The Prophet introduced the system of battle array for the first time in the battle of Badr, and it proved very successful.

The background of the Sura is as under:

Once the muslims expressed in a crowd that they wished to know the best action in the sight of Allah so that they should perform it and be sure of His approbation. The opening verses of this Sura were then revealed.

Note : Jehad, the mainstay of Islam, is of two kinds—the political and the religious. The former is waged against the muslim as well as the non-muslim opponents. The latter is waged against the non-muslims only.

Jehad literally means strife in the cause of Allah. It may be carried on by means of pen or sword and physically or financially or both. Maulana Azad considered jehad as a synonym of Islam. Hazrat Ali considered it as 'a strong shield'.

(The verses No. 75-78, Al-Nisa and No. 78 Al-Hajj are relevant as they also discuss the topic of Jehad).

**SURA-US-SAFF  
(OR BATTLE FORMATION)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Whatever is in the skies and whatever is on the earth glorifies Allah; and He is the Dominant, the Wise!
- ② O you who believe! Why do you say that which you do not perform?
- ③ It is highly odious to Allah that you should say what you do not do.
- ④ Verily Allah likes those who fight in His cause in a single formation as if they were a structure cemented by means of molten lead.

**تَقُولُونَ** means you say;

**مُتَنًا** means odious, disagreeable;

**صَفًّا** means duly arrayed;

**بُنْيَانًا** means structure;

**مَرْمُوصًا** means cemented with lead.

The Sura commences with a stricture in respect of unfulfilled affairs and broken promises. The present verses state as under:

All objects whether on the skies or on the earth glorify Allah. He is the Omnipotent! Verily He is the Mighty! None can resist Him. He is the Wise, and all His orders are based on His Wisdom. Hence they are unimpeachable

الصف ٢١

٤٤١

قَدْ سَمِعَ اللَّهُ ٢٨



منزل



(40) And indeed We have made the Quran easy for (appreciation) admonition. But is there any appreciator of it?

القمر ٥٢

٤٣٩

قَالَ فَمَا خَطْبُكُمْ؟

حَاصِبًا means shower of stones;

نَجْزِي means We requite;

بَطْشَنَا means of Our seizure;

تَمَارَوْ means contended;

رَاوَدُوهُ means they sought;

صَيْفِيهِ means his guests;

طَمَسْنَا means We blinded;

مُبَكَّرَةً means early morning;

مُسْتَقِيرًا means unending.

The last preceding verses related to the punishment of the Samuds for rejecting their Prophet Hazrat Saleh and for defying the Divine orders.

The present verses relate to the punishment of the people of Hazrat Lut, who were given to the offence of sodomy. In detail they state as under:

The people of Lut controverted him. Since one Prophet implies the entire chain of Prophets, the rejection of Hazrat Lut meant rejection of all the Prophets-cum-warners. Hazrat Lut preached to them to give up sodomy, which was an extremely heinous offence. He warned them of the retribution of Allah. But they totally ignored it. The result was Allah's retribution in the form of a relent-

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ  
بِسَحْرِ ۖ زَعَمَ مَنْ عِنْدَنَا كَذِبًا نَّجْزِي مَنْ  
شَكَرَ ۖ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ۖ  
وَلَقَدْ رَاوَدُوهُ عَنْ صَيْفِيهِ فَطَسَسْنَا أَعْيُنَهُمْ فَذُوقُوا  
عَذَابِي وَنُذُرِي ۖ وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ  
مُسْتَقِيرٌ ۖ فَذُوقُوا عَذَابِي وَنُذُرِي ۖ وَلَقَدْ يَسَّرْنَا  
الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۖ وَلَقَدْ  
جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ۖ كَذَّبُوا بِآيَاتِنَا كُلِّهَا  
فَاخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُقْتَدِرٌ ۖ أَكْفَأَكُم خَيْرٌ مِّنْ  
أُولَئِكَ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ۖ أَمْ يَقُولُونَ  
نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ۖ سَيَرُّمُ الْجَمْعِ وَيُولُونَ الدُّبُرَ ۖ  
بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَىٰ وَآمُرُ ۖ  
إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ۖ يَوْمَ يُسْحَبُونَ  
فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ۖ إِنَّا  
كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۖ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ  
كَلِمَةٍ بِالْبَصَرِ ۖ وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ  
مِنْ مُدَكِّرٍ ۖ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ۖ وَكُلُّ  
صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌ ۖ إِنَّ الْمُتَفِينَ فِي جَنَّتٍ وَ  
نَهْرٍ ۖ فِي مَقْعَدِ صَدِيقٍ عِنْدَ مَلِكٍ مُّقْتَدِرٍ ۖ

منزل

less shower of stones which killed all of them except Hazrat Lut and his daughters who were asked in advance to clear out of the town before dawn. They were saved as a favour of Allah and He always safeguards those who are grateful to Him.

The story goes that Hazrat Lut, a nephew of Hazrat Ibrahim, was commissioned to these people. He carried on his mission there for a number of years, but he failed to reform even a single person. His wife too was a renegade. She was in collusion with the people, and she used to supply information to them about the visitors to Hazrat Lut. Eventually Hazrat Lut despaired of his success and he invoked Allah's aid. Allah informed him that He would soon punish the people, and till then he was to carry on. Hazrat Lut warned the people of the impending punishment. But they turned a deaf ear to him.

Later on Hazrat Lut received the angels Gibril, Michael and Israfil in human form. He did not know their identity. Accordingly he was worried about their safety. Hazrat Lut's wife sent information to the people about the visit of three beautiful men to her husband. The people rushed to the house of Hazrat Lut, and asked him to surrender his guests to them. Hazrat Lut was consternated at their request, particularly when, being an old man, he could not protect his guests from them. The angels marked his abject helplessness. They disclosed their identity to him, and asked him not to worry about them. Noticing the impatience of the people, who had gathered outside their house, Hazrat Gibril got out and striking his wing against the people, he blinded their eyes and asked them to taste the Divine punishment. Thereafter the people left Hazrat Lut's house but they swore to take vengeance from him in the morning.

Afterwards during night, under advice of the angels, Hazrat Lut and his daughters left the house and the town. At dawn time the angels showered brim-stones on the town. They topsyturvied the houses as well. The result was that all people died, and of the houses nothing remained except the ruins. Allah then observed: "now taste My punishment in fulfilment of My warning."

Note: "Lasting punishment may mean the punishment whose effects may extend to the Hereafter.

The Quran was definitely made easy to relate these purposeful stories and to convey the significant admonitions to the people primarily the Meccans. But the question was whether they were minded to heed them and profit from them.

Hazrat Lut's story has been related at a number of places in the Quran. Hence it is not necessary to quote the relevant verses here. Its summary is contained in verses No. 74 and 75, Al-Anbiya.

### SECTION - 3

- ④① And verily the warners had come to the people of Firaon;
- ④② (but) they rejected all Our signs. So We seized them with the seizure of the Dominant, the Omnipotent!
- ④③ What? Are you infidels better (i.e. stronger) than they? Or is there an immunity (clause) in the scriptures for you?
- ④④ Or do they say: "Coherently we can resist (successfully)?"



کبرہ means may detest.

The last preceding verses discussed the prophesies made by the earlier Prophets about the Prophet of Islam. Notwithstanding the followers of these Prophets rejected him as an imposter, a magician.

The present verses state that the disbelievers foisted falsehoods, not only on the Prophet but they concocted serious lies against Allah as well. It is on record that one Nazar Bin Haris and his co-thinkers used to say that in case the resurrection really took place, their goddesses Lat, Manat and Uzza, the partners of Allah, would successfully intercede with Him on their behalf. This was absolutely a false and unauthorized statement. In detail the verses state as under:

In the verse No. 7, under comment, Allah posed a question and asked as to who could be a worse offender than the person who deliberately indulged in false statements against Allah, the Omnipotent, and this he did while guidance was being imparted to him by the Prophet to reclaim him to Islam. This was tantamount to a major offence; and it was the policy of Allah not to guide the transgressors. (The verses No. 21 and 22, Al-Anam are relevant).

The fact was that the disbelievers behaved like senseless persons, and they wished to do an impossible feat to extinguish the light of Allah, which was more brilliant than that of sun, by means of their puffs. This enterprise on their part was bound to fall miserably; and Allah shall complete His light and perfect it as per His program, no matter if the disbelievers disliked it. It was with that view that Allah had commissioned the Prophet of Islam with the Quranic guidance to propagate a true religion which was aimed at superceding all the earlier religions, even though the polytheists would be chagrined at the idea.

The verses No. 31 and 32, Al-Toubah are relevant, and they may be referred to.

نور خدا ہے کفر کی حرکت پہ خندہ ناز  
یہو کوں سے یہ چراغ بجایا نہ بجائے گا -

(ZAFAR ALI)

(The Divine light laughs at the mischief of the infidels.  
This light can not be extinguished by means of puffs).

#### SECTION - 2

⑩ O you who believe! May I apprise you of a bargain that would save you from a painful punishment?

⑪ (It is that) you should believe in Allah and His Apostle and strive in the cause of Allah with your properties and persons. That is the best (business) for you, if you only know (it),

⑫ (Allah) will forgive you your sins and admit you in the Gardens in which streams flow underground, and (grant you) excellent abodes in the eternal Gardens. That is the supreme achievement,

(13) and one thing more which you like (particularly). (That is) succour of Allah and a speedy victory. And convey (these) good news to the believers.

أَدُلُّكُمْ means may I apprise you;

تُبَيِّحُكُمْ means save you;

طَيِّبَةً means Holy, Excellent;

مُحِبَّوَكُمْ means which you like.

The last preceding verses ended with the observation that Allah had sent to the Meccans His Apostle with guidance to reclaim them to the true religion of Islam.

The present verses state as under:

Allah posed a question to the believers whether He may inform them of a bargain which would guarantee immunity to them from the painful tortures of Hell. He then amplified that it consisted of (a) the belief in Allah and His Apostle, and (b) a crusade in the cause of Allah physically and financially.

أَمِنُوا هَلْ أَدُلُّكُمْ عَلَى تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ  
الْأَلِيمِ ۝ تَوَمَّنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ  
فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ  
لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ يَعْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ  
مَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ  
الْعَظِيمُ ۝ وَأُخْرَىٰ يُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ  
قَرِيبٌ ۚ وَيُبَشِّرُ الْمُؤْمِنِينَ ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا  
كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ  
لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ ۚ قَالَ الْحَوَارِيُّونَ  
نَحْنُ أَنْصَارُ اللَّهِ فَأَمَنْتَ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ  
وَكَفَرْتَ طَائِفَةٌ ۚ فَأَيُّدْنَا الَّذِينَ آمَنُوا عَلَى  
عَدُوِّهِمْ فَاصْبَحُوا ظَاهِرِينَ ۝

منزل

Azizullah, in his book, "The Concept of Islamic Faith" says:

"Jihad is struggle in the way of Allah to the utmost of one's capacity. It is infact an overall defence of Islam. It is in essence a test of our sincerity and truthfulness as believers in Islam. If we profess belief in Islam we must jealously guard and uphold the prestige of Islam".

Mowlana Azad was of the view that Islam is a synonym of Jihad and it would be incomplete without it.

According to Hazrat Ali if a man gives up Jihad, Allah would disgrace him, and he would be enwrapped in misfortunes.

Accordingly Jihad is the best business for the believers if they but know its implications. Its direct effect would be that (a) Allah would forgive their sins, (b) He would admit them in the eternal Gardens of Paradise where streams flow unobtrusively under ground, and (c) they would be assigned excellent mansions to dwell therein permanently. That would spell supreme achievement for them. However



there is still one thing more which they would greatly appreciate. It was that they would be allowed in this world the succour of Allah and a speedy victory in the battles against their enemies. That infact was what the believers prized. Allah charged the Prophet to convey the above happy news to the believers.

Note : The verses No. 10 and 11 ante, may be assumed as corollaries to the verse No. 110, Al-Touba. That refers to the barter bargain of Allah with the believers for Paradise.

نیکاندر ابوسیلہ نیکی سرفرازى بخشى

(AHMED FAZAL)

بدانرا بمقتضای کرم و لنوازی کنى

(O Allah! You forgive the righteous persons because of their good deeds, and You patronise the sinners because of Your mercy).

- ⑭ "O you who believe! Be helpers of Allah!" as was said by Isa s/o Maryam to (his) disciples: "Who are my helpers in the cause of Allah?" The disciples said: "We are the helpers of Allah." Subsequently a section of the children of Israil believed and a section disbelieved. Then We reinforced those who believed against their opponents; consequently they became victorious.

مَنْ means We (are);

طَائِفَةٍ means one section;

كَفَرَتْ means disbelieved;

أَيَّدْنَا means We reinforced;

ظَاهِرِينَ means victorious, dominant.

In the last preceding verses Allah announced that those who believed in Him and His Apostle and crusaded against the disbelievers shall have an easy victory in this life and forgiveness followed by a dwelling in Paradise in the Hereafter.

In the present verses Allah admonished the believers to be helpful to Him. He quoted the instance of Hazrat Isa, who when besieged by the King's troops in his house, asked his 12 disciples as to which of them would help him in the cause of Allah. All of them replied to him with one voice that they would certainly espouse the cause of Allah. But this loyal announcement was later followed by a schism in them in the wake of the 'death' of Hazrat Isa. The fact of the matter was that he was physically lifted to heaven and a willing disciple was transformed like him and he was crucified. However, some of the Christians said that Hazrat Isa was Allah's incarnation in the human form and that he went to heaven when it suited him. Some others said that he was a member of the Trinity, being the son of Allah, and the other two were Hazrat Maryam and Hazrat Gibril respectively.

Yet some others who believed in the word of Allah like the Muslims stated that Hazrat Isa was merely an apostle of Allah who withdrew him miraculously when He chose it and that he was never crucified. This inter-sectional tension gradually took deep roots; and Allah helped the party of believers against the parties of disbelievers, and they triumphed over the latter.

This instance of Hazrat Isa was quoted in order to admonish the Muslims to be firm in their faith and to participate in Jihad when an occasion demanded it. That would indeed be the best bargain for them.

The verses No. 170 and 171, Al-Nisa are relevant and they may be referred to.



**SURA AL-JUMAH (OR FRIDAY)**

**(Parah 28 - Continued)**

**Introduction**

"This is the sixth Sura in the Madinian series of short Suras which began with SLVII. The special theme here is the need of mutual contact in the community for worship and understanding, for the spirit of the message is for all, ignorant and learned, in order that they may be purified and may learn wisdom."

(Tafsir of the Quran — by Allama Abdullah Yusufali)

This Sura is Madinian. It was possibly revealed somewhere between 2 and 5 A.H. It has 2 Sections, 11 verses and 787 letters. The Sura establishes the fact that the Prophet of Islam was commissioned not only to the Arabs but to all mankind. The Friday congregational prayer has been stressed in the Sura. The Omnipotence of Allah and the adherence to the Prophet of Islam are the other topics discussed in it.

**SURA AL-JUMAH  
(OR FRIDAY)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Whatever is in the skies and whatever is on the earth glorifies Allah, the Sovereign, the Holy, the Dominant, the Wise!
- ② It is He who has raised among the unlettered (people) an apostle from amongst themselves, who recites unto them His verses and sanctifies them and instructs them in the Book and wisdom, though they were in clear aberration earlier,
- ③ as well as to others of those who have not yet joined them; and He is the Dominant, the Wise!
- ④ That is the grace of Allah which He extends to whomso He wills; and Allah is the Master of magnificent grace.

يُسَبِّحُ means glorifies;

رَفَعَ means raised;

يَتْلُو means recites;

يَلْحَقُوا بِهِمْ means they have joined them.

The Sura, like that of the Saff, commences with narration of some of the attributes of Allah, in the wake of which all objects in the universe, whether in the skies or on the earth, glorify Him in their own peculiar ways. The attributes are that (a) Allah is the Sovereign of the universe, its Creator as well as the Ruler, (b) He is the Holy! He is the Sublime! He is free from all kinds of impurities, defects and deficiencies. He is not only faultless Himself but whatever He has created is faultless also; (c) He is the Omnipotent! He dominates the entire universe and none can oppose Him; (d) He is the Wise! His management of the universe is based on wise policy and workable rules, which bear testimony to His Unique wisdom. (The

الْجُمُعَةُ

٤٤٣

قَدْ سَمِعَ اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَبِّحُ اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكُ الْقَدُّوسُ الْعَزِيزُ الْحَكِيمُ ۝ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ۝ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ۝ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝ مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝ قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَكُمْ أَوْلِيَاءُ

مَنْزِلٌ



verse No. 1, Al-Hadid also relates to the universal glorification of Allah, the Omnipotent, the Wise!

It is Allah who, with the aim of helping in the spiritual evolution of mankind, sent from time to time His Apostles. The final Apostle in that chain was Prophet Muhammad (may the blessings of Allah be on him!), an unlettered Arab, and one of the Quresh of Mecca. His mission was to recite and explain the verses of the Quran, revealed to him by Allah, purify his people from obnoxious and superstitious conventions, idol-worship and other heinous offences including murder and dacoity and to instruct them in detail in the Quran, and impart to them knowledge and wisdom in that connection. Before his advent the Arabs were steeped in ignorance of the spiritual realities and were therefore in aberration. The people of the Book too were no better. Their religion had no control over them. Certain creed were legalised by them.

Accordingly the range of the Prophet's mission was not restricted to a particular section of the people nor to a particular reform as in the case of the earlier Prophets. He was commissioned to the entire mankind including the future generations of Arabs and non-Arabs. The Quran was tone for all times. This was not difficult for Allah. He is the Omnipotent! Besides whatever He orders, it is quite workable as it is based on His wisdom and universal policy.

It was definitely a great favour of Allah to have thought of general reformation of the entire mankind through a gracious person whom He selected on merit. His appointment was timely as the people generally had sunk in multiple vices. Verily His grace is unbounded and He extends it to any person He wills. The Quran too is a matchless scripture. It has endowed the man with a dynamic outlook and vivacity. It has remoulded his entire personality.

(The verses No. 61, 73, 164 and 165, Al-Anam are relevant and they may be referred to).

#### Tradition:

The Prophet touched the head of Hazrat Salman Farsi and said that if the faith were to fly to the Sareus star, the people of his land would bring it back.

خود نہ تھی جو راہ پر اور وں کی رہبر بن گئی  
کیا نظر تھی جس نے مردہ کو میخاکر دیا

(Those who were off the track became leaders to others. What influence was it which made a dead person a life-giver).

- ⑤ The instance of those who were assigned the Torat but who did not subsequently bear its obligations, is like that of a donkey bearing tomes. Evil is the instance of the people who controvert the signs of Allah; and Allah does not guide the wrong-doing people.
- ⑥ Tell (them): "O you who take stand on judaism! if you claim to be friends of Allah vis-a-vis the other people, then wish for death, if you are truthful."
- ⑦ And they shall never wish for it due to what their hands have sent in advance; and Allah is cognizant of the transgressors.
- ⑧ Tell (them): "Verily the death, which you elude, shall certainly confront you. Then you shall be returned to Him who knows the open and the secret, and He would inform you about what you had done."

فیلو means were laden;

حَمَارٍ means donkey;

أَسْفَارًا means tomes, big volumes;

هَٰؤُلَاءِ means who were Jews;

تَزْعِمُونَ means you claim;

فَتَمَنُّوا الْمَوْتَ means then wish for death;

أَبَدًا means ever,

قَدْ مَتَّ means have sent in advance;

تَفْرِوْنَ means you elude;

تُرَدُّونَ means you are sent back;

فَتُبَيِّنُ الْمَوْتَ means then He shall inform you;

مُحِقِكُوْ means He shall confront you.

The last preceding verse No. 4 stated that Allah is the Possessor of boundless grace and He extends it to whomso He wills.

Allah extended this grace to the Bani Isrills and assigned them the scripture Troat, but they behaved like the proverbial fools like the donkey, which inspite of carrying a number of bulky volumes, would not benefit from them. Similarly the Jews received the Torat, a momentous book of light, and they covenanted with Allah at the base of a mountain that they would scrupulously believe in it, but they defaulted. Evil are the persons who controvert the signs of Allah. That is transgression of the worst order, and Allah does not guide such people who have not the necessary receptivity.

Allah directed the Prophet to ask them: "If inspite of your negative attitude to the contents of the Torat you claim to be the favourites of Allah, then wish for death so as to join Him early. That would also establish the truth of your claim." But Allah fore-warned that they would never wish for it because they are afraid of the Divine requital for their actions and Allah was cognizant of the transgressors. Infact the Jews were extremely covetious of longevity. (The verses No. 94 to 96, Al-Baqarah are relevant in this connection, and they may be referred to).



Allah further conveyed to the Jews that infact they were afraid of death and they He knows about their actions whether they were committed openly or secretly. Their death was inevitable. It must overtake every human being at the scheduled time wherever he may be.

(The verses No. 78 and 135, Al-Nisa and No. 57, Al-Ankabut may be referred to as relevant).

Finally all human beings shall be produced before Allah, the Omniscient, who knows about their actions whether they were done openly or secretly. He would confront them with their actions and requite them judiciously for the same.

## SECTION - 2

- ⑨ O you who believe! When the call for prayer is made on Friday, then hasten for remembrance of Allah (i.e. prayer) and stop all business. That is better for you if you but knew (it).
- ⑩ After the prayer is concluded, then disperse in the land and seek the grace of Allah, and remember Allah much so that you may prosper.

تُؤَدَّى means call is made;

أَسْعَوْ means hasten;

ذُرُّو means you should stop;

تُضَيِّت means is concluded;

أَتَّبِعُوا means seek.

The last preceding verse No. 8 dealt with the inevitability of death and the Final account-taking by Allah, the Omniscient, the Just!

The present verses discuss a step to be taken to facilitate a good requital on the Day of Judgement. That is to suspend forthwith all transactions on hearing the muezzin's call for prayer on a Friday, and then proceed to a mosque to devote in earnestness to the remembrance of Allah, i.e. the namaz and 'Khutuba' etc. That is definitely much better than the ordinary business, if only people were to know that its dividend in the Hereafter would be incomparably large.

Note : The 'word' hasten goes with the suspension of business and not with walking to the mosque. The letter should be at the moderate pace. (Vide the tradition cited below).

After the congregational Friday prayers are concluded there is a general permission

to the devotees to resume their business anywhere they like. Here the business—the means of livelihood, is considered a favour of Allah. However the resumption of business should not mean wholesale absorption in it. Allah should be remembered simultaneously. That would ensure prosperity in this life as well as in the Hereafter.

The verse No. 110, Al-Baqarah is relevant and it may be referred to.

Note : The Friday of Muslims is different from the Sabbath of the Jews and the Sunday of the Christians. The latter are treated as the closed holidays on which work is stopped in commemoration of the notion that Allah had taken rest on these days. The Muslims never align Allah with fatigue nor with rest. Hence the Quran directs that business should temporarily be suspended for the purpose of prayer, and it should be resumed on the conclusion of the latter. Thus there is no clash or disconformity between the spiritual and temporal obligations.

The verse No. 35, Al-Anbiya is relevant and it may be referred to.

Traditions:

(a) Friday is an important day in the Muslim calendar. Hazrat Adam was born, lodged in Paradise and evicted therefrom on Fridays. The Day of Judgement will synchronize with a Friday.

Imp. (b) There is a short auspicious moment on each Friday. If a Muslim makes a request to Allah during prayer at that time, Allah may grant it.

(c) 'Hasten' in the verse No. 9 does not mean running towards a mosque. It goes with the closure of business.

Imp. (d) Bath is necessary atleast once a week, preferably on a Friday. Clothes too, in accordance with the wearers means, should be clean and good and anointed with perfume.

Imp. (e) The Muezzin's call originally meant that call which is given before 'Khutba' is commenced. In the time of the Prophet no earlier call was given. That is an innovation. At present this 'Azan' too is given equal importance.

Imp. (f) The Jumah congregational prayer is not obligatory for women, children, travellers, slaves and sick or disabled persons.

(g) During 'Khutba' the Prophet used to sit once for a while. It used to follow and not precede the namaz, as at present. Silence should be maintained during the Khutba.

Imp. (h) 'Sunnat and nafl rakats' before and after the congregational 'farz' prayer may be offered at home.

(i) If one of the two obligatory rakats of the Friday congregational 'farz' prayer is missed it should be made up in the individual namaz with no detriment to the prayer.



Imp. (j) If a person takes bath on a Friday, applies oil or perfume, does not inconvenience any other devotee for a seat in a mosque, and keeps silent during Khutba, his sins till the next Friday are likely to be forgiven by Allah.

⑪ And when they observe some merchandise or entertainment they run towards it and leave you standing. Say: "What is with Allah is better than (the earthly) entertainment and merchandise; and Allah is the Best of the Providers."

انْفَضُّوا means they run;

تَرَكُوكُمْ means (they) leave you;

قَائِمًا means standing.

The last preceding verses directed that as soon as the muezzin's call for Jumah prayer was given, all business was to be suspended at once and a mosque reached for congregational prayer; and after its conclusion it was authorized to resume business as a favour of Allah.

The background of the present verse is that the arrival of a trade-caravan at Madina was always an occasion of interest and activity. The trade-caravan of Yahya Bin Khalifa particularly attracted crowds of people as its arrival was announced by the beating of drums and ringing of bells. And it so happened that it generally came to Madina on a Friday.

On one such occasion while the Prophet was busy with the sermon after the congregational prayer, bells started ringing announcing the arrival of Yahya's trade-caravan. The devotees at the Prophet's Khutba heard the bells ringing and quickly left for the caravan with the result that only 12 of them were left with the Prophet. Possibly they felt that since the prayer, the main function was over, their attendance at 'Khutba' was merely a secondary matter. This verse was then revealed and Allah disapproved the preference given by the Muslims to the caravan over the Khutba. The verse, when amplified, states as under:

Some of the believers, when they observed a commercial concern or an entertainment occurring at a place, rushed towards it and left the Prophet standing engaged

الْجُمُعَةِ

٤٤٧

قَدْ سَمِعَ اللَّهُ

لِلَّهِ مِنْ دُونِ النَّاسِ فَتَسَبُّوا الْمَوْتَ إِنْ كُنْتُمْ  
صَادِقِينَ ۝ وَلَا يَتَمَنَّوْنَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ  
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝ قُلْ إِنْ الْمَوْتَ الَّذِي  
تَفْرُونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ  
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ  
الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَلِكُمْ  
خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ فَإِذَا قُضِيَتِ  
الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ  
اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝ وَإِذَا  
رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ  
قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ  
التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ۝

متلہ

in delivering a Khutba or sermon. That implied slight to the Prophet and to his sermon. This was definitely reprehensible. Besides the game was not worth the candle burnt for it. Allah authorized the Prophet to inform all concerned that whatever blessing was available with Him as a requital for attending the sermon was definitely much better than the trade-caravan or an entertainment. Verily Allah is the Best Provider here as well as in the Hereafter. (The verse No. 60, Al-Ankabut is relevant). Allah's interest should be evoked by attending to His orders. It should not be allowed to be eroded by the craze for material gain or diversion.



SURA AL-MUNAFIQUN (OR THE HYPOCRITES)

(Parah 28 - Continued)

Introduction

This Sura is the seventh of the ten short Madinian Suras dealing with a particular point or subject. It was possibly revealed after the battle of Uhud, somewhere in 5 A.H. It has 2 Sections, 11 verses and 821 letters. The main subject discussed in it, as the title shows, is the hypocrites of Madina, their evils and their false and deceptive demeanour. The muslims were put on alert against them.

The background of the Sura was that on one occasion there was a little altercation at Madina between the immigrants and the ansars. Abdullah Bin Ubei, the arch hypocrite, got his opportunity, and he incited the ansars to drive out the immigrants who, according to him, had lost their mental balance due to the affection and patronage of the ansars. Zaid conveyed this information to the Prophet, who called Abdullah and enquired from him. But Abdullah denied the charge and supported his denial by oaths. The Sura was then revealed. Later some Muslims asked Abdullah to go to the Prophet and repent of his misdemeanour, but he refused to do it.

Note : The Prophet recited this Sura sometimes during the Friday prayer.

تا نگردی تو مسلمان اندر درون

کی خواهی شد مسلمان انا بیرون

(So long you are not a Muslim inwardly,  
how can you be so outwardly).

نه تها را آن قوم نباشی که فریبند

حق را بسجودی و نبی را بذرودی

(Never align yourself with that community which deceive  
Allah by prostration and the Prophet by benediction).

(IQBAL)

**SURA AL-MUNAFIQUN  
(OR THE HYPOCRITES)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① When the hypocrites come to you, they say: "We testify that you are indeed the Apostle of Allah" and Allah knows that indeed you are His Apostle. And Allah bears witness that the hypocrites surely are liars.
- ② They have adopted their oaths as a shield; besides they turn away (others) from the path of Allah. Evil indeed is what they do.
- ③ That is because they believed (and) then disbelieved, hence a seal was put on their minds, so they did not understand.
- ④ And when you see them their persons please you, and if they speak, you hear (attentively) their speech. They seem as if they are pieces (of wood) propped up. They think that every exclamation is meant against them. They are the enemies; hence beware of them! May Allah perish them! Whither have they deviated.

يَشْهَدُ means We testify;

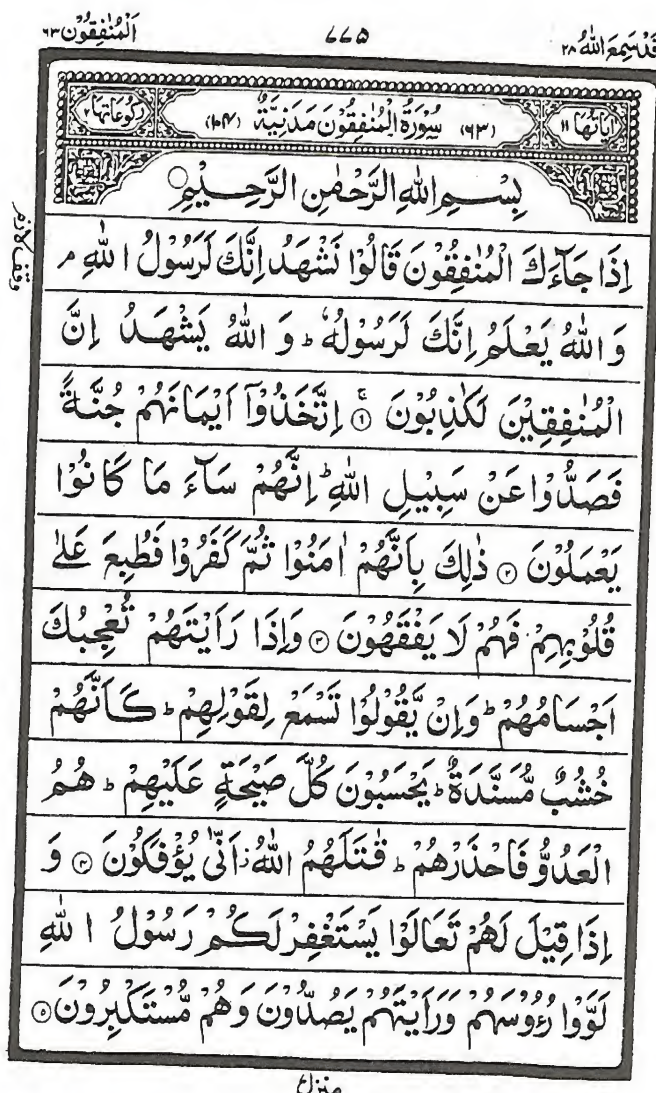
حِجَّةٌ means shield;

طَبَعَ means seal is placed;

تَعْجَبُكَ means please you;

تَسْمَعُ means hear (attentively);

خَشَبٌ means pieces of wood;



منزل



مُسْتَوٍ means propped up;

صَحِيَّة means exclamation;

أَحْذَرُوا means beware of them;

لَوْ فُكُون means are deviated.

The Sura commences with some of the prominent traits of the hypocrites of Madina led by Abdullah Bin Ubai. They were described as under:

- (1) When they called on the Prophet they testified that he was indeed the Apostle of Allah. Allah remarked that He knew it well that he was indeed His Apostle. Hence the testimony of the hypocrites was gratuitous. It did not establish any thing new. On the contrary He charged that they were hollow of heart and whatever they said did not come from their hearts. Malafide fellows! They were indeed liars.
- (2) The hypocrites generally swore to support their statements. Their oaths were meant to serve as a cover against the accusations and doubts of the muslims just as a shield defends against a sword thereat. Infact they tried to safeguard their property from muslims. So long a person professes to be a muslim he can not be treated as a heretic or non-muslim. Besides by their misrepresentations they successfully misguided some of the muslims who were under their influence. They checked them from pursuing the path of Allah. Their tactics were indeed vile and reprehensible.
- (3) The matter of the fact was that the hypocrites had first believed and then disbelieved, and had become incorrigible. Finally their minds were sealed against guidance, and as such they refused to appreciate the Quranic guidance.
- (4) No wonder that they had certain personal attainments. They had presentable and pleasing personalities. They were fluent of tongue. When they spoke, the Prophet and the muslims generally heard them with interest. But their undependability soon became evident. They appeared like the pieces of timber, which due to certain faults like cracks, knots or lack of quality, were unserviceable and they had to be cast away and put against a wall. Besides the self-consciousness of their faults had made them highly suspicious. Any exclamation or loud remarks that were made in a meeting, they suspected to be meant against them. They were allergic to them. In brief their conduct made them out as the enemies of the muslims, the quislings alias fifth-columnists. Allah put the muslims on alert against them.  
Allah cursed their hypocrisy and perfidy and wished them an evil end, though He deplored their deviation from Islam.

Note: مَسْتَوٍ is interpreted by some commentators as unserviceable timber put off against a wall as useless wood fit only for fuel.

انہ برون چون گور فرس پیرخلل

واندرون قصو خداى عزوجل

(The hypocrites outwardly looked as stringled donkeys inward they bore the curse of the Glorious Allah).

⑤ And when it is said to them: "Come so that the Prophet of Allah may seek (for you) the forgiveness (of Allah)", they turn aside their heads, and you see them keeping back, and they are arrogant.

⑥ It is the same for them whether you seek forgiveness for them or not seek forgiveness for them. Allah shall never forgive them. Verily Allah does not guide the transgressing people.

⑦ It is they who say: "do not spend on those who are with the Apostle of Allah so that they may (quit and) disperse. And for Allah (actually) are the treasures of the skies and the earth but the hypocrites do not understand.

⑧ They say: "when we do return to Madina, the honourable ones at Madina shall surely expel therefrom the dishonourable ones. And the honour is for Allah, His Apostle and the believers, but the hypocrites do not know (it).

لَعَلَّوْ means you come;

يَصُدُّوْنَ means they keep back;

يَنْفَضُّوْا means they disperse;

لَا يَفْقَهُوْنَ means do not understand;

لِيُخْرِجَنَّ means will surely expel.

قَدْ سَمِعَ اللَّهُ

٤٤٩

الْمُنْفِقُونَ ١٣

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ

لَهُمْ ۚ كَنْ يَّعْفِرَ اللَّهُ لَهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي

الْقَوْمَ الْفَاسِقِينَ ۝ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا

عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُّوا ۚ وَاللَّهُ

خَرَّائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنْفِقِينَ لَا

يَفْقَهُونَ ۝ يَقُولُونَ لِنِ رَجَعْنَا إِلَى الْمَدِينَةِ

لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ

وَالْمُؤْمِنِينَ وَلَكِنَّ الْمُنْفِقِينَ لَا يَعْلَمُونَ ۝ يَا أَيُّهَا

الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ

عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ

هُمُ الْخَاسِرُونَ ۝ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ

قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ كُوِّلَا

أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ ۚ فَأَصْدَقَ وَ أَكُنْ مِنَ

الصَّالِحِينَ ۝ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۚ

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

منزل



The last preceding verse No. 4 denounced the hypocrites as enemies of the muslims, and Allah warned the latter to beware of them.

The present verses discuss an incident which occurred while the muslims were returning from the expedition against the Bani Al-Mustalik. It seems there was a quarrel between an immigrant and an ansar. They exchanged hot words. Each of them called his partisans for aid. Abdullah Bin Ubai also was in the expeditionary force. When he heard about the above altercation he lost his balance and said that the immigrants had abused the hospitality of the ansars and they deserved to be expelled from Madina, and he would definitely take the requisite action for it on reaching Madina. The Prophet was informed about the incident and the remarks of Abdullah. He sent for him and made an enquiry from him. Abdullah however swore and denied to have made the remarks. Soon afterwards these verses were revealed. A muslim counselled Abdullah to go to the Prophet and apologise for his remarks so that he may seek forgiveness of Allah for him. But he refused to do it and turned away.

The verses, under comment, state in detail as under:

After the Prophet's enquiry Abdullah and his partisan hypocrites were advised to seek grace of the Prophet, who would intercede for them with Allah for His forgiveness for them. But they kept back out of arrogance. Allah condemned their uncouth remarks and the negative attitude, and as a reprisal therefor He informed the Prophet that his seeking forgiveness for them or not seeking it meant the same thing to Him as He had already decided not to forgive them. Besides it was His policy not to put back on guidance those who had deliberately transgressed and turned away. Allah had taken cognizance of the fact that the hypocrites had said: "do not spend any money on the immigrants with the Prophet so that they may be forced to quit Madina and disperse to other places." The hypocrites forgot that all the treasures of the universe belonged to Allah, and that He could enrich the migrants if the hypocrites, out of ignorance and spite, stopped subsidies to them. Allah had also taken note of their threat that on return to Madina each honourable man (i.e. the rich and influential ansars) shall drive out the dishonourable (i.e. the poor and destitute migrants) and thus all the hangers on migrants will be cleared out. Allah warned them that the honour was for Allah, for His Apostle and for the muslims who believed in Him and made sacrifices for Him. The hypocrites were devoid of honour, but they did not know it. Their insincere and refractory conduct and the evil influence of their progeny and property, which they misconstrued as the means of honour, did not entitle them to it. (According to verse No. 179, Al-Nisa all honour rests with Allah).

The verses No. 61, 62 and 73, Al-Touba are relevant and they may be referred to.

## SECTION - 2

- ⑨ O you who believe! Let not your properties and children make you unmindful of Allah's remembrance! and whoso does it, then it is they who are the losers.
- ⑩ And spend (in charity) out of what We have provided you before death comes on one of you, and he says: "My Lord! why did you not give me respite for a

while so that I may have given alms and been (one) of the righteous."

- ⑪ And Allah shall never give respite to a person when his scheduled time reaches and Allah is well aware of what you do.

تُلهِكُمْ means diverts you;

أَحَدَكُمْ means one of you;

لَوْلَا أَخَّرْتَنِي means why did you not respite me;

أَصَدَّقَ means I may have given alms.

The last preceding verses referred to the threat of the hypocrites that nothing should be spent on the destitute and needy refugees and that they should be driven out of Madina. They also express Allah's reaction to these threats.

The present verses continue the same theme and state as under:

Allah warned the believers that their riches and progeny should not divert them from His remembrance, because those who committed that lapse shall definitely be the losers. He then advised them to continue to give charity from what He had bestowed on them, before death comes on them. Lest, in the other case, they might say: "Our Lord! why did You not give us a little longer life so that we may have had an occasion to give alms and thus qualify ourselves as the righteous persons?" (The belief in the Quran and the payment of alms, including Zakat, do rightly mean righteousness). However Allah warned them that their request for longevity shall never be granted by Him. Accordingly each person shall die at the scheduled time, and let it be with the assurance that Allah knows all his performances including his indifferences to His remembrance, and his parsimony and his superiority complex.

(The verse No. 120, Al-Touba and the verses No. 265 and 266, Al-Baqarah are relevant and they may be referred to).

#### Tradition:

Imp. Longevity in a metaphorical sense is possible when a person has left righteous offsprings and they pray to Allah for forgiveness to him,



SURA AL-TAGHABUN  
(OR THE MUTUAL LOSS AND GAIN)

(Parah 28 - Continued)

Introduction

This Sura is the eighth of the short Madinian Suras dealing with a particular point. It was possibly revealed in 1 A.H. It has 2 Sections, 18 verses and 1,122 letters. It deals with the following subjects:

- (1) Omnipotence and Omniscience of Allah.
- (2) Beautiful, well-proportioned and well-regulated creation of human beings.
- (3) Brief exultation of the disbelievers in this world over their attainments.  
But they shall be losers in the Hereafter, when the believers shall exult.

**SURA AL-TAGHABUN**  
(OR THE MUTUAL LOSS AND GAIN)

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION -1**

- ① Whatever is in the skies and whatever is on the earth glorifies Allah; His is the Sovereignty and His is (the title to) praise; and He is the Powerful over all objects.
- ② It is He who has created you, then some of you are disbelievers and some of you are believers; and Allah is the Beholder of what you do.
- ③ He has created the skies and the earth in just proportion, and He (personally) evolved your forms and made them beautiful; and to Him is (your ultimate) return.
- ④ He knows what is in the skies and on the earth and He knows what you conceal and what you disclose; and Allah knows the secrets of hearts.

قَدْ جَاءَ اللَّهُ ۚ

٤٤٤

التَّغَابُنِ ٦٣

سُورَةُ التَّغَابُنِ مَكِّيَّةٌ (١٠٨)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ لَهُ  
الْمُلْكُ وَلَهُ الْحَمْدُ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ①  
هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۚ  
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ② خَلَقَ السَّمَوَاتِ وَ  
الْأَرْضِ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ ۚ  
وَالْيَهُ الْبَصِيرُ ③ يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُلْعِنُونَ ۚ وَاللَّهُ عَلِيمٌ  
بِذَاتِ الصُّدُورِ ④ أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا  
مَنْ قَبْلُ فَقَدِ اتَّخَذُوا أَوْلِيَاءَ مِنْهُمْ وَلَهُمْ عَذَابٌ

مَنْزِلٌ

بِالْحَقِّ means in just proportion;

صَوَّرَكُمْ means He made your forms;

تُسْرُونَ means you conceal;

صُدُورِ means breasts, minds;

تُلْعِنُونَ means you disclose.

The Sura like those of Al-Saff and Al-Jumah commences with the Sovereignty of Allah and His universal glorification. The present verses state as under:

All objects in the skies and the earth glorify Allah. (The verses No. 44, Bani Israil and No. 1, Al-Jumah may as well be referred to). He is the Sovereign of



the universe. He alone is entitled to praise, and He is actually praised. He is the Omnipotent.

Allah created all human beings in the natural religion of Islam. Later some of them, due to the wrong use of their will and the perverse parental influence, became infidels. Some others, due to correct use of their will and the benign parental influence stuck to the natural religion and they became righteous believers. Verily Allah beholds all human actions!

Allah created the skies and the earth in just proportion to discharge their functions well and to serve the mankind ideally. (Vide verses No. 49 and 50, Al-Qamar). He has certainly created the man in the best make. (Vide verses No. 4, Al-Tin and No. 64, Al-Momin). He also provided his requirements and He qualified him as His viceregent on earth. But the interest of Allah in him is not co-extensive with this world only. After his death he turns back to Allah, who takes stock of his deeds and then requites him justly and appropriately. (The verse No. 115, Al-Momin is relevant).

Allah is the Omniscient! He knows personally what occurs in the skies and the earth, no matter if it is done openly or secretly. Nothing, not even the secrets harboured in the human hearts, are concealed from Allah. His knowledge is comprehensive and perfect. In the verse No. 8, Al-Jumah Allah reiterated that He knows the visible and the invisible, thereby including the open and secret actions of His creatures.

The verses No. 11, Al-Airaf and No. 30, Al-Rum are relevant and they may be referred to.

#### Tradition:

Allah created all human beings in the natural religion. Then their parents make them Jews, Christians or idol-worshippers.

کفت یزدان ات فینکو مومین  
باز متکو کافر و گنہگار کھن

(ROOMI)

(Allah said that He made them momim (at the time of their birth) and later made them virulent heathens).

- ⑤ What? Has not the news reached you of those who disbelieved afore time, then they tasted the retribution for their actions? And for them is an excruciating punishment.
- ⑥ That was because their apostles came to them with clear signs, but they said: "What? Would a human being guide us?" Accordingly they disbelieved and turned away, and Allah (too) showed His independence (of them); and Allah is the Self-Sufficient, the Praise-worthy!

وَبَالَ means retribution, punishment;

يَهْدُونَا means will guide us;

اَسْتَقَى means independence.

The last preceding verses discussed the Omnipotence and Omniscience of Allah. He has created all objects in the universe. He knows even the secrets of human hearts. Accordingly He alone is entitled to obedience and worship.

The present verses state as under:

Allah posed a question to the disbelievers and enquired if they had come to know about the earlier disbelievers who had to taste in their life the retributory punishment for their disbelief. In addition an excruciating punishment waited for them in the Hereafter.

They were due for the punishment because when the Apostles, commissioned by Allah, visited them with clear signs and preached to them, they just disdained to hear them, remarking: "What? How could it be that a human being like us is deputed to guide us?" Accordingly they turned away and rejected the Apostle. Allah too showed His independence of them. Their obedience and worship did not affect Him in the least. He completely cut them out! Verily Allah is the Self-Sufficient! He is absolutely independent of His creatures; and as such He alone is entitled to the universal regard and praise.

The verses No. 26, Luqman and No. 6, Mumtahanah are relevant and they may be referred to.

تو شر ہے وہ خیر البشر۔ یکساں کماں ہی خیر و شر  
ہے فرق اس میں کس قدر۔ تو بھی بشر وہ بھی بشر۔

(You are the evil. He is the best man. The good and the evil are not alike. What a difference between them! Notwithstanding you claim that you are a human being and so is he).

⑦ The disbelievers assert that they shall not be resurrected. Tell (them): "O yes, by my Lord! you shall certainly be resurrected, then you shall definitely be apprised of what you had done, and that is easy for Allah."

⑧ "Accordingly believe in Allah and His Apostle and the Light that We have sent down; and Allah is cognizant of what you do."

التَّغَابُنِ

٤٤٨

قَدْ سَمِعَ اللَّهُ

اَلَيْسَ ذٰلِكَ بِاَنَّهُ كَانَ تَاتِيهِمْ رُسُلُهُمْ  
بِالْبَيِّنَاتِ فَقَالُوا ابْشُرِيْهِمْ وَاَنَّا فَكَّرُوْا وَ  
تَوَلَّوْا وَاسْتَغْنٰى اللّٰهُ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ۝ زَعَمَ  
الَّذِيْنَ كَفَرُوْا اَنْ لَّنْ يُبْعَثُوْا ۝ قُلْ بَلٰى وَرَبِّيْ  
لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّوْنَ بِمَا عَمِلْتُمْ ۝ وَذٰلِكَ عَلٰى  
اللّٰهِ يَسِيْرٌ ۝ فَاٰمِنُوْا بِاللّٰهِ وَرُسُوْلِهِ وَالتَّوْرَ الَّذِيْ  
اَنْزَلْنَا ۝ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝ يَوْمَ يَجْمَعُكُمْ  
لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ التَّغَابُنِ ۝ وَمَنْ يُّؤْمِنْ  
بِاللّٰهِ وَيَعْمَلْ صٰلِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ  
وَيُدْخِلْهُ جَنَّاتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهَارُ  
خٰلِدِيْنَ فِيْهَا اَبَدًا ۝ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝ وَ  
الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِآيٰتِنَا اُولٰٓئِكَ اَصْحٰبُ  
النَّارِ خٰلِدِيْنَ فِيْهَا ۝ وَبَشِّرِ الْمَصِيْرُ ۝ مَا اَصَابَ

منزل

تَبٰرَكَ



⑨ The Day when He shall gather you on the Day of Gathering—that is the Day of mutual loss and gain. And whoso believe in Allah and do righteous deeds, He will purge them their evil (deeds), and He will admit them in the Gardens, where streams flow underground, to live there permanently. That (indeed) is the supreme success!

⑩ And those who disbelieve and controvert Our signs, they are the companions of Fire to abide there, and that is an evell destination!

زَعَوْ means they claim;

لَيُصْعَقَنَّ means you shall be raised up;

لَتُنَبِّؤَنَّ means you shall be apprised;

تَغَابُنْ means mutual loss and gain;

يَكْفُرْ means He shall purge them.

In the last preceding verses Allah referred to the disbelief on the part of some of the earlier generations and their punishment on that account. They had rejected their Apostles and refused to believe in them on the basis that human beings were not to be appointed as apostles.

The present verses discuss the disbelief and its punishment in the Hereafter as under:

The disbelievers had become highly allergic to the frequent references in the Quran about their punishment, more particularly on the Day of Judgement. Hence they outright rejected their resurrection and their subsequent punishment.

Allah reiterated in the present verse No. 7 that their resurrection was a settled matter; and He asked the Prophet to swear by Him and assert that they shall definitely be resurrected, confronted with their worldly performances and required appropriately; and that was not difficult for Allah at all. Accordingly they were advised to believe in Allah and the Apostle of Islam and also in the Quran which bears the light of guidance that was sure means of their reclamation and safety in the Hereafter. They must know that Allah is the Omniscient and as such He knows about their actions. He is the Omnipotent to carry out His orders.

Imp. Note : (1) This is the third verse in the Quran wherein the Prophet was directed, for the sake of emphasis, to confirm on oath the inevitability of the mass resurrection. The other two verses are No. 53, Yunus and No. 3, Al-Saba respectively.

Note : (2) Allah had called the Quran His Light in verse No. 8 under comment.

The verse No. 15, Al-Maidah is relevant.

About the Day of Judgement Allah stated that it was the Day on which all human beings shall be resurrected and gathered before Him. It was therefore called the Day of Gathering. On that Day Allah shall take decision on every individual's actions and reward or punish him for the same. It was therefore known as the Day of Account-taking. Some of them shall gain through their reward, and others shall lose due to their punishment. Besides Allah has provided a mansion in Paradise for every human being. But the mansions meant for those who are sentenced to Hell shall remain vacant and they shall be allotted to those who are admitted in Paradise. Hence the Day of Judgement is also aptly known as the Day of mutual loss and gain. The policy of Allah on that Day shall be that He shall efface the sins of the persons who had believed in Him and led a righteous life. Such persons shall be honourably admitted in the Gardens of Paradise where streams flow unobtrusively. They shall live there permanently without fear of eviction. That is indeed the highest success for them! For such persons it shall be the Day of gain.

Note : Allah has used the following synonyms for the Day of Judgement:

YOMUDDIN, YOMUL FASL, YOMUL AKHIR, YOMUL QIYAMAH, YOMUL TANAD, YOMUL FATAH, YOMUL HISAB, YOMUZ ZILAT, YOMUL AZIM, YOM YUBASOON, YOMUL HAQ, YOMUL AHZAB, YOMUL WAEED, YOMUL KHALUD, YOMUL KHURUJ, YOMUL AQIM.

On the other hand, as has been stated at several places in the Quran, the persons who disbelieved in Allah, controverted His clear signs, and treated with disdain the Quran, and the prophet concerned, these persons were doomed, and they shall be dragged to Hell as its permanent residents. It is indeed a horrible place, and most certainly, a bad destination. For these persons it shall be the Day of loss.

Note : The knowledge about the timing of the Day of Judgement is known to Allah alone. (Vide verse No. 34, Al-Sajdah).

## SECTION - 2

⑪ There befalls not any affliction except with the permission of Allah; and whoso believes in Allah, He guides his mind (in the right direction), and Allah knows all things.

⑫ And obey Allah and obey the Apostle. But if you turn away, then the responsibility of Our Prophet is merely to deliver clearly (My revelations).

⑬ Allah! There is no god except He; and to Allah should the believers commit themselves.

أَحْبَابَ means reaches, befalls;

بَلَّغَ الْمُبِينِ means clear delivery.



The last preceding verses discussed the requital to the believers and the disbelievers in the Hereafter.

The present verses stress the Omnipotence of Allah as under:

No misfortune occurs to a man except with the permission of Allah. Then if he believes in Allah, the latter would guide his mind properly; and he shall observe patience and reconcile himself to the will of Allah. The misfortune shall serve as a test resulting ultimately in his happiness. Allah is the Omniscient and He knows the human reaction in all such cases. (The verse No. 17, Luqman and No. 22, Al-Hadid are relevant).

"You may dislike a thing in which Allah has placed a good deal of good for you." (19, Al-Nisa).

Note: The word permission significantly is more comprehensive than knowledge.

Accordingly the best course for the man is to obey Allah to His will and follow the guidance imparted by His Apostle. But if he rejects the guidance and turns his back on it, he does not affect Allah or His Apostle in the least. Allah commissions His Apostles merely to deliver the message and elucidate it. There ends their responsibility. They are not accountable for the success of their mission.

Over all things people should remember that there is no god except Allah and that He has no partner or intercessor. Hence all believers should commit their affairs to Allah. They should conform their actions to His orders. He alone is entitled to worship and obedience.

"There is no god except Allah; He is the Dominant, the Wise." (18, Al-Imran).

#### Tradition:

Imp. Do not make a grievance of a misfortune if it befalls you. Reconcile yourself to the will of Allah).

جی کی ذنائون سوسر دیئی سہ جند تری،  
نہ چہو چنالون، این پل گبندیو سحبتین .

(SHAH)

(Whatever is accorded to you, suffer it patiently. O mind! Do not say that the Beloved had dissociated. Infact He has joined you).

الْأَنْبِيَاءُ

۷۷۹

قَدْ سَمِعَ اللَّهُ

مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ  
يَهْدِ اللَّهُ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝ وَأَطِيعُوا  
اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا  
عَلَيْكُمْ رُسُلُنَا الْبَلَّغُ الْبَيِّنُ ۚ اللَّهُ لَا إِلَهَ إِلَّا هُوَ  
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝ يَا أَيُّهَا  
الَّذِينَ آمَنُوا إِنَّمَا مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عُدُوَّ  
لَكُمْ فَأَحْذَرُوهُمْ ۚ وَإِنْ تَعَفَّوْا وَتَضَفَّعُوا وَتَغْفِرُوا  
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ إِنَّمَا أَمْوَالُكُمْ وَأَ  
وَلَادُكُمْ فَتْنَةٌ ۚ وَاللَّهُ عِنْدَ أَجْرٍ عَظِيمٌ ۝  
فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا  
وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ ۚ وَمَنْ يُوقِ شَرَّ  
نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ إِنْ تَقْرَضُوا  
اللَّهَ قَرْضًا حَسَنًا يُّضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ  
وَاللَّهُ شَكُورٌ حَلِيمٌ ۝ عَلِمُ الْغَيْبِ وَالشَّهَادَةِ  
الْعَزِيزُ الْحَكِيمُ ۝

منزل

- ⑭ O you who believe! Among your consorts and your children some are indeed your enemies, so beware of them! And if you bypass and condone and forgive (their faults,) then verily Allah is the Forgiving, the Merciful!
- ⑮ Verily your properties and children are a test (for you); and with Allah is an immense recompense.
- ⑯ Accordingly fear Allah as best as you can, and hear (Him) and obey (Him), and spend (for Him); that would be good for yourselves; and whoso are free from personal cupidity, it is they who are successful.
- ⑰ If you advance a handsome loan to Allah, He would multiply it for you and forgive you; and Allah is the Appreciative, the Forbearing!—
- ⑱ the Knower of the secret and the open! the Dominant, the Wise!

أَحْذَرُوا لَهُمْ means beware of them;

تَصْفَحُوا means you may overlook;

عِنْدَهُ means with Him;

مَا اسْتَطَعْتُمْ means as best as you can;

يُوقَ means are free;

شَيْءٍ means covetousness, cupidity;

يُضَاعِفَهُ means He would multiply it.

The gist of the last preceding verses was to obey Allah and His Apostle, and that Allah guides the believers in the right direction.

The background of the present verses, according to Hazrat Abbas, is that some Muslims in Mecca could not migrate to Madina because of their attachment to their consorts and children, and possibly the latter did not appreciate their migration. When the Muslims became a force of Madina, some of these laggard Muslims migrated to Madina (alongwith their families) and joined the Prophet. They were amused to find that the earlier migrants had acquired considerable knowledge of Islam in the meantime and were appreciatively evolved. They held their families responsible for their deficiencies and they wanted to punish them. However Allah intervened and He revealed the present verses advising these Muslims to forgive their families for their past non-co-operation and overlook their faults.



In detail, the verses state as under:

"O believers! It is a fact that some of your consorts and children obstruct you directly or indirectly from pursuing the straight and upright course. Hence their obstruction or bad advice spells enmity against you."

Allah warned them of it. Simultaneously He advised them not to take any punitive action against the delinquents, particularly when they apologised, but to overlook, condone and forgive their delinquency. Since Allah is the Forgiving and the Merciful, He would recompense them appropriately.

The Muslims in general were reminded that when Allah favoured them with progeny and property He also meant the same as a test for them to know as to which of them maintained their devotion and prayers to Him. No doubt the worldly possessions have a great attraction, but the believers should remember that Allah is the Best Provider and with Him is immense recompense for whomso He wills. That being the exact position Allah directed the Muslims to fear Him to their best capacity, to hear Him i.e. to heed His orders as contained in the Quran and to obey them, and what is quite important, to spend liberally in His cause. That would be the best course for them; and whoso was free from personal cupidity and niggardliness, Allah ensured their general success here as well as in the Hereafter.

Allah rounded off the above admonition with the observation that whoso advanced a liberal and unstinted loan to Him i.e. spent willingly and liberally in His cause, from what Allah had bestowed on them, He shall multiply it for them, and in addition He will forgive their sins. Thus they would gain financially and spiritually. All this Allah will certainly do because He is most appreciative in respect of 'loans' and forebearing in connection with their past sins. Verily He knows what people do openly or secretly. He knows even the secrets of hearts (vide No. 23, Luqman). He is the Dominant! None can obstruct or frustrate Him; and whatever orders He passes or the requital He awards, they are based on His wisdom; and as such they are unimpeachable.

The verses No. 245, Al-Baqarah; No. 9, Al-Hashr and No. 11 and 12, Al-Saff are relevant, and they may be referred to.

Note : (1) The present verse No. 16, directing fear of Allah to the best capacity, is held by some annotators to supersede the verse No. 102, Al-Imran which directed that Allah should be feared as He deserved to be feared. Personally I think that the two verses are corollaries to one another. In the verse No. 41, Ahzab, Allah directed:

"O you people! remember Allah much and glorify Him each morning and evening." This too may be treated similarly. (Allah knows best!)

Note : (2) Allah has maintained the status of property and ordered it to be safeguarded. How can the wealth, which serves as a means of good action, be despised? (Jablise Iblis)

In my opinion Islam forbids the worship of wealth and cupidity for it at the cost of religion. It does not forbid its accumulation so long the Zakat is paid in full on it.

#### Tradition:

Imp. The Prophet reproved a person who said that he wished he had a beast instead of a son that was born to him. The Prophet added that there is tranquility of eyes in children. (A child is a gift of Allah. It can be despised or exchanged for laurels.

Hazrat Ali's advice:

Cupidity earns disgrace.

چیت دنیا از خدا غافل بُدن  
نی قماش و نقره و فرزندان و سرن

(ROOMI)

(What is the world (i.e. materialism?) It is to be neglectful of Allah (and His orders) and not the brocade, silver, son and wife).

Note : I quote below an instance of a 'handsome' loan advanced by a muslim at the instance of Hazrat Malik Bin Dinar of Basra and Allah's requital thereof to him. The story is taken from the book 'What Happens After Death'?

Once Hazrat Malik saw a handsome young man building a palatial mansion in Basra. He liked the man's appearance and became inclined to favour him spiritually. He asked him about the budgetted investment in the building under construction. The young man told him that it would cost him one hundred thousand dirhams. Hazrat Malik suggested to him to lend to him in the name of Allah the same amount, and he would get him a far better palace in Paradise. The young man knew Hazrat Malik personally. However he asked him for a night's interval to think over the offer. Hazrat Malik agreed and went home. At night he prayed to Allah for beneficence to the young man. Next morning he went to the latter, who was eagerly waiting for him. The man requested Hazrat Malik to confirm the previous day's offer. The latter did it. He then brought a pen and a paper and asked Hazrat Malik to reduce the offer in writing. Simultaneously he delivered to him a bag containing one hundred thousand dirhams. Hazrat Malik wrote the covenant in the name of Allah and delivered it to the young man. Hazrat Malik took away the money and distributed it in charity.

After about 40 days at the morning prayer time Hazrat Malik saw the same paper lying in the 'mehrab' in the mosque. It bore an endorsement from Allah to him that He had fully satisfied his covenant with the man. Nay, He had given to him a palace seventy times better than as per the covenant. Hazrat Malik went to the house of the young man and learnt from his relatives that he had died on the previous day, and that as per his will, the paper bearing covenant of Hazrat Malik was placed between his body and coffin. Hazrat Malik then showed them the paper, and they recognised it as being the same. They were extremely happy to read the Divine endorsement on it.



SURA AT-TALAK (OR THE DIVORCE)

(Parah 28 - Continued)

Introduction

"This is the ninth of the ten short Madinian Suras dealing with the social life of the community. The points dealt with here are the Divorce, and the necessity of precaution to guard against its abuse." "While the sanctity of marriage is the essential basis of family life, the incompatibility of individuals and the weakness of human nature require certain outlets and safeguards if that sanctity is not to be made into a fetish at the expense of human life."

(Tafsir of the Quran by Allama. Abdullah Yusufali)

This Sura is Madinian. It was possibly revealed in 5 A.H. It has 2 Sections, 12 verses and 1,237 letters.

The background of the Sura, according to Ibn Ali Hatim and Ibn Jurer, is that the Prophet of Islam had divorced his wife Hazrat Bibi Hafsa who then went to her parents' house. Allah asked the Prophet to take her back in supercession of his divorce as she was a righteous lady given to 'namaz' and fasts and that she was declared to be his wife here as well as in the Hereafter. Accordingly the Prophet resumed the marital rites with her.

Note : The verses No. 127 to 130, Al-Nisa are relevant and they may be referred to.

The following traditions in respect of divorce are general:

- (a) When reproachment between a husband and wife is impossible divorce is advised.
- (b) Divorce should not be given when the woman is in menses.
- (c) No property should be taken back from a divorcee.
- (d) During Iddat a widow (or a divorcee) should not apply antimony to her eyes.

**SURA-AT-TALAK  
(OR THE DIVORCE)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① O Prophet! When you (people) divorce women, divorce them when their waiting period (expires), and reckon it; and fear Allah, your Lord; do not expel them from their houses nor should they leave (it of their accord), unless they commit open lewdness. And these are the limits set by Allah, and whoso transgresses the limits of Allah, he indeed wrongs his self. You do not know, Allah may possibly bring to pass a new development thereafter.

عِدَّتِهِنَّ means their waiting period;

أَحْصُوا means reckon;

يَاتَيْن means (they) commit;

يَتَعَدَّ means transgresses;

لَا تَدْرِي means you do not know;

يُحْدِثُ means create, bring to pass.

The last verses of the preceding Sura warned the Muslims that in some cases their wives and children behave as enemies to them when they obstruct them in the discharge of their religious obligations.

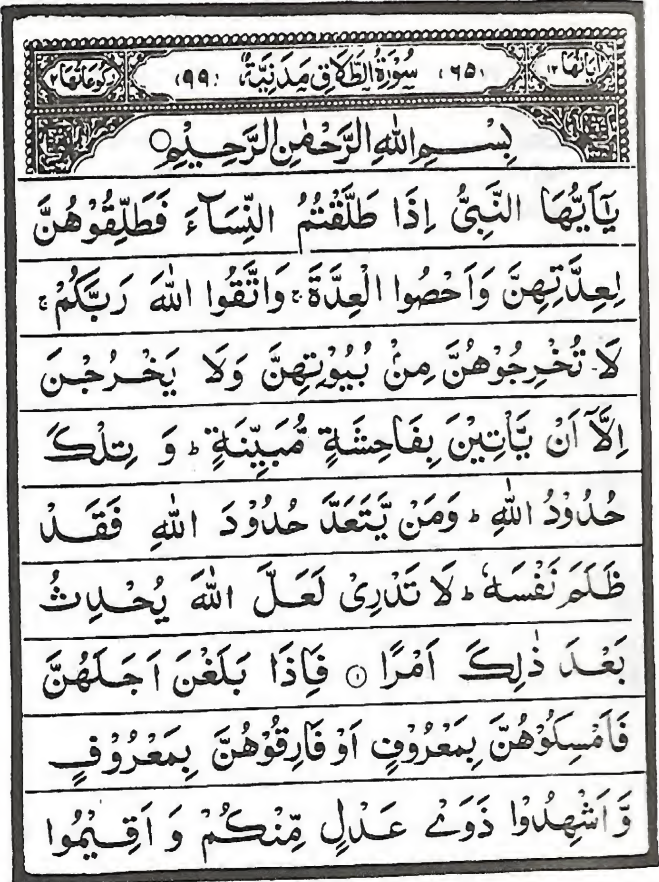
The present verse relates to the divorce of erring wives. In detail they state as under:

"O Prophet! (Tell) your people that when they divorce their wives, let it not be during menstruation. It should be when they are free from it. The second divorce should be pronounced after the second menstruation and bath, and the period between the two monthly courses should be clearly reckoned, and in case of pregnancy the

الطَّلَاق ٦٥

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سُورَةُ الطَّلَاقِ مَدَنِيَّةٌ ١٩٩



منزل



divorce shall be inoperative till delivery." Allah has warned against a deliberate wrong reckoning of this period of 'iddat' as it is called.

"A reconciliation is possible and is indeed recommended at every stage. The first serious differences between the parties are to be submitted to a family council on which both sides are represented (IV, 35), divorce is not to be pronounced when mutual physical attraction is at an ebb; when it is pronounced, there should be a period of probationary waiting."

(Tafsir of the Quran, by Allama Abdullah Yousufali)

Divorce is an important development seriously disturbing the married life. Hence in pronouncing it and observing its post-facto obligations the husband concerned should always fear Allah, the Irresistible Lord of the universe. The divorcee should not be turned out of her house or apartment. She has an obligation on her ex-husband. But she should not leave the house of her own accord too. That would close the possibility of a reconciliation between the parties. Simultaneously she should not abuse this grace by open lewdness. In that case the husband shall be competent to expel her from the house. These are the limits set by Allah for both the parties, and they should be observed scrupulously. Whoso transgresses them, he indeed wrongs his soul. Who knows Allah may bring about reconciliation between the parties after the second divorce, its chances shall certainly be impaired by a transgression on the part of the either party.

The verses No. 228 to 240, Al-Baqarah are relevant and they may be referred to.

Note : (1) The case of a minor girl and that of an old woman, who is past menstruation, are not covered by the present verse. They are discussed later under verse No. 4, post.

Note : (2) Hazrat Umar had divorced his wife while she was in menses. When he informed the Prophet about it, the latter asked him to withdraw the divorce and resume the marital rites with her.

Note : (3) According to the Hanafi School of thought the divorce is to be pronounced three times, each after menses and bath.

② When they (i.e. the divorced women) are about to complete their period of waiting, then retain them gracefully or separate them gracefully, and take as witness two just men from amongst yourselves; and give (correct) testimony for the sake of Allah, (O witnesses!). Thus is admonished he who believes in Allah and the Final Day. And whoso fears Allah, He will make for him a clearance (from his predicament),—

③ and He would provide sustenance for him from where he does not expect (it). And whoso depends on Allah, He is adequate for him. Verily Allah implement His decree. Indeed Allah has fixed a measure for every thing.

يَلْتَمِزْنَ means are about to complete;

أَسْكُوهُمْ means retain them;

فَارْقُوهُمْ means separate them;

يُوعِظُ means is admonished;

مَخْرَجًا means an outlet;

حَسْبُهُ means is adequate for him;

يَبْرِئُ means accomplishes, implements;

قَدْرًا means measure.

The last preceding verse directed that divorce should be pronounced when the woman concerned is free from menses and she has taken bath. It should not be preceded by a sexual intercourse.

The present two verses also discuss the same subject. They direct as under:

When the woman concerned is free from two successive menses and has bathed, the option is with the husband either to retain her gracefully with all her obligations intact or to separate from her gracefully without any abuse

or taunt or restriction. He can exercise his option at any time before pronouncement of the third divorce. He should take two witnesses from their common fold and announce his decision to them. The witnesses are simultaneously informed that they shall have a duty to perform in as much as they shall have to tender true evidence about the matter for the sake of Allah when they are called upon to do it. These are general orders, and it is expected that those persons particularly who believe in Allah and His attributes and who are sure about the inevitability of the Day of Judgement will obey them and comply with them. Since fear of Allah is generally the basis for belief in Him and in the Final reckoning, Allah is pleased to inform these fearful persons, including the parties and the witnesses, that He would solve their problems if any cropped up. One such problem generally is about sustenance. Allah assured the people, and more particularly the divorcees, that He would provide sustenance for them in a manner beyond their expectations. Only that they should commit their affairs to Him with the belief that He is adequate for them. (The verse No. 130, Al-Nisa is relevant). Verily Allah is the Omnipotent. He accomplishes

الْفَلَاقِ ٥

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قَدْ جَعَلَ اللَّهُ

الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعِظُ بِهِ مَن كَانَ  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَن يَتَّقِ اللَّهَ  
يَجْعَلْ لَهُ مَخْرَجًا ۚ وَيَرْزُقْهُ مِن حَيْثُ لَا  
يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ  
إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ  
قَدْرًا ۚ وَالَّذِي يُبَيِّنَ مِنَ الْغَبِيبِ مَن نَّسَاءِكُمْ  
إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ ۚ وَالَّذِي لَمْ  
يَحْضُنَّ ۚ وَأُولَٰئِ الْأَحْصَالِ أَجَلُهُنَّ أَن  
يَضَعْنَ حَافَهُنَّ ۚ وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ  
مِن أَمْرِهِ يُسْرًا ۚ ذَٰلِكَ أَمْرُ اللَّهِ أَنزَلَهُ  
إِلَيْكُمْ ۚ وَمَن يَتَّقِ اللَّهَ يَكْفِرْ عَنْهُ سَيِّئَاتِهِ  
وَيُعْظِمْ لَهُ أَجْرًا ۚ أَسْكُوهُمْ مِّن حَيْثُ  
سَكَنْتُمْ مِّن وَّجْدِكُمْ وَلَا تَضَارُّوهُمْ لِنَصِيِّقُوا

منك



whatever He decrees. As an illustration there is Allah's management of the mankind in an unquestionably equitable and just proportion; and it is based on His wisdom.

#### Traditions:

Imp. (a) Whoso seeks forgiveness of Allah frequently, Allah relieves him from all worries, and He would provide sustenance to him.

Imp. (b) Sins deprive a man of his livelihood. The remedy lies in prayer. (This means that a sinner forfeits the grace of Allah for the time being).

④ And (with regard to those) women from amongst your wives who have no hope of menses, if you are in doubt (about their waiting period, then know that) it is three months; and the same is for those who have not yet menstruated; and (for) the pregnant women, their waiting period is till the time they are relieved of their burden; and whoso fears Allah, He would facilitate his problem for him.

⑤ This is the order of Allah which He has sent down to you; and whoso fears Allah, He would remove from him his sins and enlarges his reward.

⑥ Maintain them where you live, according to your means, and do not hurt them so as to harass them; and if they are pregnant, then spend on them till they are relieved of their burden; and if they suckle the child at your instance, then recompense them; and take mutual counsel gracefully; and if you clash with each other, then another woman should (be engaged to) suckle the child.

⑦ Let the man of means spend according to his means, and he, whose means of subsistence are straitened, should spend from what Allah has given him. Allah does not tax a person beyond what He has given him. Allah would soon bring about ease after hardship.

يَسْتَيْسِرُ means who have despaired;

مَحْضٍ means menses;

عَلَيْهِنَّ ۖ وَإِنْ كُنَّ أُولَاتٍ حَمِلٌ فَلْيُقْفُوهُنَّ ۚ  
حَتَّى يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَارْتُوهُنَّ  
أُجُورَهُنَّ ۚ وَاتِمُّوا بَيْنَكُمْ بِمَعْرُوفٍ ۚ وَإِنْ  
تَعَاَسَرْتُمْ فَاتَرَضُوا لَهَا ۚ الْخُرُءُ ۚ لِيُنْفِقَ ذُو سَعَةٍ  
مِّن سَعَتِهِ ۚ وَمَنْ قَدَّرَ عَلَيْهِ رِزْقَهُ فَلْيُنْفِقْ  
مِمَّا آتَاهُ اللَّهُ ۚ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا  
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۚ وَكَأَيُّنَ مِّن قُرْبَىٰ  
عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ ۚ فَحَاسِبْنَهَا حَسَابًا  
شَدِيدًا ۚ وَعَدْنَهَا عَدَابًا نُكْرًا ۚ فَذَاقَتْ  
وَبَالَ أَمْرِهَا ۚ وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ۚ  
أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۚ فَاتَّقُوا  
اللَّهَ يَا أُولِي الْأَلْبَابِ ۚ الَّذِينَ آمَنُوا ۚ  
قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۚ رَسُولًا يَتْلُوا

منزل

إِشْتَر means you are in doubt;

لَمْ يَحْفَظْنَ means who have not menstruated;

أُولَاتُ الْأَعْمَالِ means who carry the burden (i.e. are pregnant);

لَيَفَعْنَ means they lay down;

سَكَنُوهُنَّ means keep or lodge them;

حَيْثُ means the place;

وُحْدِكُمْ means your capacity, means;

تَضَارَّوْهُنَّ means do not hurt them;

تَضَيُّوْهُنَّ means to harass;

أَرْضَعْنَ means they suckle;

تَتِمُّ means take counsel;

تَتَأَسَّرُوْهُ means you tug or disagree;

مُضَيَّرَاتُ means are straitened;

سَيَّعِلُ means will soon make.

The subject of divorce, commenced in the verse No. 1, and continued in the next verses No. 2 and 3, is further discussed in the present verses as under:

It was stated in the earlier verses that divorce should be pronounced after menses are over and the woman has cleansed herself; and the waiting period for her is between three menses.

In the present verses the case of old women, who are past the stage of menstruation, and of the girls, who are too minor to have it, and of the pregnant divorcees



are discussed. The waiting period for the old women and the minor girls has been fixed at three months in each case, and for the pregnant women it is co-extensive with their pregnancy, (unless there is a miscarriage earlier). These are the orders issued by Allah. Possibly their working may cause hardship in some cases. But Allah has stressed that those persons, who fear Him, shall get aid from Him in the solution of their problems. He would also (a) forgive their lapses in the execution of these orders, (b) remove sins from their records, and (c) enlarge reward for their righteous actions.

Note: The verse No. 4 contemplates message with a minor girl.

The question of stay and maintenance of the divorcees is discussed in the verse No. 6, under comment. These women may better stay separately in their present houses and be maintained by their ex-husbands according to their financial capacity. But no annoyance, much less harassment, should be caused to them. In the case of the pregnant divorcees their period of waiting till their delivery is bound to be indefinite. But whatever it may be, the husband is bound to maintain them till they are delivered and even afterwards if the husband asks them to suckle the new-born child. They should be allowed the usual recompense in addition. It would be better if all matters about the child are settled by cordial consultations. But if a clash is unavoidable, a wet nurse should be appointed to suckle the child. The emphasis is on the maintenance of good relations and helpful consultations between the parties so as to ensure healthy growth of the child.

The question of maintenance and recompense to the divorced women has been solved in a simple manner. Whether the husband is a man of easy means or he has financial difficulties, he should spend according to his capacity. Thereby Allah suggests that no person need be taxed beyond what He has favoured him as his means. If the means improve the recompense too would improve. If the circumstances of the husband are rather straitened, that should not sadden either party. Allah would soon improve them. Verily according to His usual policy ease succeeds hardship at no distant date. (Vide verse No. 5, Al-Inshirah).

Note : Life is a long learning process. Be part of the solution and not the problem.

## SECTION - 2

- ⑧ Many a town rebelled against the order of their Lord and His Apostles. Hence We called them to a severe account and We punished them with excruciating punishment.
- ⑨ Accordingly they tested the retribution for their (evil) performance, and the terminus of their performance was the disaster.
- ⑩ Allah had prepared for them an excruciating punishment; so fear Allah, O men with understanding who believe! It is a fact that Allah has sent down to you the (Book of) admonitions,
- ⑪ wherefrom the Apostle recites to you the clear verses of Allah so as to take out those, who believe and do righteous deeds, from multiple darkness to light; and whoso believes in Allah and does righteous deeds, He would admit him in the Gardens where streams flow underneath, to stay there permanently. Indeed Allah has provided for him an excellent subsistence!

⑫ Allah is He who has created the seven skies and the earth the like thereof. (His) order comes down amidst them to make you know that Allah has power over all objects, and that Allah indeed encompasses all objects within (His) knowledge.

عَنْتَ means rebelled;

وَكَلَامًا means unrestricted, excruciating;

ذَاقَتْ means they tasted;

أَعَدَّ means has prepared;

ذِكْرًا means admonition;

مِثْلَهُنَّ means the like thereof.

التَّحْنِيمِ

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قَدْ سَمِعَ اللَّهُ

عَلَيْكُمْ آيَاتُ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ

أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ

إِلَى النُّورِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ

صَالِحًا يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا قَدْ أَحْسَنَ

اللَّهُ لَهُ رِزْقًا ۝ اللَّهُ الَّذِي خَلَقَ سَبْعَ

سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ

الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ ۝ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ

عَلَيْكُمْ

شَيْءٍ عِلْمًا ۝

مَنْ

The present verses constitute a sort of postscript on the Sura. They relate to the Omnipotence of Allah in respect of His retribution in this life as well as in the Hereafter in respect of disobedience to His orders. They admonish the believers with understanding, to take note of the instance of the earlier disobedient generations, who were punished by Allah, and they should fear Allah lest the same fate may overtake them. In detail they state as under:

Allah referred to the past history and stated that people of quite a few towns had disobeyed His orders. Hence He called them to account, rather a severe account, and He punished them relentlessly. Thereby they were made to taste the Divine retribution for their evil performance; and the conclusion of such a performance is always the disaster in this life. In addition Allah has prepared for them an excruciating post-mortem torment in Hell. In the wake of this understanding—to continue to fear Him. He reiterated the fact that He had indeed sent them the Quran—the Book of admonitions, and commissioned to them the Apostle to recite its verses, elucidate them and to lead them by its light of guidance from the multiple darkness of ignorance, superstition and sinfulness into the light of knowledge and righteousness. Allah assured them that whoso believed in Him and performed righteous deeds conforming to His orders, He would surely reward them and admit them in the gardens of Paradise where streams flowed unobtrusively. That indeed augurs an excellent provision for them.

In the concluding verse No. 12 Allah has referred to His Omnipotence and Majesty as under:



(a) He alone has created the seven skies and the seven earths of the same substance. Originally they were joint but He separated them later. They were all made of the same gaseous matter.

(b) His orders are conveyed to their inhabitants for their guidance and compliance.

The above information was given with a view that the believers should be convinced that—

(a) Allah is the Omnipotent and that He has power over all objects wherever they may be and that—

(b) He is the Omniscient and He encompasses all objects within His knowledge (despite His being citadeled on the Emyrean).

The verse No. 41, Ha Mim Sajdah is relevant and it may be referred to.

Tradition:

Imp. If a person deprives another person of a bit of land, he would be forced down to the seventh earth (after his death).

**SURA TAHRIM (OR INTERDICTION)**

**(Parah 28 - Continued)**

**Introduction**

This is a Madinian Sura. It is the tenth of the series of short Madinian Suras dealing with a particular point in respect of the society. The last Sura dealt with divorce whereas the present Sura administered a warning about it. It was possibly revealed in 7 or 8 A.H. after the conquest of Khaibar. It has 2 Sections, 12 verses and 1,125 letters. It deals with the following subjects:

- (a) Envy among women in connection with sex. Sexual relations are sometimes embittered by it.
- (b) Unwarranted declaration as 'haram' of a 'halal' thing by the Prophet, and Allah's reproof to him in that connection. This was put on record for information of the Muslim society.
- (c) Warning to the consorts of the Prophet to behave well or they may be replaced.

Note : It is evident that the Prophet received revelations not only in religious matters but in other matters too. Several earlier verses too are in evidence of it.



**SURA TAHRIM  
(OR THE INTERDICTION)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① O Prophet! Why do you declare unlawful what Allah has made lawful unto you? You seek the approbation of your consorts thereby. And Allah is the Forgiving, the Merciful!
- ② Allah has indeed prescribed for you (people) the dissolution of your oaths (in certain cases); and Allah is your Benefactor, and He is the Omniscient, the Wise!
- ③ And (recall) when the Prophet confidentially made a statement to one of his consorts, then she divulged it (to another consort), and Allah informed him of it (i.e. about the betrayal), he made a part of it known to her and with-held the (other) part of it. So when he had informed her of it, she enquired: "Who has informed you about it?" He said; "The Omniscient, the All-Aware, (Allah) has informed me."
- ④ "Now if you two repent to Allah, as surely your hearts are so inclined, (it would be well for you), but if you collude against him (i.e. the Apostle), then indeed Allah is his Friend and (so are) Gibril and the righteous among the believers; and the (other) angels (too) are his helpers beside him.
- ⑤ If he divorces you, it is possible that his Lord may soon give him vice you spouses better than you: Muslim, believers, obedient, penitent, devout, fasting, (both) married (and then widowed) and unmarried (i.e. virgin).

تَحَرَّمَ means you have declared or made 'haram';

تَبَتَّغِي means you seek;

التَّحْرِيمُ

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قَدْ سَمِعَ اللَّهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ
تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ
رَحِيمٌ ۚ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ
وَاللَّهُ مَوْلَاكُمْ ۚ وَهُوَ الْعَلِيمُ الْحَكِيمُ ۚ
إِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا ۚ
فَلَمَّا نَبَّاتِ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ
بَعْضَهُ ۚ وَأَعْرَضَ عَنْ بَعْضٍ ۚ فَلَمَّا نَبَّاهَا بِهِ
قَالَتْ مَنْ أَنْبَاكَ هَذَا ۚ قَالَ نَبَّأَنِيَ الْعَلِيمُ
الْخَبِيرُ ۚ إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ
قُلُوبُكُمَا ۚ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ
مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۚ وَالْمَلَائِكَةُ
بَعْدَ ذَلِكَ ظَهِيرٌ ۚ عَنِ رَبِّهِ إِنْ طَلَّقْتِ
أَنْ يُبَدِّلَ لَهُ أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ
مُؤْمِنَاتٍ قَانِتَاتٍ تَكُنَّ عِبَادَاتٍ سَابِقَاتٍ

منك

مَرْضَاتٍ means pleasure, approbation;

تَحَلَّاهُ means to break, to dissolve;

أَسْرَ means confided;

تَبَّات means informed;

عَرَّفَ means disclosed;

أَعْرَضَ means with-held, kept back;

أَنْبَأَكَ means informed you;

تَتُوبَا means you repent;

صَغَتْ means are inclined;

تَظَاهَرَا means support or collide with each other;

ظَهِيرَ means helpers;

قُنَّيَاتٍ means obedient;

عَبْدَاتٍ means devout;

سُئِمَتْ means fasting;

تَيَّبَتْ means married women;

أَبْكَرًا means unmarried women or virgins.

It was routine with the Prophet of Islam to visit each spouse for a short time every afternoon. One day he passed longer time with Hazrat Zainab drinking honey with her. This caused envy to some of the spouses, more particularly to Hazrat



Hafza, daughter of Hazrat Umar, and Hazrat Ashiya daughter of Hazrat Sidik. They planned to prejudice the Prophet against her. Accordingly when he visited them later separately, each one of them told him that he smelled of a foul plant (i.e. the meghafir). The Prophet denied to have taken it and explained that he had merely taken honey at the house of Hazrat Zainab. Since according to them he had got a bad smell, he swore that he would not take honey again. This he did obviously to please them. However he confidentially charged them not to inform Hazrat Zainab about his oath. But they betrayed his confidence and informed the other consorts of it. Allah informed the Prophet of the betrayal on their part. These verses were then revealed.

The verses, when amplified, state as under:

"O Prophet! Why did you swear and declare honey unlawful for you when Allah has made it lawful for you? Obviously you sought the approbation of some of your consorts! All that was gratuitous. However Allah is the Forgiving and the Merciful! He would forgive your lapses and mercifully set things right for you."

Allah said as above in the form of a mild reproof. He added that He had already provided in the Quran the expiation for breaking an oath (it was the release of a slave). The Prophet was asked to comply with that provision. (Allah then informed the believers): "Verily Allah is their Benefactor. He had made the necessary provisions in the Quran to meet all necessary exigencies. However He is the Omniscient. He observes which of His bondmen comply with its provisions. He requites them accordingly, and His requital is always wise and unimpeachable."

Allah then addressed the Prophet's consorts collectively and told them:

The Prophet made a confidential statement to one of his spouses. But she divulged it and Allah informed the Prophet of this breach of confidence on her part. The Prophet confronted her with her lapse though he did not communicate her entire breach. This he did possibly to spare her full scale embarrassment. Naturally she was flabbergasted at it, and she enquired from him as to who had informed him about it. He told her that Allah, the Omniscient, and the All-Aware had done it.

The Prophet then advised the two erring consorts to tender repentance to Allah. That would be best for them. Infact he already felt by their embarrassment that they had rued the breach of confidence on their part. In the other case if they persisted in their collusion, Allah, his patron, Hazrat Gibril, the righteous believers and other angels too would support his cause. In case the Prophet divorced all or any of them Allah would make it possible for him to have other spouses in their place who would be Muslims, believers, obedient, penitent, devout and observers of fasts. They would either be widows or virgins.

Note : Allah has discreetly suppressed the names of the erring spouses of the Prophet. He has also not stated the confidential statement made by him to one of them. That suited His privilege.

## Tradition:

Imp. Satan says to the woman: "You are half of my army, you are such an arrow that it does not miss its mark."  
(Tilbis Iblis)

⑥ O you who believe! Save yourselves and your families from the Fire whose fuel is the mankind and the stones, over which are (posted) angels (who are) ferocious and strong, who do not disobey Allah in what He orders them, and they execute whatever they are ordered.

⑦ O you who disbelieve! offer no excuses this day (i.e. Day of Judgement). You shall be requited only for what you had done (in your life).

فُؤ means save;

وَقُود means fuel;

غِلَظ means ferocious, stern;

شِدَاد means strong, unrelenting;

لَا يَعُصُونَ means they do not disobey;

يُؤْمَرُونَ means they are ordered;

لَا تَعْتَذِرُونَ means do not offer excuses.

التَّحْرِيمُ

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قُلُوبُكُمْ لِلَّهِ

تُثَبِّتِ وَأَبْكَارًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا  
قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ  
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا  
يُؤْمَرُونَ ۝ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا  
الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنتُمْ تَعْمَلُونَ ۝  
يَا أَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً  
نَصُوحًا ۚ عَلَىٰ رَبِّكُمْ أَن يَكْفِرَ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ  
وَالَّذِينَ آمَنُوا مَعَهُ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ  
أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتَيْتُمَا  
نُورَنَا وَاعْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

منك

The last preceding verses ended with a warning to the spouses of the Prophet to regret their lapse and behave well, else there was the prospect of their replacement by better type of women.

In the wake of the above lapst the present verses are as an admonition to the believers and the disbelievers respectively as under:

"O you believers! (This includes the Prophet) you and your families should be strictly obedient to the orders of Allah. You should give the necessary training in that behalf to your families. Thereby you and your families would save yourselves from the fire of Hell, which is fed and intensified by means



of mankind and (the boulders of) stones. The custodians of Hell are the angels who know not mercy and who are ferocious and strong and who do not disobey the orders of Allah. Nay, they speedily and literally execute all His orders. The question of resistance to them does not arise."

Allah addressed the next verse No. 7 to the disbelievers as under:

"O you disbelievers! You need not offer any excuses or explanations on this Day of Judgement. The stage for offering regrets and repentance is passed. You are now before your Lord. He would review the record of your worldly deeds and requite you judiciously for them."

Traditions:

(a) 'To regret' also means to repent.

Imp. (b) Start training your child (religiously) when he is seven years of age. Beat him when after attaining the age of ten years he defaults to offer prayers.

Opinion of Hazrat Ali:

Allah orders (in the verse No. 6) that we should train our household members in prayers and good manners.

SECTION - 2

⑧ O you who believe! Offer to Allah repentance—a sincere, repentance. Quite likely your Lord may absolve you of your sins and admit you into the Garden where streams flow underneath; on that Day Allah will not disappoint the Apostle and those who believe alongwith him. Their light shall run in advance of them and on their right; and they would say: "Our Lord! Sustain for us our light and forgive us. Verily You have power over all things."

⑨ O Prophet! Strive hard against the infidels and the hypocrites, and be unrelenting towards them; and their abode is Hell; and that is an obnoxious place as the destination.

نَصُوحًا means sincere;

يُكَفِّرُ عَنْكُمْ means remove from you, absolve you;

يُخَيِّرُ means disappoint;

أَيْمَانِهِمْ means on their right;

أَغْلُظْ means be hard or unrelenting;

اتَّيْمِنَّا means sustain for us.

The last preceding verses exhorted the muslims to train their families well in respect of some religious obligations so that they and their families may be safe from the fire of Hell. The disbelievers, however, will be plunged in it in requital of their misdeeds.

The present verses stress repentance as under:

"O believers! Tender sincere repentance to Allah. That may possibly attract His mercy and He may graciously remove from you your sins, and admit you on the Day of Judgement in Paradise abounding in gardens where streams flow underground."

Note : The verse No. 53, Al-Zumar bears the best tidings in this respect.

They are authorized to intercede for Sinocar muslims. Allah may graciously accept their intercession.

Allah would not disappoint or disoblige the Prophet and the believers on that Day. As an evidence of His grace the light shall precede them in their front and on the right side and lead them to Paradise over 'Pul Sirat'. They would thank Allah for it and anxiously implore Him to maintain the light till they reached Paradise and to forgive them their sins in toto. He was indeed competent to do it as He had power over all objects.

In the verse No. 9 Allah exhorted the Prophet and through him the believers to strive hard and fight against the disbelievers and the hypocrites relentlessly. They were bound to succeed against them with His aid. In addition the latter, particularly the persistant ones, shall be marched off to Hell to abide there. That is indeed an obnoxious place as a terminus or destination.

The verse No. 2, Muhammad, is relevant and it may be referred to.

يَوْمَ لَا يَخْزِي النَّبِيَّ سِاسَتُ دَابِ  
نُورِيسْمِي بَيْنَ أَيْدِيهِمْ جَوَات

(ROOMI)

(Take it as a fact that Allah shall not disappoint the Apostle on that Day. Read about the light preceding the believers in their front).

⑩ To the disbelievers Allah has quoted the instance of the wife of Nooh and the wife of Lut. They were under (the care of) two of Our righteous bondmen,

التَّحْذِيرُ

٤٨٦

قَدْ سَمِعَ اللَّهُ

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ  
وَاعْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ  
الْمَصِيرُ ۝ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ  
نُوحَ وَامْرَأَتَ لُوطَ ۚ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ  
عِبَادِنَا صَالِحِينَ فَخَانَتُهُمَا فَلَمْ يُغْنِيَا  
عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ  
مَعَ الدَّٰخِلِينَ ۝ وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ  
آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ  
لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ  
فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝  
وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا  
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ  
رَبِّهَا وَكُتِبَ لَهَا وَكَانَتْ مِنَ الْقَانِتِينَ ۝

مَرْثَى

قَدْ سَمِعَ اللَّهُ

قَدْ سَمِعَ اللَّهُ



but they were dishonest to them; hence they (i.e. Nooh and Lut) availed them naught against Allah, and they were told: "Enter Hell, both of you, alongwith those who are to enter (it)."

⑪ And Allah has quoted to the believers the instance of the wife of Firaon who had said; "My Lord! Build for me a house in the Garden near You, and save me from Firaon and his doings and (also) save me from the wrong-doing people";—

⑫ and (the instance of) Maryam, daughter of Imran, who safeguarded her privity (i.e. chastity); then We breathed in her of Our spirit, and she testified to the words of her Lord and His scriptures; and she was one of the obedient.

إِمْرَأَاتٍ means wife;

خَاتَمَهُمَا means they were dishonest;

لُعِنَيَا عَنْهَا means availed them;

أَوْصَتْ means she safeguarded;

أَنفَخْنَا means We breathed;

صَدَّقَتْ means she testified;

قَتِيلِينَ means obedient.

In the last preceding verses, as is usual in the Quran, Allah stressed that the believers should offer sincere repentance immediately after commission of a sin. That would most likely attract the mercy of Allah and He would graciously forgive them the same and lead them by means of the Divine light to Paradise. The infidels and the hypocrites will, however, miss the light and they shall be marched off to Hell, an obnoxious place by all standards.

In the present verses Allah has quoted for the disbelievers the instance of:

- (a) The wife of Hazrat Nooh. She did not believe in his mission and did not avail of his Arc. Consequently she perished in the flood.
- (b) The wife of Hazrat Lut. She was in toe with the Sodomites and she used to supply them information about what happened at the house of Hazrat Lut. She refused to go with him when Allah threatened to destroy their village. Consequently she too perished alongwith the other sinners.

These women were consorts of two Apostles of Allah. However, they were dishonest to them as they did not avail of their guidance. Accordingly their connection with the Apostles did not save them from the wrath of Allah, and they were led to Hell alongwith the other sinners similarly destined.

Simultaneously Allah cited for the believers the instances of:

- (a) Hazrat Asiya, consort of Firaon, the arrogant King of Egypt, who claimed to be god. She was a monotheist and a righteous lady who prayed to Allah to save her from Firaon and his unrighteous people and to assign to her on her death a house in Paradise near enough to Him. (Her death was violent as ordered by Firaon).
- (b) Hazrat Maryam, daughter of Imran, who safeguarded her chastity, testified to the orders of Allah and to His scriptures with remarkable obedience. Allah was, therefore, pleased to infuse in her of His spirit through Hazrat Gibril. Accordingly she conceived and later gave birth to Hazrat Isa, the Ruhullah.

Note : The above instance were also to serve as an admonition to the consorts of the Prophet of Islam and other relatives of the Prophet that if they worked under the influence of Satan in disobedience of the Divine orders, their connection with the Prophet would not save them from the wrath of Allah.

The verses No. 12 to 15, Al-Hadid are relevant and they may be referred to.

Tradition:

Imp. The Prophet drew up four lines on the ground and said that of all women lodged in Paradise four of them were excellent. They were—

- (a) Hazrat Bibi Khadija, wife of the Prophet of Islam,
- (b) Hazrat Bibi Fatima, daughter of the Prophet,
- (c) Hazrat Bibi Maryam, mother of Prophet Isa, and
- (d) Hazrat Bibi Asiya, wife of Firaon.



PARAH - 29

SURA AL-MULK (OR THE SOVEREIGNTY)

Introduction

This is a Meccan Sura of the middle Meccan period. It has 2 Sections, 30 verses and 1,359 letters. It may be compared to the hymns in other religions. It deals with the Majesty, Sovereignty and Omnipotence of Allah. Faultless creation of the universe, and punishment of disbelievers in the Hereafter are the other subjects so lucidly and earnestly discussed in it.

Traditions:

Imp. (a) This is the particular Sura of 30 verses in the Quran, which presses the case of its readers to Allah so vehemently that His mercy is aroused, and He forgives the persons concerned.

Imp. (b) This Sura saves its readers from the tortures of grave.

Imp. (c) "I would very much like that my followers should remember this Sura by heart."

Note : Allah has stressed in a number of verses of the Quran that He is the Sovereign of the universe, the Mighty and the Dominant. Why has so much stress been laid on these particular attributes?

Allah knows best; but it may be explained by the following facts:

- (1) The disbelievers did not believe in the Hereafter. According to them there was no world beyond the present, and as such they were deeply interested in it. Infact Allah was pleased to inform the Prophet that materialism was the main cause of rejection of his mission by the disbelievers; and they were so much engrossed in it that they had no time to think of Allah or know His commands or the purpose of their creation. They were deep-rooted in materialism and the consequential attachment to its affiliations. (Section 2, Al-Mursalat is relevant).
- (2) As is universally known a Sovereign is the most important authority on earth. He is the source of elevation and the dispenser of all material advantages. Simultaneously He is competent to withdraw them and also

to crush the refractory. He is very jealous of safeguarding His powers. Naturally he is the authority to be feared.

- (3) (a) In view of the above facts Allah has warned to confront the infidels with some of His prominently earthly potentialities in order to impress them adequately. He stressed His Omnipotence, and quoted a few instances of His retribution against some of the earlier communities which were completely wiped out in its wake. The instances were aimed at creating the fear of Allah among the infidels to worship Him and obey His apostles. This He has stressed frequently in the Quran.
- (b) Allah made it plain that all honour belonged to Him (vide verses No. 26 and 27, Al-Imran), and that He conferred it on whomso He willed. None can claim approach to Him. There is no papacy or priesthood in Islam. Accordingly Allah is the most absolute Sovereign and He needs no intermediary or adviser. His approbation and condemnation are unfettered. He can increase or decrease provisions of any individuals at will. Such a Sovereign needs to be feared, revered and worshipped submissively. Allah has vehemently decrease deities and demi-gods.
- (c) Allah's power to dominate and punish is clearly proved by the instances quoted by Him in the Quran, as said above. Verily He is the Most Protect of the rulers.



## PARAH - 29

SURA AL-MULK  
(OR THE SOVEREIGNTY)

In the name of Allah,  
the Compassionate, the Merciful.

## SECTION - 1

① Blessed is He in whose hand (i.e. control) is the sovereignty (of the universe), and He has power over all objects;

② who has created the death and the life so as to test you as to which of you does excellent deeds. And He is the Mighty, the Forgiver!

③ Who has created the seven skies, one above the other. You shall not observe any incongruity in the creation of the Gracious Lord, then look again! Do you observe any flaws?

④ Again turn your vision for the second time! It would return to you baffled and exhausted.

⑤ And of certain We have decorated the earthly sky with luminaries (i.e. bright stars), and We have made them as missiles against the evil ones and We have prepared for them (i.e. the evil ones) the tortures of the blazing Fire.

⑥ And for those who disbelieve in their Lord there is the torture of Hell; and it is an obnoxious place as a destination.

⑦ When they are cast into it, they would hear its hideous shrieks as it gets into commotion,

⑧ as if bursting due to fury. Every time that a party (of disbelievers) is cast into it, its custodians will ask them: "Did not a warner come to you?"

⑨ They would reply: "Ah, yes! The warner did certainly come to us; but we controverted him and said: "Allah has not sent down anything; you are (obviously) in a grave illusion."

⑩ And they would say: "had we but listened or appreciated (properly their admonition)

تَبَارَكَ الَّذِي ۲۹

سُورَةُ الْمُلْكِ مَكِّيَّةٌ (٦٤)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ الْعَزِيزُ الْغَفُورُ ۝

خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ ۚ فَارْجِعِ الْبَصَرَ ۚ هَلْ تَرَىٰ مِن فُطُورٍ ۝

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَافِيرَ ۖ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ ۝ إِذَا الْقَوَارِفُهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ۖ تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ ۖ

منزل

We would not have been (now) among the inmates of the blazing Fire."

- ⑪ Thus would they confess their sins, but far away (from the Divine mercy) are the inmates of the blazing Fire.

يَسْبُوكُمْ means so as to test you;

طَبَاتًا means one over the other;

فَطُورًا means flaw;

خَاسِرًا means baffled;

حَسِيرًا means exhausted;

مَصَابِحَ means luminaries, stars;

رُجُومًا means driving;

شَهِيقًا means shrieking, blazing;

قَتِيرًا means bursting;

خَزَنَتَهَا means its custodians;

فَاعْتَرَفُوا means thus confessing;

تَنُورُ means it is agitated.

الْمَلَكُ

٤٨٨

تَبَارَكَ الَّذِي

كَلَّمَآ أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ  
نَذِيرٌ ۚ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ ۚ فَكَذَّبْنَا  
وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ ؕ إِنَّا أَنْتُمْ إِلَّا فِي  
ضَلَالٍ كَبِيرٍ ۚ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا  
كُنَّا فِي أَصْحَابِ السَّعِيرِ ۚ فَاعْتَرَفُوا بِذَنبِهِمْ ۚ  
فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ۚ إِنَّ الَّذِينَ يَخْشَوْنَ  
رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ ۚ وَأَجْرٌ كَبِيرٌ ۚ وَاسْتَرُوا  
قَوْلَكُمْ أََوَاجَهُمْ فَا بِهِ دَرَكُهُ عَلَيْهِمْ بِذَاتِ الصُّدُورِ ۚ  
أَلَا يَعْلَمُ مَنْ خَلَقَ ۚ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۚ هُوَ  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا  
وَكُلُوا مِنْ رِزْقِهِ ۚ وَإِلَيْهِ النُّشُورُ ۚ ؕ آمَنْتُمْ مَنْ  
فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ  
تَمُورُ ۚ ؕ آمَنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ

مَنْزِلٌ

The Sura opens with an assertion that Allah is the Blessed, the Unique and the Omnipotent! The present verses state as under:

It is definitely a fact that Allah is the Blessed and He is the undisputed Sovereign of the universe! He is the Omnipotent! He has power over everything. (This was repeatedly stressed in the earlier Sura). He has originated the philosophy of life



and death so that human beings may live in this world in fear and perform actions which would form basis for a requital to them in the Hereafter. All human beings are mortal, and they shall die at the scheduled time to cross over to the Hereafter. This life—the life of action, serves as a period of probation for the Hereafter which is the life of requital. That is the permanent life. Both lives form a continuous process interrupted by death. Allah is the Almighty! He can punish any person for his bad performances in this life. Simultaneously He is the Forgiver! If it suits His will, He may forgive any person here as well as in the Hereafter. His Omnipotence as the Ideal Creator is evident from the fact that He has created the seven skies, one over the other, (and according to a tradition equidistant from each other). They are all faultless. Even the worst cynic, inspite of repeated observations, shall not detect any fault or incongruity in them, and he will admit his defeat after being baffled and exhausted. No human being can create a thing, not even a leaf of a tree, on the pattern of what Allah has created, nor can he find fault with it or suggest a better substitute. That is the law of Nature.

The lowest or the earthly sky is spectacularly decorated with bright stars which serve the following purposes:

- (a) They are a decoration. It is a wonderful sight to see the sky illumined by countless stars on a dark night.
- (b) They guide travellers at night. Some of them even indicate different stages of night.
- (c) They serve as missiles and are used as such by the angels-in-charge to drive away Satan's comrades trying to eavesdrop on the angels' counsels. (The verses No. 17, 18 and 19, Al-Hijr are relevant and they may be referred to). In addition Allah has prepared the tortures of Hell for these disbelieving eavesdroppers.

Allah has announced at various places in the Quran His well-stressed policy that for the disbelievers-in-His-Lordship He has provided the fire of Hell, wherein they shall live permanently; and it is definitely a horrible place to live in. The fire of Hell is uniquely terrible. Every time it receives its victims it emits a hideous shriek. It gets agitated and seems to burst its sides due to fury. Every victim intensifies it. It has custodians. Whenever a group of disbelievers is received by them to be cast in the Fire, they enquire from them: "Did you not receive an apostle to warn you of Hell as punishment for disbelief?" They would reply to them: "Ah yes! We did receive an apostle who carried on his mission among us, but we did not like the new faith. Hence we rejected it and we controverted the apostle. We even discredited his bonafides and charged that he had not received any revelation, and that he was obviously working under a serious illusion. Alas for us! If we had only listened to his admonitions and appreciated them sensibly, we would not have found ourselves here today as the inmates of Hell."

Thus would the unfortunate disbelievers confess their guilt. But the time of regrets and repentance was long past. The door of mercy of Allah was completely closed on them. They shall stay in Hell.

The verses No. 21, 28 and 29, Al-Baqarah and No. 29, Al-Sajdah are relevant and they may be referred to.

Traditions:

Imp. (a) On the Day of Judgement the charge of disbelief against the disbelievers shall be proved and they themselves shall admit their guilt.

(b) The seven skies are equidistant from one another.

آسمانی کہ جو د بائرب وفترا - حق بفرواید کہ فضا اربع بصر  
یک نظر قانع فشنوزین سقف نور - بارها نگر بین هل بین فطوس

(ROOMI)

(The sky is decorated and made picturesque. Allah says: "see it again. One look is not enough for this vault of light; see it a number of times").

(12) Verily those (persons) who fear their Lord unseen, for them is Forgiveness and a great reward.

(13) And whether you make a statement secretly or make it openly (He knows it); infact He is conscious of what is in your minds.

(14) Would He, who has created you, not know it? And He is the Subtile, the Aware!

يَخْشَوْنَ means they fear;

اَسْرَوْ means make in secret;

اَوْجَهَرُوْ means make openly;

رَاطِفٌ means Knower of the occult.

The previous verses dilated on certain attributes of Allah. They also referred to the confession of guilt by every bunch of disbelievers before the custodians of Hell a little before they are cast in it.

The present verses state as under:

Allah highly appreciates those devotees who fear their Lord though He is invisible to them. They fear even when they stand before Him in prayer. To such reverent devotees Allah has vouchsafed forgiveness and a great reward in requital.

It was gratuitous for the Meccan disbelievers to warn each other to speak in whisper lest the God of Muhammad (may Allah's blessings be on him!) may overhear them. The fact is that he hears what is spoken secretly in confidence as well as what is uttered audibly in open; nay He knows what is cherished secretly in human hearts. (The verses No. 23, Luqman and No. 38 Al-Fatir are relevant). There is, however, nothing strange about it. He is the Creator and the Fosterer of the universe. Would it be befitting to Him that as such He should be unable to know what is said or done by His creatures? That would be preposterous. Verily Allah is the Subtile, the Pervasive! He knows the occult. Similarly He is the Aware. He is conscious of everything in the universe.



یومنون بالغیب می بایر مر

(ROOMI)

نزان بیستور و زین فانی سرا  
(It is necessary for us to believe in the Unseen (Allah); and as such I close the windows of the world on myself).

### SECTION - 2

(15) It is He (i.e. Allah) who has made the earth subservient to you; accordingly move about along its roads, and eat of His provisions; and you would be resurrected towards Him.

(16) What? Do you feel secure from Him, who is on the skies, that He may sink you under the earth when it erupts suddenly?

(17) or do you feel safe from Him who is on the skies that He may despatch a tarnado of stones on you? Then you will know how (terrible) was My warning.

(18) And indeed those before them (also) had controverted (My warnings). Then how terrible was (My) punishment (to them)?

(19) Have they not observed the birds above them opening (their) wings and closing (them respectively)? None sustains them (then) except the Compassionate (Allah). Verily He is the Observer of all things!

الملك

٤٨٩

تَبَارَكَ الَّذِي

وَقَدْ كَذَبَ  
الَّذِينَ مِنْ قَبْلِهِمْ  
فَكَيفَ كَانَ نَكِيرِ  
أَوَلَمْ يَرَوْا  
إِلَى الطَّيْرِ فَوْقَهُمْ صَفًى  
وَيَقْبِضْنَ مَا يُسْكِنُ  
إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ  
بَصِيرٌ أَمَنْ هَذَا  
الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ  
مِنْ دُونِ الرَّحْمَنِ  
إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ  
أَمَنْ هَذَا الَّذِينَ  
يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ  
بَلْ لَجُّوا فِي عُتُوٍّ وَ  
نُفُورٍ أَمَنْ يَشْتَرِي مَكْبَتًا  
عَلَى وَجْهِهِ أَهْلَاءَ  
أَمَنْ يَمْشِي سَوِيًّا عَلَى  
صِرَاطٍ مُسْتَقِيمٍ قُلْ هُوَ  
الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ  
السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ  
قُلْ هُوَ الَّذِي ذَرَأَكُمْ  
فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ  
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ  
إِنْ كُنْتُمْ صَادِقِينَ قُلْ

منك

ذُلًّا means subservient;

إِشْو means you move about;

سَابِغًا means roads;

بَنَسُور means resurrected;

يُخْصِف means may sink (you);

تَمُورُ means erupts;

خَاصِبًا means tornado;

صَاقَتِ means (wings) opened;

يَقْبِضْنَ means (wings) closed;

يُسْكُنُنَّ means sustains.

The last preceding verse No. 14 ended with the observation that it is in the fitness of things that the Creator of the universe should be Subtile and Aware so as to know every thing in the universe. The present verses discuss the Omnipotence of Allah as under:

Allah has levelled up the earth suitably and made it subservient and useful to the mankind. It has serviceable roads along which people may move about and seek the favours of Allah. They may also enjoy its products, crops and fruits. But while doing so they should worship Allah and offer thanks to Him for His favours, because some day they shall die and then be resurrected and produced before Allah for rendering account of their deeds.

The Meccans seemed to have short memory. Hence, as a reminder, they were asked: "Did they not apprehend that Allah, who is on the Empyrean, may sink them like Qarun, the infamous miser and disbeliever, in the bowels of earth which may quake and erupt suddenly to receive them? Or did they not apprehend that Allah may bracket them with the Aads as disbelievers and, as in their case, He may send a tornado of stones to exterminate them?" If that occurs, the Meccans would know to their consternation how terrible indeed was Allah's warning to them. But even otherwise before the above fate overtakes them, they should learn from the past history that certain earlier communities had dabbled in disbelief recklessly, and treated the warnings as futile, and they were terribly punished by Allah.

The Omnipotence of Allah is so pervasively evident that people have not to make an effort to observe it. Let them look up and observe, if they have not done it already, that birds fly about over them. Sometimes they open and stretch their wings. Sometimes they just close and fold them. The question is: how do they then manage to sustain themselves high up? The answer is, as every body knows, that none except Allah, the Compassionate, graciously sustains the birds in their flight and supplies them their food. That is no problem for Him because in addition to His being the Omnipotent and Omniscient, He is the Observer of every thing and Aware thereof. He knows where each bird is, what he does and what he needs.



نور بخشا ہے تیری ذات نے ہر ذری ذری کو  
تیری حکمت تو عیان صبح سے ہے شام سے ہے

(SARWAR)

(You have assigned light to every bit of universe.  
Your wisdom is evident each morning and evening).

- ②0) Who is there to be your army to help you except the Gracious (Allah)? The disbelievers are merely in delusion.
- ②1) Or who is there to provide livelihood to you if He with-holds it? But they obstinately persist in rebellion and aversion.
- ②2) What ? Is he who grovels on his face better-guided or he who walks along the straight road?

جُنْدُ means army;

غُرُورٍ means delusion;

أَمْسَكَ means with-holds;

لَجُّوا means they persist;

عَتَوْا means rebellion;

نُفُورٍ means abhorrence;

سُكِبَ means grovels;

سَوِيًّا means upright.

The last preceding verse No. 19 stated that Allah was the Sustainer, and He sustained birds while they flew high up in space.

The present verses discuss Allah as the Sole Helper and Provider as under:

"O disbelievers! You worship your pseudo gods to help you when you are in a difficulty and to provide you with sustenance in your need. You rely on them, your army, to help you in your fight. But in the context of the ancient history you should think once again if you can get any help from any quarter except from the Gracious Lord. Your deities shall fail you completely. To expect help from them would be to indulge in delusion.

Similarly if Allah, who provides you with livelihood, were to suspend it, none else can restore it to you. This is quite evident; but the disbelievers persist in their rebellion against Allah, and they have grown allergic to His mention particularly as the Compassionate Lord.

Note: رزقى may be taken as the material livelihood as well as the spiritual guidance. It is Allah alone who provides both.

What a tragedy! Do the disbelievers not make out the distinction between the two travellers—one grovelling on his face and creeping laboriously and painfully and the other one walking upright and brisk along the straight road? Surely the latter alone shall reach the goal. That is the difference between a dissenter/disbeliever and a believer.

(23) Say: "It is He who created you and endowed you with ears, eyes and heart. (However) you offer little thanks (for the same)".

(24) Say: "It is He who spread you on earth, and you shall be (finally) gathered before Him".

(25) And they say: "When would this promise materialize if you are true (in what you state)?"

(26) Say: "Its knowledge is with Allah (alone), and I am only a plain warner."

(27) However when they see it close at hand the faces of the disbelievers would be distorted, and it would be said (to them): "This is what you used to call for."

أَفْئِدَةً means heart;

فَرَّكَوْ means spread you;

مُرْلَفَةً means close at hand;

سَيِّئَاتٍ means will be distorted;

تَدْعُونَ means you used to call for.

The last preceding verses discussed the Omnipotence and Uniqueness of Allah.

In the present verses there is reference to the creation of mankind by Allah and to their final assemblage before Him on the Day of Judgement. The verses state as under:

Allah asked the Prophet to remind the disbelievers, as a general reference,



that it was He alone who created them and gave them the faculties of hearing, seeing and appreciation. Why did they not esteem and use them properly? Actually few of them offered Him thanks for the same. They were also to be reminded that originally they were all born of the same parents. But Allah multiplied them and spread them on the entire earth. Simultaneously He would use His privilege to collect them all before Him on the Day of Judgement. He who is competent to spread them out is equally competent to collect them at one place.

The infidels, however, were sceptical about their final gathering, and cynically they asked the Prophet: "When would this promise to gather us materialize if what you say is true." The Prophet was directed to reply to them as under:

الْقَلَمُ

٤٩٠

تَبَارَكَ الَّذِي

إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ۝  
 فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا  
 وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ۝ قُلْ  
 أَرَأَيْتُمْ إِنِ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا  
 فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ۝ قُلْ هُوَ  
 الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسْتَعْلَمُونَ  
 مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ۝ قُلْ أَرَأَيْتُمْ إِنْ  
 أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ۝

منزل

- (a) "The promise is infallible. It shall materialize. But the knowledge about the time of the mass resurrection is with Allah alone. None shares it with Him." (The verse No. 34, Luqman is relevant).
- (b) "I have no locus standi in connection with the Day of Judgement. I am a mere warner of the same to you. I am equally not concerned whether you accept it or reject it."
- (c) "However when you see the promised retribution getting nearer to you, your faces shall lose colour. You shall then be reminded that the retribution, which you used to call for and have it precipitated in your life, is now on you. There is no escape from it."
- (28) Say: "Do you realize that if Allah were to destroy me and those with me, or bestow (His) mercy on us, who would protect the disbelievers from a painful punishment?"
- (29) Say: "He is the Compassionate; we have believed in Him, and we have put our trust in Him. Soon shall you know as to which (of us) is in clear aberration."
- (30) Say: "Have you perceived that if your water were to disappear in the earth, who then would bring you the flowing water?"

رَحِمْنَا means have mercy on us;

مُجِيرٍ means protect;

غَوَّارًا means disappear, dry up;

مُعِين means flowing.

The last verse No. 27 had made it plain that when the retribution will get nearer to the disbelievers on the advent of the Day of Judgement, they would be consternated and their countenances shall become distorted. Hearing the above like statements the infidels used to wish misfortune and death to the Prophet of Islam and express their conviction that their deities would soon retaliate against him and bring about death of the muslim enmasse. In that connection Allah directed the Prophet to tell them: "You people seem more concerned about our death to be caused by your deities. You should realize that Allah alone is competent to cause our death or bestow mercy on us. But what about the punishment promised to you in this world and more particularly in the Hereafter? That is inevitable. Who would then protect you from it? Your deities are imbecile. They can not avert it. Then there is another aspect of the matter. Allah is the Compassionate. He has promised to come to our aid in this life and to immunize the righteous among us from punishment in the Hereafter. Accordingly we believe in Him and His word, and we commit ourselves entirely to Him. Thus our position is hopeful and it promises to be safe and secure, whereas yours is doomed. You would soon realize, more particularly after death, which if us was in illusion and aberration and who had set up false standards.

Allah's Compassion and Omnipotence are evident even in our daily physical life. In areas not dependent on canal irrigation we get water from springs, wells, and from rain-fall streams flowing beneath earth. Suppose the water supply by these sources dries up, who would restore it then? Allah alone is competent to do it. Similarly He alone is competent to punish us with death or to have mercy on us.

The above illustration would also show that the Prophet's death, which the infidels wished, would actually have been the means of sorrow and not joy for them. He was the spring of guidance. With his death naturally the guidance would cease; and as such the mankind would have suffered on that account.

سپردم بتو ماکه خویش سرا

(SAADI)

تو را فی حساب کبر و بیش سرا

(We have entrusted our entire capital to you. You know its minute details).

(KHAYAM) آنرا که عنایت الاهی باشد سحر محرم را به یک نگاه الاهی بخشد

(When Allah bestown His grace, His single glance means pardon to a hundred sinners).



(Para 29 - Continued)

SURA AL-QALAM (OR THE PEN)

Introduction

This is the Meccan Sura. It has 2 Sections, 52 verses and 1,295 letters. It discusses the following subjects:

- (1) The Quran as a Divine scripture.
- (2) Rebuttal of the insinuation of the infidels that the Prophet was mad or possessed.
- (3) The excellent attributes of the Prophet.
- (4) The parable of the unfortunate owners of a garden.
- (5) Humiliation of the infidels on the Day of Judgement.
- (6) Admonition to the Prophet to bear patiently with the infidels.

Note : (1) The pen is the symbol of knowledge:

- (a) of various departments of the physical world, e.g. Science, Humanities, etc.;
- (b) of the history of important persons and their achievements;
- (c) of the religions and the rise and fall of various communities due to their transgression of Divine orders;
- (d) of the Hereafter, the Day of Judgement and the institutions of Paradise and Hell.

Note : (2) The symbolic pen was created earliest of all. Allah asked it to write; and it wrote down what had to be written. Then its ink dried up. No later addition to what is written it normally possible through Allah has power over all things.

يٰۤاَيُّهَا الْمَلٰٓئِكَةُ قُلُوْا ذٰلِكَ مِمَّا فَرَغَ

(He wrote on the forehead what He had to write and then ~~put the pen on His ear~~.

threw the pen into whirlpool.) ✓

## SURA AL-QALAM (OR THE PEN)

In the name of Allah,  
the Compassionate, the Merciful.

## SECTION - 1

- ① 'Nun'; (I swear) by the Pen and by (the Record) which they (i.e. the two angels, attached to each person), write.
- ② You are not mad by the grace of your Lord,
- ③ and for you indeed is the reward which shall not terminate;
- ④ and you surely possess high moral qualities,
- ⑤ soon shall you see and they (i.e. the infidels too) shall see,
- ⑥ which of you (really) is insane.
- ⑦ Verily your Lord knows best (the persons) who have gone astray from His way, and He knows best those (persons also) who are guided.

ن is a letter of the Arabic alphabet. However it is used here in a mystic sense. Its significance is known to Allah alone. There are 79 such code words used in the Quran. It is no use guessing about their meaning.

كَيْسِرُونَ means they write;

غَيْرَ مَنُونٍ means endless;

فَسَنَصِيرُ means then you shall see;

فَفَتُونَ means insane.

تَبَارَكَ الَّذِي ۲۹

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الْقَلَمِ ۲۸

( ۶۸ ) سُورَةُ الْقَلَمِ مَكِّيَّةٌ ( ۲ )

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝ مَا أَنْتَ بِزِعْمَةٍ رَبِّكَ  
بِسْجُونٍ ۝ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَنُونٍ ۝ وَ  
إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝ فَسَتَبْصُرُ وَيُبْصِرُونَ ۝  
يَا أَيُّكُمُ الْمُفْتُونُ ۝ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَا  
عَنِ سَبِيلِهِ ۝ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝ فَلَا تُطِعِ  
الْمُكَذِّبِينَ ۝ وَذُوا كَوْتُدْهِنُ فَيُدْهِنُونَ ۝ وَلَا  
تُطِعِ كُلَّ حَلَّافٍ مَّهِينٍ ۝ هَمَّازٍ مَشَآءٍ بِمِيمٍ ۝  
مَنْبَأٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝ عُتِلَ بَعْدَ ذَلِكَ  
زَيْمٍ ۝ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ۝ إِذَا تُتْلَىٰ عَلَيْهِ  
آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝ سَنَسِفُهُ عَلَى  
الْخُرُطُومِ ۝ إِنَّا بَكُونُهُمْ كَمَا بَكُونَا أَصْحَابَ الْجَنَّةِ  
إِذَا أَقْبَمُوا لِيَصْرُمَتْهَا مُصْبِحِينَ ۝ وَلَا يَسْتَنْوُونَ ۝  
فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَبِّكَ وَهُمْ نَآسُونَ ۝  
فَأَصْبَحَتْ كَالصَّرِيمِ ۝ فَتَنَادُوا مُصْبِحِينَ ۝  
إِنْ أَعْدُوا عَلَيْنَا حَرْثِكُمْ إِنْ كُنْتُمْ طَارِئِينَ ۝  
فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ۝ أَنْ لَا يَدَّ حُلَّتْهَا

منزل



Allah has solemnly commenced the Sura with a double oath (i.e. by the Pen and the Record written by its means), to testify to the fact that the Prophet was not insane, as insinuated by the Meccan infidels. The fact was that before his appointment as the apostle the Prophet was well-known for his sanity and probity. He was universally known as Al-Amin. But after the revelation of the Quran to him and his assumptions of the Prophethood the same people called him insane and advised each other to avoid him and not to hear him as he was off his balance. Allah solemnly swore by the Pen which is the symbol of knowledge and the means of vindication, by the collective record that by His grace the Prophet was never insane, that he was His Apostle in truth, and his mission was to preach the Divine Quran, that he had done his job so successfully that Allah, as a token of appreciation, had entitled him to His reward which would never be measured, suspended or terminated. (Here the record refers to that which is maintained by the two recording angels attached to each person (vide verses No. 9-11, Al-Infitar). Similarly the oaths signify that the Pen, as the means of writing the record as the history, will, in course of time, vindicate the Prophet of Islam and testify to the fact that he was not insane at any time. The fact is that the Pen has always played an invaluable role in the history of mankind. Not only that but Allah certified that the Prophet possessed some of the best excellences to which any person could attain. Allah then warned the infidels that the Day of Judgement was not far off, and its proceedings would establish as to which of them were sane. Those who had accepted the Prophet's admonitions were blessed on that Day, and others were insane to have rejected his admonitions in their life and therefore they found themselves as inmates of Hell. Allah would order this discrimination as He was the Omniscient, and He knew well who had strayed from His path of sanity and rectitude vis-a-vis those whom He knew to have remained constant in their career of righteousness.

(The verses No. 21, Al-Ahzab; No. 29 and 30, Al-Tur and No. 1-5, Al-Insharah are relevant and they may be referred to).

#### Traditions:

- (a) The Prophet never lost his temper.
- (b) His perspiration smelled of fragrance.
- (c) He had no shadow.
- (d) He never debauched, nor took an intoxicant, nor did idol-worship. He never abused a person.

تاسخف کردی انرا خون و قلم  
تابکار د تو تخم آن ذوالکرم

(ROOMI)

(So that you may be honoured by the Ink and the Pen.  
Then shall be implanted in you the essence of the Merciful).

غالب، قنای خواصه بیزمان گذ استینو  
کار ذات پاک ته دان محمد است

(GHALIB)

(O Ghalib! Let us leave the assessment of the Prophet to Allah, because He, the Glorious knows properly his statue).

- ⑧ Accordingly do not subserve the controvertists.
- ⑨ They dear offer that you may slacken in your mission so that they (too) may slacken (in their opposition),

- ⑩ but do not placate any profane perjurer;  
 ⑪ a slanderer going about with calumnies,  
 ⑫ a forbiddor of good, a transgressor,  
 ⑬ uncouth and in addition malignant,  
 ⑭ (he practised all these vices) because he possessed wealth and progeny.  
 ⑮ When Our verses are recited to him, he says: "fables of the ancient."  
 ⑯ Soon shall We brand him on (his) snout.

تُدْهِنُ means slacken or be lukewarm;

حَدَّافٍ means perjurer;

مُهَيِّنٍ means ignominious, profane;

مَشَّاءٍ means he moves about;

نَمِيءٍ means calumniator;

مُعْتَدٍ means transgressor;

مُعْتَلٍ means uncouth, savage;

نَرَانِيءٍ means bastard, malignant;

نَسِيءٍ means We shall brand him;

خُرْطُومٍ means nose, snout.

In the last preceding verses Allah had vehemently rebutted the wild insinuation of the infidels that the Prophet was a mental case. In the preceding verse No. 7, Allah had asserted that He knew well the persons who disbelieved and were astray as well as those persons who pursued the path of guidance.

In the present verses reference is made to a typically evil man and Allah advised the Prophet not to have liaison with people of his type. The verses state as under:



"O Prophet! Since Allah knows the detractors well, you should not subserve them. They often wish and even express that if you slacken and become lukewarm in your attacks against their disbelief and idol-worship, they too would abate their frenzy in opposition to you."

The Prophet was advised not to yield to or placate a profane swearer who took oaths in season and out of season to try to substantiate his false statements. Such a person was a habitual caluminator, going about indulging in calumnies. He was malevolent. He forbade people to do good. Thus he was a transgressor and a sinner. In addition he was uncouth or even savage in his demeanour. To top it all his parentage was uncertain, and a bastard is always malignant. Such a person should be shunned.

The verse No. 14 is capable of the following interpretations:

- (a) "Do not subserve the vicious man, described in these verses, merely because of his political influence due to affluence and children."
- (b) "The man has developed all these vices because he had wealth and progeny."

This person was an open detractor and disbeliever. He refused to hear the Quranic verses when they were recited to him. He summarily denounced them as fables about some ancient persons. He shall soon be requitted appropriately; Hell waits for him, and to make him prominent for his infamy he shall be branded on his nose.

The verse No. 12, Al-Hujurah and the Sura Al-Hamazah are relevant and they may be studied simultaneously.

Note : Allah has not named the despicable person described above. Hence it is no use guessing about his identity. Some commentators have aligned him with Valid bin Mughera, a Meccan leader. Others have identified him as Akhlas bin Sharik or as Aswad bin Abdul Yaghin. Actually the name makes no difference. The verses may be taken in a general sense to mean a typically despicable disbeliever and malevolent disbeliever.

#### Traditions:

Imp. (a) The Prophet referred to two graves and said that their inmates were in trouble; one of them used to urinate without observing privacy and the other was a slanderer.

Imp. (b) A caluminator would not be admitted in Paradise.

Imp. (c) Bastards shall not go to Paradise

(d) If any person perjure himself on the Prophet's pulpit he builds for himself a house in Hell.

(e) One should not swear except by Allah. Violation of an oath taken by other than Allah does not call for the reparation penalty.

①⑦ Indeed We have tested them (i.e. the Meccans) as We tested the owners of the gardens when they swore that they would certainly pluck it (i.e. the fruit) in the morning.

①⑧ they did not (even) say: "if Allah wills it."

①⑨ Then a visitation from their Lord (i.e. His calamity) encompassed it (i.e. the garden) while they were asleep.

(20) Hence in the morning it became like a garden devastated (during the night).

(21) (On the other hand) they called out each other at day break,

(22) to leave early for their field if indeed they wanted to pluck the fruit.

(23) So they set out conversing in whisper:

(24) "Let not a single destitute person come upon you today;"

(25) by morning (they left) resolved on (this) their miserliness.

(26) But when they saw it (i.e. the erst-while garden), they said: "We have obviously missed the way,"

(27) "nay, we have been deprived (totally)."

(28) The (moderate) among them said: "Had I not said to you to glorify Allah?"

(29) They said: "Glory to our Lord! we were indeed the wrong-doers."

(30) Then they faced each other reproachfully.

(31) They said: "Ah, woe unto us! We were indeed rebellious against (our Lord)."

(31) "It is (however) likely that our Lord may give us a better one instead. So we certainly do turn (in repentance) to Him."

(33) Such is the punishment (accorded in this world); and the punishment of the Hereafter is more severe, of they only knew.

بَكُونَاهُمْ means We tested them;

يَصِرُ مِنْهَا means they shall pluck;

لَا يَسْتَوْن means they did not say if Allah wills it;

الْقَلَمِ

٤٩٢

تَبَارَكَ الَّذِي

الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ۖ وَغَدُوا عَلَىٰ حَرْدٍ قَدِيرِينَ ۝

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَصَّالُونَ ۝ بَلْ نَحْنُ

مَحْرُومُونَ ۝ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا

نُسَيْحُونَ ۝ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ۝

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَامَىٰ وَمُوتَ ۝ قَالُوا

يُؤْيِلْنَا إِنَّا كُنَّا ظَالِمِينَ ۝ عَسَىٰ رَبُّنَا أَنْ يُبْدِلَنَا

خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ۝ كَذَلِكَ

الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا

يَعْلَمُونَ ۝ إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ

الَّتِي فِيهَا أَنْجَعُ الْمُسْلِمِينَ ۝ كَالْمُجْرِمِينَ ۝

مَا لَكُمْ تَكْتُمُونَ ۖ أَمْ لَكُمْ كِتَابٌ فِيهِ

تَذْرُسُونَ ۖ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ۝ أَمْ لَكُمْ

إِيمَانٌ عَلَيْنَا بِالْآخِرَةِ ۖ إِلَىٰ يَوْمِ الْقِيَامَةِ ۖ إِنَّ لَكُمْ

وَقِيلَ لَكُمْ

مَنْك



طَافٌ means circumambulated, encompassed;

نَائِمُونَ means they were asleep;

صَرَبُوا means devastated, uprooted;

أَعْدُوا means go in the morning;

يَتَفَاوَتُونَ means they were talking in undertone;

حَرِدٌ means miserliness;

أَوْسَطَهُو means moderate or balanced among them;

أَمْبَلٌ means they faced;

يَتَلَاوَمُونَ means reproachfully;

طَاعِينَ means rebellious;

مَرَاغِبُونَ means penitent, inclined.

The last preceding verses referred to a typically despicable man, and Allah asked the Prophet not to subserve people of his category.

The present verses cite the instance of some owners of a garden, who were tested by Allah. He had also tested the Meccans like them. The Prophet may well be treated as a garden, a blessing of Allah and if people refused to appreciate him as such, the loss would certainly be theirs. The verse may also refer to the political and social importance of the Meccan Quresh which they had acquired as custodians of Kaaba, but they had not thanked Allah, nor remained monotheist. The verses state as under:

Allah was pleased to observe: "We have tested the Meccan transgressors as We had tested in the past some owners of a garden which was rich with fruits." (The later were possibly brothers having inherited the garden from their father who was a charitable man and who, after appropriating the fruit which he needed for his family, used to give away the residue in charity. His sons did not like this charity on his part). So now when the fruit of the garden was mature and fit to be plucked, the owners decided on a particular night to remove the fruit early on

the next morning. Out of self-sufficiency they failed to add if Allah willed it. Allah took exception to this lapse on their part and more particularly to their resolve (mentioned later) to keep out the needy persons; and He visited the garden with a calamity while the owners were asleep. The result was that it was completely devastated. At day-break the owners called each other to leave for the garden if they really meant to gather its fruit in secret. At length when they set out for the garden, they whispered to each other: "We are out earlier than the beggars, and we shall see that none of them pesters us today for charity." However when they reached the site, they beheld a different spectacle. Only the ruins of a garden met their eyes. The experience was so unexpected that they said that they had possibly missed the right way. But they soon realized the reality of the situation, and they said: "Alas! we have been made to lose every thing." The one who was more balanced among them recovered his composure, and he told them: "had I not advised you to glorify Allah first for His favour of a good crop of fruit?" The others too regained their sanity, and they said in chorus: "glory to Allah! We admit that we were in the wrong." Each one reproached the other for their conspiracy to keep out supplicants. They admitted their transgression and repented sincerely for it. In the end they felt relieved and they hoped that Allah would, in His grace, give them a better garden in lieu of the one that was destroyed, and they implored Him accordingly.

Finally Allah wound up the simile and warned the Meccans: "such is the punishment that We award to those who transgress Our orders; and in case of persistent contumacy on their part, We award them a more severe punishment in the Hereafter. Your case is far worse because of disbelief on your part. You should better know it."

#### Traditions:

Imp. (a) Save yourself from sins. Otherwise due to them you are likely to be denied your subsistence.

NNote: It is likely that good fortune may desert you due to sinfulness.

Imp. (b) Do not harvest your crop at night time.

#### SECTION - 2

- ③4) Verily for the pious are the Gardens of bliss with their Lord.
- ③5) What? Shall We bracket the submissive and the culprits alike?
- ③6) What is the matter with you? How do you decide?
- ③7) Have you a Book wherein you read—
- ③8) that for you is whatever you choose;
- ③9) (or) are there pledges binding on Us till the Day of Judgement that surely there is for you whatever you order?
- ④0) Ask them which of them will stand surety for it.
- ④1) Have they partners (for Allah)? then let them produce the partners, if they are truthful.



- (42) The Day when the shin shall be exposed and they (i.e. the mankind) shall be asked to prostrate, but they (i.e. the disbelievers) would not be able to do it (due to stiff back;)

- (43) their eyes shall be downcast, disgrace shall overwhelm them; and they were indeed called upon (in their life) to prostrate when they were physically sound to do it (but they had disobeyed).

نَجْعَلُ means We shall treat;

تَدُسُّونَ means they read;

تَخْتَرُونَ means they choose;

بِالْعَدَّةِ means binding;

نَرَاعِيكُمْ means surety;

سَامِي means shin, ankle;

خَاشِعَةً means downcast;

نَاهَتَهُمْ means over-spread them;

سَالِمُونَ means were sound (physically).

الْقَلَمِ

٤٩٣

تَبَرُّكَ الَّذِي ٢٩

لَمَّا تَحْكُمُونَ ۝ سَلِّمُوا إِلَيْهِمْ بِذَلِكَ زَعِيمٌ ۝  
أَمْ لَهُمْ شُرَكَاءُ ۚ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا  
صَادِقِينَ ۝ يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ  
إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ۝ خَاشِعَةً أَبْصَارُهُمْ  
تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ  
وَهُمْ سَالِمُونَ ۝ فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا  
الْحَدِيثِ ۖ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ۝ وَ  
أُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ۝ أَمْ تَسْأَلُهُمْ أَجْرًا  
فَهُمْ مِنْ مَّغْرَمٍ مُثْقَلُونَ ۝ أَمْ عِنْدَهُمُ الْغَيْبُ  
فَهُمْ يَكْتُمُونَ ۝ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ  
كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ۝ لَوْلَا  
أَنْ تَدْرَكَهُ نَجْمَةٌ مِنْ رَبِّهِ لَنُبَذَ بِالْعَرَاءِ وَهُوَ  
مَذْمُومٌ ۝ فَاجْتَبَيْهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ۝  
وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ  
لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ۝  
وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

منزل

In the last preceding verses there was the instance of some parsimonious owners of a garden, who had forgotten to utter: "if Allah wills it", while formulating their programme for the morrow, and who had resolved not to give any of their fruit in charity to poor persons.

The present verses make it clear that righteous believers and the sinners can not be treated alike. In detail they state as under:

The righteous believers are entitled to Paradise. That is the decision of their Lord. Is there anything strange about it? Would it be fair and equitable to treat alike the pious muslims and the transgressing disbelievers? Allah then asked the

infidels: "how do you assume that you too would be sent to Paradise?" The assumption on your part is unwarranted and ultravires." "By the way was it based on some authority laid down in some book wherein they had read that they would get whatever they wished. Or was it based on some Divine pledge which, according to them, binds down Allah till the Day of Judgement that the infidels shall get whatever they wished here as well as in the Hereafter?" In that case it is worthwhile enquiring also whether the infidels had some surety, who would testify to such a pledge, and who would have it implemented as well. In case they were thinking of their associate-gods in that behalf, then let them produce evidence, if their thinking was correct. The verse No. 79, Zukhruf enquired: "Have they determined a course of events? Verily We are to determine it."

The next two verses refer to a scene of the Day of Judgement. At some stage on that Day Allah would be pleased "to expose His shin." This may merely be allegorical. Else it may mean that Allah has a physical form and that shin is a part thereof. What could possibly be suggested as per the verse is that Allah will manifest Himself partly and expose His shin. What kind of shin it is should not be pursued. That would be an innovation amounting to disbelief according to Imam Malik.

Since His manifestation necessitate display of reverence through prostration, all human beings shall be asked to fall in prostration. The believers will do it easily and immediately, but the infidels will suddenly find their backs much too stiff to enable them to fall in prostration. Finding their helplessness a matter of significant frustration and misfortune they shall cast down their eyes with disgrace overwhelming them. This development is explained by Allah as being due to the fact that in their life when the infidels were physically fit and sound, they had refused to prostrate to Allah. That may also mean that they had never offered prayer to Allah. Hence they reaped what they had sown. Allah is never unjust to any person.

(The verses No. 61 and 62, Al-Qasas, and No. 22, Al-Fatir are relevant and they may be referred to).

Note : The early learned men refrained from discussing the shin. They merely followed the literal meaning of the word.

#### Tradition:

Imp. The Prophet interpreted shin as a brilliant flash of light.

Note : This interpretation is very much in keeping with the fact that 'Noor' is one of the names of Allah.

اَلْتَرٰكَفَاتِ عَلٰى غَافِلٍ مَّقْوُ كَنْدَمَرَا كَنْدَهٗ بِرَبِّهِ جَوَانِجُو

(Do not be indifferent to the requital of your actions. Wheat grows from wheat seed and barley from barley seed).

- ④④ Accordingly leave Me and those who controvert this treatise. Soon shall We draw them in gradually in a manner which they would not know.
- ④⑤ And I shall grant them respite. Verily My plan is firm.
- ④⑥ What? Do you ask them for some recompense which may have overwhelmed them with debt?
- ④⑦ What? Do they possess (the knowledge of) the unseen so that they write it down (accordingly)?
- ④⑧ Hence be patient in respect of (the impending) decision of your Lord; and



be not like the companion of the Fish (i.e. Yunus) when he invoked his Lord; and he was in acute distress.

(49) Were it not that the favour of his Lord reached him, he would surely have been cast on a barren land and he would have been blamed (for it).

(50) Subsequently his Lord elevated him and made him (one) of the righteous.

(51) And it is quite likely that the disbelievers, when they hear the admonition (i.e. Quran), may disconcert you by their (menacing) glances and they say: "Verily he is mad."

(52) Nay, it is naught but an admonition to all the worlds.

ذُرِّي means leave Me;

سَنَسِدُّرُجُومَهُمْ means We shall soon draw them gradually;

بِئَنَّى حَيْثُ means in a manner;

أَمْلِي لَكُمْ means I shall grant them respite;

كَيْدِي means My plan;

مَتِينٌ means firm, inviolable;

مَغْرَرٌ means debt;

مُتَقَلِّبُونَ means burdened with;

حُوتٍ means fish;

مَكْظُومٌ means distressed;

مَذْمُومٌ means blamed;

أَعْتَبَهُ means elevated him;

يُزِلُّوْاكَ means disconcert you;

قَدْ اَرَاكَ means reached him.

The last preceding verses rebutted the claim of the disbelievers that they too would go to Paradise like the believers. But the fact was that they would be woefully disillusioned and publicly disgraced on the Day of Judgement.

In the present verses Allah advised the Prophet to leave the disbelievers to Him, and He would soon settle scores with them. In detail the verses state as under:

Allah asked the Prophet not to bother about the Meccan controverts but leave them to Him. His policy in respect of the disbelievers was well-settled. He would draw them in slowly and imperceptively in a manner which they would not detect. It would be in the form of respite followed by a sudden swoop (as in the case of the earlier generations). His plan was inviolable and firm, and the disbelievers shall not frustrate it. Allah then put the following self-declarant and significant questions to the Meccans:

- (a) Was the Prophet's approach to them inspired by some monetary considerations? Did he ever ask them for a subsidy so that under its weight they may have been involved in debts?
- (b) Did they claim to possess the knowledge of the unseen and to have written down what they had acquired thereby, so that they could ignore and be independent of the Prophet's admonitions based on revelations?

Since the above was not the case, the opposition of the detractors was unwarranted, arbitrary and futile; and Allah advised the Prophet to observe patiently the working of the Divine policy and not to forestall His decisions like Hazrat Yunus of the Fish, who thought that Allah's decision to with-hold punishment of his people was inconsistent with His promise to him; and therefore he left the place of his mission without Allah's permission. (For details about his being swallowed by a fish the verses No. 139-147, Al-Saffat may be referred to). When Hazrat Yunus found himself in the abdomen of the fish, he repented of his unwarranted precipitation and implored Allah for His mercy. Allah compassionately obliged him and forgave his impetuous conduct. He ordered the fish to disgorge him on the shore. He also ordered a plant of gourd to grow over him and protect him from sun's glare. He made him recover in health gradually. Eventually He restored him to His favour as a righteous bondman; and he was re-installed as a Prophet to a more populous community than his earlier charge. Were it not for the favour of Allah Hazrat Yunus, even after his having been disgorged by the fish, would have found himself helpless on the barren shore, and he alone would have been to blame for it.

After administering the above mild admonition to the Prophet, Allah consoled him by saying that He could realize that the detractors by their insinuations against him and against the Quran when it was recited to them, were likely to upset him by their 'devouring' glances and wild utterances, particularly when they denounced him as a mad man and the Quran as a product of his madness, and condemned



it as arbitrary the fables of the ancients. Actually the Quran was revealed as admonition to the entire world. (Allah commenced this Sura with a solemn assertion that the Prophet was not insane. He concluded it also bearing on the same theme).

(The verses No. 45-49, Al-Tur are relevant and they may be referred to).

The verse No. 5, Al-Momin concluded as under:

"Then I seized them; and how terrible was my retribution?"

Tradition:

Allah grants respite to the wrong-doers. When later He seizes them, He does not release them.

مکي حق را بين و مکي خود بجل  
ای نه مکي نش مکي مکاران خجل

(ROOMI)

(Watch the plan of Allah and abandon yours. The plan of the planners is abashed before that of Allah).

تو شو مفرور بر حلو خدا دیر گیر دستگیر آن خدا

(SAADI)

(Do not feel buoyed on the leniency of Allah, when finally He seizes, it is the hardest seizure).

SURATUL HAQQAH (OR THE INEVITABLE)

(Parah 29 - Continued)

Introduction

This Sura seems to be an early Meccan Sura, revealed before the opposition against Islam had developed firm roots at Mecca. It has 2 Sections, 52 verses and 1,134 letters. It deals with the following subjects:

- (a) The Day of Judgement.
- (b) The frailty of the world and its goods.
- (c) The Divine nature of the Quran, and
- (d) the apostleship of the Prophet of Islam.

Note : Haqqah is a synonym of the Day of Judgement, and so is Qariah.



# SURATUL HAQQAH (OR THE INEVITABLE)

In the name of Allah,  
the Compassionate, the Merciful.

## SECTION - 1

- ① The inevitable—
- ② What is the Inevitable?
- ③ and what could make you realize what the Inevitable is?
- ④ The Samuds and the Aads had controverted the stunning 'calamity' (i.e. the Day of Judgement).
- ⑤ Accordingly the Samuds: they were destroyed by means of a terrific blast.
- ⑥ And the Aads: they were killed by means of an extremely fierce storm,



منزل

- ⑦ which He caused to rage against them successively for seven nights and eight days; so you could see people lying prostrate as if they were fallen trunks of palm trees.
- ⑧ So do you observe any (surviving) remanent of them?
- ⑨ And there came Firaon and those before him and (the dwellers of) the over turned towns, steeped in sins.
- ⑩ Since they disobeyed the apostle of their Lord, He seized them (with) relentless seizure.
- ⑪ Verily when the flood water rose high We bore you in the Ark.
- ⑫ so that We might make of it a memorial for you, and that the ears, that (hear and) can memorize it, may remember it.

حَاقَّةٌ means inevitable, sure to happen;

أَدْرَاكَ means could make you realize;

قَارِعَةٌ means the striking calamity;

طَاعِنَةٌ means terrific blast;

صَرَصْرِيَّاتٍ means extremely fierce wind;

سَخَّرَهَا means He blew it;

سَبْعَ لَيَالٍ means seven nights;

ثَمَانِيَةَ أَيَّامٍ means eight days;

خَسُومًا means calamitous, successive;

مَرَعَى means prostrate;

أَعْمَارُ means trunks;

خَاوِيَةً means fallen;

بَاقِيَةً means remnant;

مُؤْتِنَةً means over-turned;

عَصَوْا means they disobeyed;

سَرَابِيَةً means relentless, seizure;

طَغَا means rose high;

جَارِيَةً means boat, ark;

تَذَكُّرَةً means memorial;

تَبَعَهَا means remember;

وَأَعْيَتْ means which memorizes.



Allah has opened the Sura with a thunderous reference to the Day of Judgement. That style befitted the occasion because the Meccan infidels disbelieved in that event and even mockingly called it a myth, an insane figment and absolutely unbelievable. In rebuttal Allah called it the Inevitable event which shall definitely occur at the scheduled time which was known to Allah alone.

(The verses No. 6 and 7, Al-Hajj and No. 34, Luqman are relevant).

To make His announcement more impressive Allah put the following two questions:

- (a) What is the Inevitable event?; and
- (b) How to make people realize that it was really inevitable?

With regard to the first question Allah had called the Day of Judgement as the Inevitable event because it must positively occur whatever reaction of the infidels may be to it. Besides it is a matter of commonsense that the righteous persons should be rewarded and the sinners punished. Allah has therefore fixed a Day for it and Allah's program is firm and inviolable.

With regard to the second question Allah thought it necessary to convey import of the Day through some illustrations of His verdicts in respect of certain earlier communities which had transgressed in disbelief and disobedience to Him. His judgements in their cases would convey a sense of the Divine punishment that would be accorded to the sinful disbelievers on the Day of Judgement. Accordingly He referred to the Samuds, the Aads, the Noohites and Lutis who had disbelieved in the Day of Reckoning and who were extremely sinful in addition. He destroyed them enmasse as under:

- (i) the Samuds by a terrific blast which stunned and then killed them,
- (ii) the Aads by an extremely fierce storm which raged against them inauspiciously for 7 nights and 8 days.

They collapsed and lay prostrate as stumps of palm trees cut off and fallen on the ground. Their destruction was complete and no survivor could be observed among them.

- (iii) Firaon and his army were drowned in Red Sea. His predecessors included the Samuds, the Aads and the Lutis. The destruction of first two communities has already been referred to above. The houses of the Lutis were lifted and over-turned on them and they were survived only by the ruins of their houses. They were wholesale addicted to the unprecedented sin of sodomy.

Allah had tried to reclaim and reform the above communities, and commissioned warners to them. But they rejected them and persisted in sinfulness. Finding these incorrigible and past redemption Allah seized them and punished them relentlessly. (The verse No. 5, Al-Momin is relevant and it may be referred to).

- (iv) The community people of Hazrat Nooh defied him though he lived

among them for 950 years. When he was engaged on the construction of the Ark under the Divine orders, they just laughed at him. Eventually when the flood water rose, Allah asked Hazrat Nooh to embark the Ark with his followers. Accordingly they were saved.

The above story of Hazrat Nooh's deliverance from the calamitous flood along with the believers and the survival of his Ark are to serve as a memorial to the posterity and as an eye-opener to those sensible future generations who would hear about it, remember it, and have the capacity to draw lesson from it.

Note : (1) The verse No. 11 is addressed to the contemporary and the latter generations who are believed to be descendants of the survivors of the flood. So here 'you' implies 'your ancestors'.

Note : (2) The incidents quoted in the above verses have been referred to at various places in the Quran. Hence it is not necessary to quote the many relevant verses.

#### Tradition:

Imp. The Prophet told Hazrat Ali: "I have been commanded to bring you closer to me. I shall impart knowledge to you, and you shall retain it. This is what you are expected to do."

(ROOMI)

تو د نوح ازا مکر تو دمر نوه اذد دل کباب و سینه شرح اذد

(The community of Nooh are in lamentation due to Your strategem. Their hearts are roasted and in pieces).

- ⑬ Accordingly when the trumpet is sounded a single blast,
- ⑭ and the earth and the mountains shall be heaved up and then crushed (simultaneously) in a single crash.
- ⑮ Then on that Day the Event shall occur,
- ⑯ and the sky shall get asunder and it shall become pliable on that Day,
- ⑰ and the angels shall be on its borders and eight of them shall bear on themselves the throne of your Lord on that Day.
- ⑱ You shall be produced on that Day (before Allah) and are of your secrets shall remain secret (from Him).
- ⑲ Then whoso is given his scroll in his right hand, he will ask (others): "Just read my scroll,"
- ⑳ "indeed I believed that I shall have to face my reckoning,"
- ㉑ so he shall have a delightful life,



- (22) in an elevated Garden,  
 (23) where fruits shall be handy.  
 (24) (He shall be asked): "Eat and drink delightfully (as a recompense) for what you had performed during the past period."

حُصِلَتْ means shall be lifted or heaved;

دُكَّتْ means crushed;

وَقَعَتْ means shall occur;

وَاحِيَةً means soft, pliable;

أَسْرَاجُهَا means it borders, sides;

تُعْرَضُونَ means you shall be produced;

خَافِيَةً means secret (expression or act);

مُتَلَقًى means made to face;

عَيْشَةٍ means life;

قُطُوفُهَا means fruits;

دَانِيَةً means handy, near;

هَنِيئًا means joyfully, delightfully;

أَسْلَفْتُمْ means you performed;

خَالِيَةً means past.

الْعَاقِبَةُ

٤٩٥

تَبَارَكَ الَّذِي ١٩

رَّابِيَةً ١٠ إِنَّا لَنَبَا طَعَا الْمَاءِ حَمَلَكُمُ فِي الْجَارِيَةِ ١١
لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ١٢
فَإِذَا نُفِخَ فِي الصُّورِ نَفَخَةٌ ١٣ وَاحِدَةٌ ١٤ وَحُمِلَتْ
الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً ١٥ وَاحِدَةٌ ١٦
فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ١٧ وَانْشَقَّتِ السَّمَاءُ فَهِيَ
يَوْمَئِذٍ وَاهِيَةٌ ١٨ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ
عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمْنِيَةٌ ١٩ يَوْمَئِذٍ
تُعْرَضُونَ لَا تَخْفُ مِنْكُمْ خَافِيَةٌ ٢٠ فَأَمَّا مَنْ أُوتِيَ
كِتَابَهُ بِيَمِينِهِ ٢١ فَيَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِيهِ ٢٢
إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حَسَابِيهِ ٢٣ فَهُوَ فِي عِيشَةٍ
رَاضِيَةٍ ٢٤ فِي جَنَّةٍ عَالِيَةٍ ٢٥ قُطُوفُهَا دَانِيَةٌ ٢٦
كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ
الْخَالِيَةِ ٢٧ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ٢٨

منزل.

The last preceding verses illustrated the Final Reckoning by some earlier occurrences of Divine punishment and stressed its inevitability.

The present verses describe some of the scenes of that momentous Day as under:

When the trumpet is sounded and it would give a single blast, all creatures generally shall fall in a swoon. (Vide verse No. 68, Al-Zumar). The earth shall quake alongwith its mountains and then they shall be crushed and reduced to powder (vide verses No. 4 to 6, Al-Waqiah). That shall be the precursor of the great Event, which shall then follow. Its duration is equal to 50,000 earthly years (vide verse No. 4, Al-Maarij). As for the sky it shall burst and become pliable. The angels, generally stationed on it, will collect on its borders and eight of them shall bear the throne of Allah for the Judgement seat. All human beings shall be resurrected and marched off in an orderly manner to the Judgement seat and produced before Allah. Their scrolls of performances shall be distributed among them, and all their acts including those performed in utmost secrecy shall be exposed to them. Whoso of them is delivered the scroll in his right hand, he would be happy at its perusal, and he would like others to share his pleasure. He would ask them: "just read my scroll. The fact is that during my life I always believed in the occurrence of the Reckoning and my participation in it." Due to his good record Allah will reward him and admit him in an elevated Paradise abounding in gardens, where all categories of fruits shall be available easily and readily. These fortunate persons shall be invited to enjoy the blessings of Paradise as a recompense for the righteous deeds which they had performed in their past life and sent in advance for the Reckoning. It would be termed as reward for their past goodness (vide verse No. 60, Al-Rahman).

#### Traditions:

(a) The mankind shall be produced three times before Allah. On the first two occasions their disputes shall be adjudged. On the third occasion their scrolls of actions shall be examined.

Imp. (b) The inmates of the higher Paradise would be able to go down and meet inmates of the lower Paradise but not vice versa.

Imp. (c) There are 100 grades in Paradise.

(d) Each entrant in Paradise shall receive an authority for admittance in it.

Note : The verse No. 17, under comment, seems allegorical whose real significance is known to Allah alone. It is absurd to assume that Allah has a physical form and that He would occupy the Throne physically and that He would be lifted by 8 angels while seated on it. However we accept with certainty that there is the Divine throne and that Allah would occupy it. To pursue the matter further may amount to an innovation which is forbidden.

25) And whoso is given his scroll in his left hand, he will say: "Ah! would that I had not been given my scroll!"

26) "nor had I known what my account was!"

27) "ah! would that it (i.e. death) were the end (of me)!"



28) "My wealth has not availed me;"

29) "my power has departed from me."

30) (An order will issue): "seize him and fetter him,"

31) "then lead him to Hell,"

32) "then pass around him a chain which is seventy cubits long."

33) Indeed he did not believe in Allah, the Magnificent!

34) and he did not countenance feeding of the poor.

35) Accordingly he has no friend here this day,

36) and no food (for him) except the puss,

37) which would not be eaten except by sinners.

الْحَاقَّةُ

٤٩٦

نَبْرُكُ الَّذِي ٢٩

فَيَقُولُ لِيَلْبِسْنِي لَمْ أُوتَ كِتَابِيهِ ۖ وَلَمْ أَدْرِ مَا  
حِسَابِيهِ ۖ يَلْبِسْهَا كَانَتْ الْقَاضِيَةَ ۖ مَا  
أَغْنَىٰ عَنِّي مَالِيهِ ۖ هَلَكَ عَنِّي سُلْطَانِيهِ ۖ  
خُذُوهُ فَغُلُّوهُ ۖ ثُمَّ الْجَحِيمَ صَلُّوهُ ۖ ثُمَّ فِي  
سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۖ  
إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۖ وَلَا يَحْضُرُ  
عَلَىٰ طَعَامِ الْمُسْكِينِ ۖ فَلَيسَ لَهُ الْيَوْمَ هُنَا  
حَمِيمٌ ۖ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۖ لَا يَأْكُلُهُ إِلَّا  
الْخَاطِئُونَ ۖ فَلَا أُقْسِمُ بِمَا تُبْصَرُونَ ۖ وَمَا لَا  
تُبْصَرُونَ ۖ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۖ وَمَا هُوَ  
بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تَأْتُمُونُونَ ۖ وَلَا يَقُولُ  
كَاهِنٌ قَلِيلًا مَّا تَدَّكَّرُونَ ۖ تَنْزِيلٌ  
مِّن رَّبِّ الْعَالَمِينَ ۖ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ

مَنْكَ

أُوتَ means been given;

أُورِ means known;

تَاضِيَةً means been the end;

غُلُّوهُ means fetter him, or collar him with chain;

صَلُّوهُ means take him;

سِلْسِلَةٍ means chain;

ذِرْعًا means its length;

ذِرَاعًا means cubits;

سَبْعُونَ means seventy;

فَأَسْلُكُوهُ means then pass around him;

لَا يَحْصُصْ means he did not countenance;

هَٰهِنَا means here, at this place;

حَيِّو means friend;

غَلَسِينْ means puss flowing from the damned;

ظَالِمُونَ means sinners, culprits.

The last preceding verses described a scene of the Day of Judgement; and they also stated that those who received their scrolls in their right hands shall be admitted in an elevated Paradise.

The present verses describe as under the fate of those persons who would receive their scrolls in the left hands.

Whoso is delivered his scroll in his left hand, he will remorsefully exclaim: "Ah! I wish I had not been given my scroll, nor apprized thereby what my account of performances was! I very much wish that death should have meant an end of me (and I should not have been resurrected!) I find that my earthly property does not avail me here nor does my power live for me."

At this stage an order shall issue: "seize him, fetter him, lead him to Hell and pass around him a chain, 70 cubits long. The main charges against him are that he did not believe in Allah, the Magnificent, nor did he feed poor people nor even countenance their feeding by others. Accordingly he has no friend here this Day nor any food except the yellow puss flowing from the bodies of the damned." It shall be available to and eaten by the sinners alone. Obnoxious is the last word for it.

Another course of food, equally disgusting, would be the Zakum tree which would scald like the molten copper. (Vide verses No. 43 to 45, Al-Dukhan).

Note : "Seventy cubits" seems to be an allegorical figure. It can not be ascertained whether it is an earthly measure or heavenly. To assume that it is a heavenly measure would not add to our knowledge, because we do not know what would be the earthly equivalent of a heavenly cubit.



As per the tradition all inmates of Paradise shall be 70 cubits tall. Assuming the same stature for the inmates of Hell a chain of 70 cubits would be reasonably long to pass around a person of that height. Allah knows best!

### SECTION - 2

- ③⑧ Then I swear by what you see,  
 ③⑨ and by what you do not see;  
 ④① that verily this definitely is the exposition of a noble messenger;  
 ④② and not the statement of a poet. You believe but little,  
 ④③ and not the exposition of a soothsayer. However you heed the admonition but little.  
 ④④ It is revealed by the Lord of the worlds.  
 ④⑤ And if he (i.e. the Prophet) were to foist certain statements on Us,  
 ④⑥ We would certainly seize his right hand,  
 ④⑦ (and) then definitely cut off his jugular artery,  
 ④⑧ then not one of you could have restrained Us from him.  
 ④⑨ And indeed this is the admonition unto the pious (people).  
 ⑤① And indeed We know definitely that some of you are its controverts.  
 ⑤② And verily it is a cause of distress to the disbelievers.  
 ⑤③ And verily it is the truth of undeniable certainty.  
 ⑤④ Hence glorify the name of your Magnificent Lord.

تَقَوَّلَ means (he may) foist;

قَطَعْنَا means severed;

وَتَيْنٍ means life's artery;

الْمَعَارِجِ

٤٩٤

تَبَارَكَ الَّذِي رَءَا

الْأَقَاوِيلَ ۖ لَا خُذْنَا مِنْهُ بِالْيَمِينِ ۖ ثُمَّ  
 لَقَطَعْنَا مِنْهُ الْوَتِينَ ۖ فَمَا مِنْكُمْ مِنْ أَحَدٍ  
 عَنْهُ حَبِزِينَ ۖ وَإِنَّهُ لَتَذَكُّرَةٌ لِلْمُتَّقِينَ ۖ  
 وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ۖ وَإِنَّهُ  
 لِحَسْرَةٌ عَلَى الْكَافِرِينَ ۖ وَإِنَّهُ لَحَقُّ الْيَقِينِ ۖ  
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۖ

حَاجِبِينَ means with-holders.

The last preceding verses gave an idea of the punishment to be awarded to the disbelievers on the Day of Judgement.

The present verses refer solemnly to the Divine nature of the Quran as under:

Allah swore solemnly by what is visible to the mankind and by what is invisible to them (i.e. by what is available in this world and by what is available in the Hereafter) that the Quran was the transmission made by an illustrious messenger, and it was not a statement fabricated by a poet, as alleged by some of the detractors, who believed but little in its holiness. Nor was it an exposition of a soothsayer, as insinuated by some disbelievers, who insinuated that the Prophet was a distracted poet or a soothsayer. Obviously they did not heed well its admonitions. But the apostle was the authorized messenger of Allah. What he delivered to the mankind and expounded to them was the message of Allah, the Lord of the universe, which He had conveyed to him through revelations, with directions to transmit and expound to the mankind most faithfully. Allah has called it as the word by His command (vide verse No. 52, Al-Shura). If the Prophet were to deviate to the least extent from it and foist some extraneous matter on Allah, as suggested to him by the infidels, Allah would take swift punitive action against him. He would seize him by his right hand and put him to an instantaneous death by cutting off his jugular artery. None of the infidels shall then come to his rescue and restrain Allah from punishing him.

Allah then certified that the Quran was:

- (a) An admonition to those who feared Him. However, He knew well that many of the people did not do it, and they controverted the Quran. But He would deal with them appropriately at the scheduled time;
- (b) a cause of regrets and distress to the disbelievers. When they see the horrors of Hell on the Day of Judgement, they would very much regret their disbelief in the Quranic orders and that would cause them optimum distress.
- (c) The truth of undeniable certainty. Its provisions were absolutely true, convincing and correct.

Finally Allah advised the Prophet to bear patiently with the disbelievers on one hand and glorify Him on the other. He is indeed their Magnificent Lord!

Note : The verse No. 40, under comment, is repeated as the verse No. 19, Al-Takwir. The verse No. 24, Al-Shura is relevant and it may be referred to.

(ROOMI) گوش شنید قصه ایمان و مست شد / گو قسم و جسم و صورت ایمان آفرین دوست

(My ear listened to the tale of faith and was enchanted. Say: "the limbs and the body and the form of faith are my desire").



SURA AL-MAARIJ (OR THE STAIR WAYS)

(Parah 29 - Continued)

Introduction

It is a mid-Meccan period Sura, possibly revealed soon after the earlier Sura Haqqah. It has 2 Sections, 44 verses and 677 letters. It deals with the following topics as off-shoots of the main subject—'Kiyamah'.

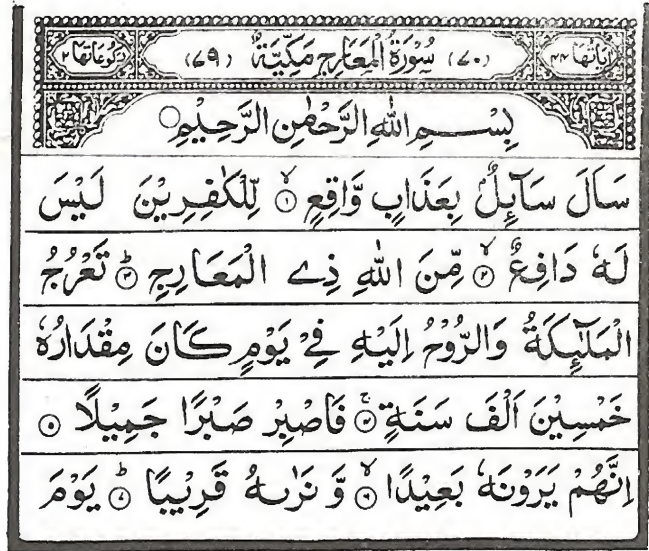
- (a) Warning to the infidels who used to disbelieve in their resurrection and ridicule the prospective Reckoning. They had challenged the Prophet to precipitate it against them.
- (b) Nature and duration of the Day of Judgement.
- (c) Advice to the Prophet to bear with patience what the disbelievers said or did. (This was also advised in the verse No. 48, Al-Qalam). That shall serve as the stairway to Heaven.

SURA AL-MAARIJ (OR THE STAIRWAYS)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① A questioner questioned about the punishment that is to befall—
- ② the disbelievers, which none can avert,
- ③ from Allah, the Master of the stairways.
- ④ The angels and souls ascend to Him; (the Reckoning shall occur) on the Day whose duration is fifty thousand years.
- ⑤ Hence (O Prophet!) be patient with the becoming forbearance.
- ⑥ They perceive it as remote,
- ⑦ and We perceive it as near.



مَنْكَ

سَأَلَ means questioned;

ذِي الْمَعَارِجِ means Master of stairways;

خَمْسِينَ أَلْفَ سَنَةٍ means 50,000 years;

صَبْرًا جَمِيلًا means patience befitting (a Prophet);

نَرَاهُ means We observe or perceive it.

The background of the present verses is that one Nazar bin Haris had mockingly asked the Prophet in the Masjidul Haram that if what he said about the punishment of the disbelievers on the Day of Judgement was true, (then) let it be precipitating on them in their life and be finished with it. The verse No. 1, under comment, refers to this his suggestion. Abu Jahal also had made the same request to Allah while holding the tapestry of the Kaaba). Allah was pleased to state in the verses No. 1 to 3, under comment, that a disbeliever had asked the Prophet (and it implied explicit disbelief on his part,) to precipitate in his life the punishment which, according to the latter, was to befall the disbelievers on the Day of Judgement. Allah informed



the disbelievers that their punishment was inevitable and none could avert it; but it was scheduled for the Day of Judgement, and it would not be ante-dated or precipitated at any body's request. Allah is the Master of the skies and of all atmospheric ways of ascent to Him. He is much too High and Sublime. He is to be approached by these stair ways. He controls them, and He knows what passes on them towards Him. Generally they are used by Hazrat Gibril and other angels, particularly those who record human actions and who take the daily record to Allah. They are also used by souls of dead human beings, who are escorted by angels to Allah for His orders about their disposal.

Allah then said that the inevitable Reckoning and the award of punishment to sinners shall definitely take place on the Day whose duration is equal to fifty thousand years of the earthly calendar.

Note : In the verse No. 47, Al-Hajj, Allah has said: "These people (i.e. the disbelievers) press you to precipitate their punishment. Allah's promise (to award them the punishment) is infallible (but it shall materialise the scheduled date), and one year with your Lord is equal to one thousand years according to your calculations." This may appear as a discrepancy vis-a-vis the verse No. 4, under comment. But it is explained as under:

The figure of 1000 years may be interpreted as the normal span of one day of the Hereafter. Since the Day of Judgement is an extremely important and busy day, its duration is extended to 50,000 earthly years. This is just a layman's explanation. Allah knows best!

In the verse No. 5, under comment, Allah exhorted the Prophet that since the punishment of the infidels was a foregone conclusion, and that it shall occur on an unusually long day as per the schedule, and not be precipitated at the request of the infidels, he should bear with exemplary patience the disbelief, mocking gestures and wild requests of the infidels for award of immediate punishment. He should not make frequent complaints to Him against them or support their request for precipitation of punishment. His patience should be on the pattern of the earlier prophets and it should befit his high station. The fact was that the infidels erroneously thought that the Day of Judgement was a far off event and therefore they were restive about it. But actually, as viewed by Allah, it was quite near, almost at zero distance, and as such the question of forestaling their punishment did not arise. What is inevitable should better be treated as near at hand because it is getting nearer each day.

(The verses No. 57-62, Al-Najm are relevant and they may be referred to).

#### Traditions:

Imp. (a) The Day of Judgement is as near to us as the two fingers of hand are to each other.

Imp. (b) The believers would not feel the unusual duration of the Day of Judgement. It will seem to them as brief as the time taken to offer one rakat of 'Farz' prayer.

قدر هر روزی ز عمر مرد کاد

(ROOMI) باشد از حال جهان بپنجه هنر (A day of the life of a hero is equal to 50,000 years of the earthly calendar).

- ⑧ It shall be the Day when the sky shall become like molten copper,
- ⑨ and the mountains shall become like the dyed flakes of wool,
- ⑩ and no friend shall ask about a friend,
- ⑪ (though) they shall be within view of each other. The guilty one would love to ransom himself from the punishment of that Day by (offering) his children,
- ⑫ and his consort and his brother,
- ⑬ and his kindreds who had accommodated him,
- ⑭ and all those who are on earth, so as to be released,
- ⑮ (but) that shall never be! Infact it is the blazing fire,
- ⑯ flaying off the (entire) scalp-skin,
- ⑰ it shall beckon him, who had turned (his) back and was apathetic,
- ⑱ and hoarded (his wealth) and then closed it (against charity).

محل means molten copper;

دِهَن means dyed wool;

تَكُونُ السَّمَاءُ كَالْمُهْلِ ۝ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝  
وَلَا يَسْأَلُ حَبِيبٌ حَبِيبًا ۝ يُبْصَرُونَهُمْ يَوْمَ  
الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِئِذٍ بَنِيهِ ۝  
وَصَاحِبَتِهِ وَآخِيهِ ۝ وَفَصِيلَتِهِ الَّتِي تُؤَيِّدُهَا  
وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝ كَلَّا ۝  
إِنَّمَا لَظَىٰ ۝ نَزَاعَةً لِلشَّوَىٰ ۝ تَدْعُوا مَنْ أَدْبَرَ  
وَتَوَلَّىٰ ۝ وَجَمَعَ فَأَوْعَىٰ ۝ إِنَّ الْإِنْسَانَ خُلِقَ  
هَلُوعًا ۝ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝ وَإِذَا مَسَّهُ  
الْحَبْرُ مَنْوعًا ۝ إِلَّا الْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَلَىٰ  
صَلَاتِهِمْ دَائِبُونَ ۝ وَالَّذِينَ فِيْ أَمْوَالِهِمْ حَقٌّ  
مَّعْلُومٌ ۝ لِلسَّائِلِ وَالْمَحْرُومِ ۝ وَالَّذِينَ يُصَدِّقُونَ  
بِیَوْمِ الدِّينِ ۝ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ  
مُشْفِقُونَ ۝ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُنُونٍ ۝

منزل



حَسِيرٌ means friend;

يَوَدُّ means would like;

لَفْتَدِي means He may ransom;

صَاحِبَتِهِ means his wife;

فَصِيلَتِهِ means his kindred;

تَوَيَّهَ means who accomodated;

نَظَّيَ means blazing fire;

نَزَّاعَةً means flaying off;

فَشَوًى means scalp-skin;

أَوْبَرَ means turned back;

تَوَلَّى means was apathetic;

أَوْعَى means guarded, with-held, closed.

The last preceding verses commented on the suggestion of a disbeliever to the Prophet to precipitate his punishment and not with-hold it till the Day of Judgement.

The present verses describe some scenes of the Day of Judgement as under:

On the Day of Judgement the sky shall be deep red like the molten copper, and it shall burst due to its pliability. The mountains would fly off here and there like wool-flakes. Since the mountains are of different colours, the wool-flakes in which they would be transformed, also shall be of different hues and appear as if they had been dyed differently.

It would be the Day on which selfish detachment shall be heart-rendering, as illustrated by the following instances:

(a) The friends (and relatives) shall not be interested in each other, though

they would be placed in view of each other and have mutual recognition. They would not display the least concave for each other.

- (b) The disbeliever's only interest shall be to get out of his predicament by any means. He would be prepared to offer in ransom for his liberation, his children, his wife, his brothers, his relatives, who always accommodated him physically and socially, or as a matter of that he would offer in ransom the entire world if that could be possible. But all that would be in vain.

(The verse No. 33, Luqman is relevant and it may be referred to).

Ransom shall never be allowed by Allah on principle and policy. Accordingly the punishment shall take effect and there shall be no escape from it. As a matter of fact the blazing fire of Hell shall beckon each disbeliever as its victim. It would flay off his scalp skin. These victims shall particularly be those who had disbelieved, who had turned on their backs when the Quran was recited to them, and who had hoarded their wealth in bags and then fastened them with a view not to give out of it anything in charity.

Traditions:

Imp. (a) The worst vices in a human being are his extreme parsimony and his cowardice.

(b) Do not hoard your wealth.

Note : In view of the verse No. 18, under comment, Hazrat Abdullah bin Hakim never fastened his bags of money.

Hazrat Ali's Advice:

None is more solitary than a miser. On the other hand the best person is he who benefits others.

- ⑲ Verily the man has been created impatient,
- ⑳ he is tretful when evil touches him,
- ㉑ and he grudges (charity) when good touches him,
- ㉒ except those who are observers of prayers,
- ㉓ those who are steadfast in their prayers,
- ㉔ and those in whose wealth there is a determinate share
- ㉕ for the supplicant and the poor,
- ㉖ and those who corroborate the Day of Requitel,
- ㉗ and those who are afraid of the punishment of their Lord.



②⑧ Verily there is none immune from the punishment of their Lord;

②⑨ and those who guard their privities,

③⑩ except in regard to their consorts or those possessed by their right hands (i.e. slaves). Such indeed are not to blame.

③① But whoso seeks beyond that they are the transgressors;

③② and those who are mindful of their trusts and covenants,

③③ and those who are upright in their testimonies,

③④ and those who are vigilant about their prayer,

③⑤ they are those who would be in the Gardens (i.e. Paradise) duly honoured.

هَلُوعًا means impatient;

هَزِرُوعًا means fretful;

مَنُوعًا means forbidding, grudging;

مُصَلِّينَ means observers of prayers;

يُصَدِّقُونَ means who authenticate or corroborate;

مُسْتَفْقُونَ means are afraid;

أَيَّانَهُمْ means their right hands;

غَيْرُ مُلُومِينَ means are not blameworthy;

إِسْتَبَغُوا means they seek;

الْمَعَارِجُ

٤٩٩

تَبَارَكَ الَّذِي ٢٩

وَالَّذِينَ هُمْ يُفْرُوهُمْ حُفُظُونَ ۖ إِلَّا عَلَىٰ  
أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ  
مُلُومِينَ ۚ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْعَادُونَ ۚ وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ  
رَاعُونَ ۚ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۚ وَ  
الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۚ أُولَٰئِكَ  
فِي جَنَّاتٍ مُّكْرَمُونَ ۚ فَمَالِ الَّذِينَ كَفَرُوا  
فَبِكَ مَهْطَعِينَ ۚ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ  
عِزِينَ ۚ أَبْطَعُ كُلَّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةً  
نَّعِيمٍ ۚ كَلَّا إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ۚ فَلَا  
أُقْسَمُ بِرَبِّ الشَّرْقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ ۚ عَلَىٰ  
أَنْ تُبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ۚ  
فَذَرَهُمْ يَخْوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ

مَذَك

مُرَاعُونَ means considerate, mindful;

قَائِمُونَ means upright, steadfast.

The last preceding verses described some scenes of the Day of Judgement.

The present verses discuss a few inherent weaknesses of the man. Later they describe the good traits of those believers who are qualified for admittance in Paradise. In detail they state as under:

Some of the inherent weaknesses of the man (more particularly an infidel) are that—

- (a) he is impatient by nature and unstable in conduct,
- (b) he becomes fretful and pessimist when some misfortune seizes him,
- (c) he refuses to give in charity when good fortune smiles on him and improves his economical condition. He is thus ungrateful to Allah and unmindful of His orders.

But the case of a believer is different as described below:

- (1) He is mindful of his obligatory duties. He offers prayers not in a casual manner; nay, he is steadfast about their regularity, discipline and sincerity.
- (2) He is equally particular about the obligatory and optional charities. He assumes that the beggar and the other destitutes have a determinate claim on his income.
- (3) He is a staunch believer in the Day of Judgement and he always confirms its occurrence on schedule.
- (4) He is always afraid of Allah. Infact even while offering prayers he apprehends His displeasure on any account. Very rightly he knows for certain that none can be proud of his good actions, because their appreciation depends on Allah's approval and approbation; and as such none can feel immune from His punishment.
- (5) He guards his privacy. He is not a debauchee. But there is certainly no blame on him if he sexes with his spouses and female slaves. They are allowed to him without any restriction. However whoso exceeds the above proviso and acts unwarrantedly and illegally, he becomes a transgressor liable to Divine punishment.
- (6) He is mindful of his trusts and covenants. He never violates them. Nay, he is considerate to the other party and he avoids harassment to him.
- (7) He is upright in his testimonies. He tenders them when called upon, and he does not perjure himself due to any consideration.



- (8) He is conscious of his responsibility and he is vigilant about his prayers. (This trait is repeated possibly due to its importance).

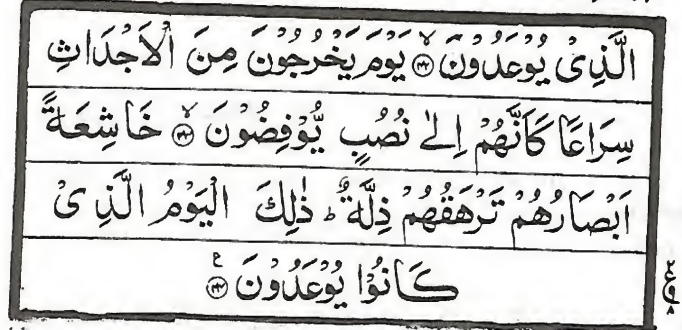
The persons possessing the above virtues are really evolved persons and they are entitled to be admitted in Paradise as the honoured guests of Allah.

(The verses No. 7 and 8, Ha Mim Sajdah are relevant, and they may be referred to).

نُوحٌ ٤١

٨٠٠

تِلْكَ الذِّكْرُ ٢٩



Tradition:

Allah likes that virtuous act which has constancy about it.

Note : The word **مَحْرُومٌ** generally applies to such animals that are speechless.

(ROOMI)

بِخِزْمَتِ اَمَدِ نَمَازِ رَمَضَانِ عَاشِقَانَا فِي صَلَاةٍ دَائِمُونَ

(The namaz is to be offered five times a day; and it acts as an escort to the lovers who are steadfast in offering it).

#### SECTION - 2

- 36) But what is the matter with the disbelievers that they scamper before you,
- 37) from the right hand and from the left hand in groups?
- 38) Does each of them aspire to be admitted in the Garden of Bliss?
- 39) Never so. Indeed We have created them out of what they know.
- 40) But, nay, I swear by the Lord of the easts and the wests that indeed We have the power,
- 41) to replace them by (others) better than they, and We are not to be frustrated therein.
- 42) Accordingly leave them in controversies and idle pursuits till they meet their Day which they have been promised,
- 43) the Day when they shall come out of their graves so hastily as if they were racing to (their) goal-post;
- 44) their eyes will be cast down and disgrace will completely cover them. Such is the Day which they are promised.

مُعْطِينَ means scamperers;

قَبْلَكَ means before you;

عِزِّين means group-wise;

خَيْرًا مِنْهُمْ means better than they;

مَيْسُوقِينَ means frustrated;

يَخُونُوا means disputing;

يَلْعَبُوا means in idle pursuits;

أَحْدَاث means graves;

نَصَبٍ means target, goal;

يُوفِضُونَ means they run;

تَرَفُّقَهُمْ means covered up.

The last preceding verses described the virtues of the believers who are qualified for admittance in Paradise as the honoured guests of Allah.

The present verses discuss the malafide and unjustified impetuosity of the disbelievers to be admitted in Paradise. The verses state as under:

The infidels scampered from all directions and collected around the Prophet when they heard about Paradise and its qualified prospective entrants as in the earlier verses. Inherently they disbelieved in their resurrection and treated it with ridicule. But they said that if Paradise were really there, they would aspire to be admitted in it even prior to believers. In that connection they were sure that their deities would help them with Allah and get them the admission pass. It was no use accepting the new faith. (In this connection the verses No. 34 to 41, Al-Qalam, are relevant and they may be referred to).

Allah vehemently rejected their unwarranted presumptuousness. He remind them of their humble origin as an argument that when He could create them as they knew, from a despicable sperma hominis, He would easily resurrect them on



the Day of Judgement. Since belief in the Hereafter was sine-quo-none for admission in Paradise and since the infidels disbelieved in it, they had absolutely no case for admission in it.

Allah then bore by His Majesty as the Lord of the easts and the wests (i.e. of the entire universe, there being a different east and west respectively, (vide verse No. 7, Al-Rahman), and asserted that He did possess the power to recreate them on the Day of Judgement; nay, He could liquidate them enmasse even in this world and replace them by those who were better conformists to His orders. None could oppose Him, much less frustrate His plan.

Since that was the position—that the disbelievers shall be resurrected and requited terribly on the Day of Judgement—there was no case for the Prophet to worry. He should better leave them engaged in useless controversies and idle pursuits till they met the Day which was promised to them—the Day when they shall emerge from their graves and rush towards the Judgement seat of Allah with utmost speed as if they were in a race to reach the goal-post. They would be extremely miserable at the new unexpected experience. Their past disbelief in it would then confront them. Their eyes would be cast down and they would be overwhelmed by disgrace and disappointment. This then would be their Day, the Day of their frustration, which the disbelievers were frequently promised in the Quran.

SURA NOOH

(Parah 29 - Continued)

Introduction

This Sura, like its predecessor, is of the mid-Meccan period. The opposition of the detractors was then sufficiently strong to draw a parallel between the Prophet of Islam and Hazrat Nooh. It has 2 Sections, 28 verses and 974 letters. It deals with the main aspects of Hazrat Nooh's life as under:

1. His mission.
2. His difficulties and in the execution of his mission.
3. His prayer to Allah for punishment of the disbelievers.

Note : Hazrat Nooh's story has also been related partly in Suras Al-Airaf, Yunus, Al-Anbiya, Al-Muminoon, Al-Shura, Al-Ankabut, As-Safat, Al-Qamar and Al-Haqqah, etc.



SURA NOOH

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① We commissioned Nooh to his people (with the directive): "warn your people before a grievous catastrophe comes on them."
- ② He said (to them): "O my people! Verily I am a manifest warner to you;"
- ③ "worship Allah, and fear Him and obey me,"
- ④ "so that He may forgive you your sins and respite you (against His punishment) till a prescribed time. Verily when His time comes, it can not be postponed. Would that you were to understand!"

( ٤١ ) سُورَةُ نُوحٍ مَكِّيَّةٌ ( ٤١ )	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ١ قَالَ يٰقَوْمِ	تَقْلِيلًا
إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ٢ إِنِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرِي ٣ يُغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَذِّرْكُمْ إِلَىٰ	
أَجَلٍ مُّسَمًّى ٤ إِنْ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ٥ لَوْ كُنْتُمْ تَعْلَمُونَ ٦ قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ٧ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ٨	

منزل

أَنْذِرْ means warn;

يُؤَخِّرْكُمْ means (He) will respite you;

مُسَمًّى means prescribed;

لَا يُؤَخَّرُ means it will not be postponed.

Hazrat Nooh was the tenth generation descendant of Hazrat Adam. Allah has commenced his story of with his appointment as His Prophet. He charged him to warn his people before a grave catastrophe came over them as the result of their disbelief and general sinfulness. Accordingly he had a meeting with the people and he informed them: "O my people! Know it from me that Allah has appointed me as His apostle to warn you unambiguously that you should (a) abandon the polytheism and take to the monotheism i.e. you should worship Allah alone in supercession of your deities, (b) fear Allah and His catastrophic retribution, (c) forsake all such illegal acts which were likely to offend him, and (d) obey me as the apostle of Allah and the bearer of His guidance to you. If you do it and tender repentance, Allah will graciously forgive you your past sins and respite you against His retribution, which may normally seize you for your sins soon, till your death or an earlier time scheduled by Allah in that connection. However I warn you simultaneously that Allah's order of respite is always final and it will not be extended. No regrets or apologies shall not avail you on its expiry. I very much wish that you may take

cognisance of this my appeal to you .  
and make the necessary amends!"

نوح ٤١

٨٠١

تَبَارَكَ الَّذِي ٢٩

⑤ He (i.e. Nooh) said: "my Lord! I called my people night and day,"

⑥ "but my calls have only increased their flight (from truth)."

⑦ "And indeed whenever I called them so that You may pardon them, they inserted fingers in their ears and wrapped themselves in garments, remained callous and they were disdainfully proud."

⑧ "Later I called them openly,"

⑨ "then I preached to them in public and I talked to them in private,"

⑩ "then I admonished them: "seek forgiveness of your Lord. Indeed He is the Forgiving,"

⑪ "He would send on you clouds of abundant rain,"

⑫ "and He would reinforce you with wealth and children, and He would produce gardens for you, and He would form streams (of water) for you."

⑬ "Why is it that you are not realistic about Allah's Sublimity?"

⑭ "and He has certainly created you in diverse forms."

⑮ "What? Have you not observed how Allah has created the seven skies above one another;"

⑯ "and installed moon among them as the light and sun as the (brilliant) lamp?"

⑰ And Allah has grown you from the earth as a plant,"

⑱ "subsequently He would cause you to return thereto, and (finally) He would take you out (of it) in resurrection."

⑲ "And Allah has made for you the earth a plane,"

⑳ "so that you may move about along its spacious ways."

وَاِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا اَصَابِعَهُمْ  
فِي اُذُنِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ وَاصَرُّوا وَاسْتَكْبَرُوا  
اَسْتَكْبَارًا ۚ ثُمَّ اِنِّي دَعَوْتُهُمْ جِهَارًا ۙ ثُمَّ اِنِّي  
اَعْلَنْتُ لَهُمْ وَاَسْرَرْتُ لَهُمْ اَسْرَارًا ۙ فَقُلْتُ  
اَسْتَغْفِرُوا رَبَّكُمْ ۚ اِنَّهٗ كَانَ غَفَّارًا ۙ يُرْسِلُ السَّمَاءَ  
عَلَيْكُمْ مَدَدًا رَّازًا ۙ وَيُمْدِدْكُمْ بِاَمْوَالٍ وَبَنِيْنَ وَ  
يَجْعَلْ لَكُمْ جَنَّتٍ وَيَجْعَلْ لَكُمْ اَنْهَارًا ۙ مَا لَكُمْ  
لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ۙ وَقَدْ خَلَقَكُمْ اَطْوَارًا ۙ  
اَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۙ  
وَجَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَجَعَلَ الشَّمْسُ سِرَاجًا ۙ  
وَاللّٰهُ اَتَتْبَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ۙ ثُمَّ يُعِيْدُكُمْ  
فِيْهَا وَيُخْرِجُكُمْ اَخْرَاجًا ۙ وَاللّٰهُ جَعَلَ لَكُمْ  
الْاَرْضَ سَاطَا ۙ لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاٰجًا ۙ

منزل



يَزِدُّهُمْ means increased for them;

دُعَايَ means may call;

أَصَابَهُمْ means their fingers;

اسْتَفْشَوْا means wrapped;

أَفْشَوْا means they transgressed;

جَهَارًا means publicly;

إِسْرَارًا means secretly;

مِلُوسًا means abundant rain;

يُؤَدِّكَو means He would help you;

وَقَارًا means Majesty, Sublimity;

أَطْوَرًا means variously;

أَنْبَكُو means grown you;

نَبَاتًا means like a plant;

تُكَلُّو means you may move about;

فَعِجَابًا means spacious.

The last preceding verses concerned the appointment of Hazrat Nooh as an apostle of Allah and his mission as such.

The present verses refer to the prosecution of Hazrat Nooh's mission and the results achieved. The verses state as under:

Inspite of assiduity and efforts in season and out of it Hazrat Nooh failed to achieve good results. Ultimately he broke down and submitted to Allah: "my Lord! I did my very best. I called the people and conveyed to them my admonitions but it only increased in their flight from the truth. Actually they mockingly put their fingers in their ears (as the Meccans did later) to shut out my speech. They even wrapped themselves with their garments so that I may not see them and they too may not see or hear me. This displayed complete disdain and aloofness on their part. Notwithstanding I addressed them loudly in public meetings and I approached them individually in private beseeching them to repent of their transgressions and seek Your forgiveness as You are always Forgiving. I held forth the hope to them that if they did it, You may graciously pardon them, and

- (a) pour down on them abundant rain,
- (b) reinforce them with more wealth and sons, and
- (c) form streams of water and grow gardens for them.

But my pleadings proved abortive. I then asked them as to why they were not realistic about the Sublimity and Authority of Allah inspite of the fact that—

- (a) He has created them in diverse forms and colours.
- (b) He has created the seven skies one above the other.
- (c) He has installed on the sky the moon as a mellowed light and the sun as a brilliant lamp.
- (d) He has grown the mankind like a plant from the earthly material and then fostered them for a scheduled term when they would die and get back into the earth to be there till the Day of Judgement when they shall be enlivened and taken out.
- (e) He has made of the earth a vast plane for them and provided therein spacious natural ways so that people may move about in its length and breadth for personal benefit.

Note : Islam is the totality of symbols, signs and actions. There are 750 verses in the Quran, stressing meditation on these signs.

(The verse No. 33, Al-Ahqaf, is relevant and it may be referred to).

(IQBAL)

کہول آنکھ ز بین دیکھ فلک دیکھ فضا دیکھ مشرق سے ابھرتی ہوئی سورج کو ذرا دیکھ  
(Open your eyes, see the earth, the sky, and the atmosphere around you. Also look briefly at the sun rising from the east).

## SECTION - 2

(21) Nooh said: "my Lord! Verily they have disobeyed me and followed those whose



wealth and sons have only aggravated their detriment."

(22) "and they have hatched a heinous plot,"

(23) "and they have said (to each other): 'never forsake your gods—the Waad, the Suwaa, the Yaghoos, the Yaoook and the Nasr',"

(24) "and indeed they have misled many (persons); and (my Lord!) do not increase the wrong-doers except in aberration."

(25) Due to their sins they were drowned (in the flood that followed), after which they were admitted in the Fire where they did not find for themselves a helper except Allah.

(26) And said Nooh: "my Lord! do not leave on earth a (single) inhabitant from amongst the disbelievers."

(27) "Verily if You leave them (alive), they would mislead Your bondmen, and they would procreate none except the wicked infidels."

(28) "My Lord! Pardon me and my parents and him who enters my house as a beleiver, and (all) the believing men and the believing women, and grant no increase to the wrong-doers except in perdition."

نُوحٌ

٨٠٢

تَبَارَكَ الَّذِي

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ

يَزِدَّهُ مَالَهُ وَلَوْلَا إِلَّا خَسَارًا ۖ وَمَكَرُوا

مَكْرًا كَبِيرًا ۖ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا

تَذَرُنَّ وَدًّا وَلَا سَوَاعَا ۚ وَلَا يَغُوثَ وَيَعُوقَ

وَنَسْرًا ۖ وَقَدْ أَضَلُّوا كَثِيرًا ۚ وَلَا تَزِدِ

الظَّالِمِينَ إِلَّا ضَلَالًا ۖ مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا

فَادْخُلُوا نَارًا ۚ فَلَئِمَّ يَجِدُوا لَهُمْ مِنْ دُونِ

اللَّهِ أَنْصَارًا ۖ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى

الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ۖ إِنَّكَ إِن

تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا

كَفَّارًا ۖ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ

بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَلَا تَزِدِ

الظَّالِمِينَ إِلَّا تَبَارًا ۖ

منزل

عَصَوْنِي means disobeyed me;

كَبِيرًا means heinous, atrocious;

لَا تَذَرُنَّ means do not leave;

دَيَّارًا means inhabitant;

يَكِدُو means beget.

تَبَارَ means perdition.

The last preceding verses referred to the prosecution of mission by Hazrat Nooh and its unsatisfactory results.

The present verses contain prayer of Hazrat Nooh against the disbelievers and that in favour of the believers respectively. In detail the verses state as under:

Hazrat Nooh continued (in the present verses) his discourse with Allah and he submitted to Him: "my Lord! My people have disobeyed me. They have followed those anti-social persons who have plenty of wealth and sons, and by their baneful influence they have contributed to greater calamity for the pedestrians. Their actions, pivoted on a well-concerted heinous plan, aim that—

- (a) (Hazrat) Nooh being a human being should be rejected as apostle in view of the argument that if Allah had willed to send a Prophet, He could have commissioned an angel as such.
- (b) (Hazrat) Nooh had no treasure. Surely an apostle of Allah should be a richman to be above want;
- (c) (Hazrat) Nooh had no bonafides in his claim. He merely suffered from the superiority complex; nay, more likely, he seemed to have been possessed; and
- (d) They had time-honoured deities in Wadd, Suwaa, Yaghus, Yaook and Nasr, and they should never forsake them. They shall be helpful to them.

Hazrat Nooh complained that in pursuance of the above conspiracy these people had misled many other persons. Accordingly he beseeched Allah to:

- (a) Increase the disbelief of these refractory people so that they may qualify for a more deterrent punishment.
- (b) Destroy all the disbelievers and not leave one single survivor out of them. If some of them were left as survivors, they would misguide other people. Besides they would procreate and rear up wicked disbelieving off-springs only.

Allah was pleased to accept Hazrat Nooh's prayer and He drowned his transgressing people in the flood that soon occurred under the Divine orders.

As an epilogue to his prayer Hazrat Nooh requested Allah that he and his parents may be forgiven their shortcomings. Similarly those believers who joined him in his house, mosque or Ark and as a matter of that all believing men and women may be pardoned, and all disbelievers may be given more of the perdition after death.

Note : (1) The above verses illustrate that



- (a) in extreme cases of frustration or harassment a curse is justified, particularly against infidels, and
- (b) a prayer, a benediction in favour of the believers is acceptable to Allah.

Note : (2) Waad, Suwaa, Yaghus, Yaook and Nasr were good men living during the earlier time of Hazrat Nooh. After their death their pictures and stone images were made and preserved in private places and houses of worship and worshipped as deities.

Tradition:

The deities of the people of Hazrat Nooh were also adopted and worshipped by the Arab polytheists.

(ROOMI)

کاش چون اصحاب کف این روح را حفظ کردی یا چو کشتی نوح را  
(Would that this soul were to be safeguarded like the companions of the cave or of the Ark of Nooh!).

SURA AL-JINN

(Parah 29 - Continued)

Introduction

This Sura is of the early Meccan period. It has 2 Sections, 28 verses and 1,126 letters. It deals with the jinn in main. Incidentally it narrates the following aspects of the story:

1. The story was based on the revelation made by Allah and not on the personal experience of the Prophet.
2. The Meccans were admonished through it to abandon disbelief as the Jinn had done. They were also reproached for their crowding over the Prophet whose function was merely to convey the message and to warn them, and not to issue visas for Paradise.
3. Certain superstitions among the Jinn and the Meccans were referred to.
4. The Day of Judgement was inevitable. But its knowledge was confined to Allah. The Prophet had no knowledge of the unseen.

Note : (1) There is another reference to a party of the jinn having heard the Quran when it was recited by the Prophet. (The verses No. 29 to 32, Al-Ahqaf relate to it). Some of the commentators of the Quran have raised a controversy whether the reference in the Al-Ahqaf and the present Sura were part of the same incident or that they formed two separate incidents. Allah, in His Wisdom, has not rendered the point explicit. Personally I do not think it of any advantage to pursue the controversy. What we are concerned with is that—

- (a) both references are based on Allah's revelations and not on the Prophet's personal experience,
- (b) a party of the jinn happened to overhear the recital of the Quran made by the Prophet during namaz, and
- (c) the jinn were highly impressed by it. They became muslims; and on return to their living place they advised their fellow-jinn to follow their instance, accept Islam, and believe in Allah and the Day of Judgement.

The above information is enough for our purpose, whether the jinn heard the Quran when the Prophet was returning from Taif to Mecca or when he was on his way to Akza from Mecca would hardly be a useful addition to our knowledge. The purpose of the Sura was to admonish the Meccans to believe in the Quran and draw inspiration from the jinn who, unlike them, were neither human beings nor relatives of the Prophet, and yet they believed in it at its one hearing. This purpose is well-served without any further research by us.



Note : (2) But there is another point which requires considerations. A section of people, muslims included, hold jinn as wild human beings, savages, living amidst rocks, jungles or deserts. This interpretation is arbitrary and unwarranted. Allah has addressed them as two communities of the jinn and the men respectively. He has further said that He created the former from fire and the latter from clay. The jinn are stated to be the first occupants of earth. They were later followed by the human beings. They are said to be kinsmen of Satan. They live invisibly and ascend to sky to over-hear some of the secrets and plans of the angels. In this connection reference is solicited to the Suras Al-Ansar, Al-Airaf, Hud, Ha Mim Sajdah, Al-Ahqaf, Al-Rahman and Al-Zariyat.

Note : (3) I have said above that the jinn were the first occupants of the earth. The human beings came later. The jinn had created chaotic conditions due to their internecine fighting. Naturally they viewed with displeasure the new arrivals. They had already known about the animosity of their leader—Satan, against Adam, the progenitor of human beings. This bitterness between the two communities developed into fear on the part of the jinn for the men, particularly when the latter cleared jungles and blasted rocks for their advantage. The jinn had to desert their homes on account of these operations. Later however, due to disbelief in monotheism and general demoralization the human beings lost self-respect and they feared and even worshipped jinn. They used to invoke them for protection from beasts whenever they camped in jungles. This reversed the position and it created superiority complex among the jinn, who got service from them as sooth-sayers. This was the position when the Quran was revealed, and it is referred to in this Sura.

SURA AL-JINN

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① Say: "It had been revealed to me that a party of jinn heard (the Quran and) then said: "verily we have listened to a wonderful Quran."
- ② "guiding to rectitude; so we have believed in it; and We shall never associate any one (as partner or relative) with our Lord,"
- ③ "and Sublime is the Majesty of our Lord, He has not taken a spouse or a son (unto Himself),"
- ④ "and the fools among us used to transgress in speech about Allah (by imputing to Him fatherhood, partnership etc.),
- ⑤ "and indeed we thought that the men and the jinn would never utter a lie concerning Allah,"
- ⑥ "and it is a fact that some of the men sought protection of some of the jinn, which aggravated their arrogance,"
- ⑦ and indeed they (i.e. the men) assumed, as you assume, that Allah would never commission any one (as His apostle.)"

الْجِنُّ ٢٠

٨٠٣

تَذَكُّرُكَ الَّذِي ٢٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا
إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ يَهْدِي إِلَى الرُّشْدِ
فَأَمَّا بِهٖ وَلَكُن نُّشْرِكُ رَبِّنَا أَحَدًا ۖ وَ أَنَّهُ
تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۖ
وَأَنَّهُ كَانَ يَفْقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۖ
وَأَنَّا ظَنَنَّا أَن لَّنْ تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ
كَذِبًا ۖ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ
بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۖ وَأَنَّهُمْ ظَنُّوا
كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ۖ وَأَنَّا لَمَسْنَا
السَّمَاءَ فَوَجَدْنَاهَا مُلْتَأَتٍ حَرَسًا شَدِيدًا وَشُهَبًا ۖ
وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ۖ فَمِنَ

من ذلك

أُوحِيَ means it has been revealed;

نَفَرًا means a party;

قُرْآنًا means (recital of) the Quran;

رُّشْدٍ means rectitude;

جَدُّ means Majesty, Grandeur;



صَاحِبَةً means wife, consort;

سَفِينًا means fools among us;

شَطَطًا means had transgressed;

لَعُودُونَ means they sought protection;

رَهَقًا means arrogance;

يَبْعَثُ means He would send or commission or resurrect.

In the present opening verses Allah addressed the Prophet and asked him to inform the people that it was revealed to him that a party of jinn had heard the Quran when it was being recited by him. They were impressed by it. (Obviously they knew the Arabic language well and they could appreciate the fluent style of the Quran). They went home and said to their friends and relatives:

"We have heard a wonderful recital. It preaches righteousness. Accordingly we have believed in its Divine nature and Hereafter we shall never attribute any relatives, equals, or partners to Allah. He is indeed much too Sublime to take to Himself a spouse or children. That would indeed be inconsistent with His dignity. It was only the fools among us who used to indulge in such concoctions concerning Allah. We used to believe in them because we could never assume that any man or jinn could concoct a thing about Allah. But now that we have heard the Quran we have realized their falsehood. So far the jinn are concerned, they were disbelievers due to ignorance and they had no contact or collusion with the human beings. But when they realized that the latter were afraid of them and they sought their shelter, they assumed their leadership as well; and out of arrogance they became worse disbelievers. They made stories about Allah without fear. They were of the view that Allah would never send an apostle to them. This was what the human disbelievers also thought. But since these jinn had actually heard the Quran being recited by a human Prophet their earlier impression was falsified.

Note : (1) If we interpret يَبْعَثُ as resurrect, it would be translated as:

Allah would not resurrect people i.e. they disbelieved in their resurrection.

In the verse No. 23, Al-Anam يَمْحُو تِينَ means 'will be resurrected.

Note : (2) The Prophet was not conscious of the presence of jinn near him when he recited the Quran during namaz on this particular occasion.

⑧ "and we did seek to reach the sky but we found it filled with formidable guards and missiles of stars,"

⑨ "and (formerly) We used to sit on (secret) seats (on sky) to eavesdrop, but whoso eavesdrops now, he finds a missile waiting in ambush for him,"

⑩ "and We can not determine whether harm is intended (thereby) for those who inhabit the earth, or that their Lord has intended benefit for them,"

وَجَدْنَاهَا means We found it;

مَلِيَّت means filled;

حَرَسًا means guards;

نَقَعُد means We used to sit;

مَقَاعِد means seats;

رَاصِدًا means ready, waiting;

أَسْرَدَبِهِمْ means intends for them;

رَشَدًا means guidance, benefit;

شِهَابًا means fire brand, shooting star, missile.

يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ۝ وَآتَاكَ  
نَذِيرًا أَشْرَ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْرًا أَرَادَ بِهِمْ  
رَبُّهُمْ رَشَدًا ۝ وَآتَاكَ مِنَّا الصَّلِحُونَ وَمِنَّا دُونَ  
ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا ۝ وَآتَاكَ ظَنَنًا أَنْ لَنْ  
تُعْجِزَ اللَّهُ فِي الْأَرْضِ وَلَنْ نُعْجزَهُ هَرَبًا ۝ وَآتَاكَ  
لَبَّا سَمِعْنَا الْهُدَى أَمَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ  
فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۝ وَآتَاكَ مِنَّا الْمُسْلِمُونَ  
وَمِنَّا الْقَاسِطُونَ ۝ فَمَنْ أَسْلَمَ فَأُولَئِكَ تَحَرَّوْا  
رَشَدًا ۝ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۝  
وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَهُمْ مَاءً  
غَدَقًا ۝ لِنَفْتِنَهُمْ فِيهِ ۝ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ  
يَسْلُكْهُ عَذَابًا صَعَدًا ۝ وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا  
تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝ وَأَنَّهُ لَبَّا قَامَ عَبْدُ اللَّهِ

منزل،

The lecture of the reformed new convert jinn to their fellow-jinn is continued in the present verses. They further told them as under:

"As per Our custom to pry into the heavenly secrets, We went to the sky to eavesdrop on the angels, but We were deterred from reaching it as We found it full of very formidable guards of angels armed with missile-like fire brands or meteors. We had therefore to keep back."

"Time was when We used to reach the sky and take Our usual secret seats thereon to eavesdrop on the angels. The seats were on the earthly side of the sky. But this time the guards and the missiles had changed the conditions. If any jinn ventured to reach the sky, he would have to face the missiles ready for him. This is definitely a new experience to Us and We really do not know whether



the present position augurs good or evil for the inhabitants of the earth. In any case We shall not be able to get them secret heavenly information. Simultaneously the present patrol system would safeguard correct transmission of the Divine guidance to the human beings, and that We shall not be able to tamper with it. It may also mean that the contenders will accept our malafide tips and reject the Quran and the Prophet and thereby attract Allah's retribution."

Tradition:

Nothing evil emanates from Allah.

- ⑪ "and some of us are righteous and some of us are otherwise. We form different sects,"
- ⑫ "and we have realized that we can not baffle Allah on earth nor can we baffle Him by running away,"
- ⑬ "and when we heard the verses of guidance we (directly) believed in them. Accordingly whoso believes in his Lord, he shall apprehend neither diminution nor injustice,"
- ⑭ "and some of us are muslims and some are wrong-doers (i.e. disbelievers). But whoso adopt Islam they are intent on rectitude."
- ⑮ "And as far the wrong-doers they are fuel for Hell."
- ⑯ (When the address of jinn concluded, Allah announced:) "and if they (i.e. the Meccans) were to keep to the right course, We shall certainly supply them abundant drinking water (i.e. abundant rain),
- ⑰ so that We may test them thereby; and whoso deviates from the remembrance of his Lord, He shall put him to an excruciating torment;
- ⑱ and the mosques are meant for Allah (alone), hence do not invoke (therein) any one beside Allah;"
- ⑲ and when the bondman of Allah (i.e. the Prophet) stands up and prays to Him, they almost always crowd around him.

قَدَدًا means different;

ظَلَعْنَا means we have realized;

كَهْرَمًا means by running away;

نَحْصًا means diminution;

رَهِقًا means injustice, wrong accounting;

فَاسِطُونَ means wrong-doers, deviators;

يَحْسِرُونَ means intends;

خَطَبًا means fuel;

أَسْقِيهِمْ means We would supply them for drinking;

غَدَقًا means abundant;

صَعَمًا means excruciating;

يَدْعُوهُ means he prays;

لِبَدًا means in crowd.

The lecture of the reformed jinn is continued and concluded in the present verse as under:

"So far we, the jinn, are concerned those who have heard the Quran, have accepted the Islam. The others are disbelievers and they are divided in various sects just as we were divided before. After we have received the guidance we have realized that:

- (a) We can not baffle Allah on earth whether we remain stationary or try to run away from Him. He is Irresistible for His creatures.
- (b) Allah is the Compassionate and the Just! Accordingly after we have believed in the guiding verses we should have no apprehension of any diminution in our account of good deeds or of injustice in their evaluation and requital. Verily Allah is the Just!

"Your Lord does not wrong any one." (49, Al-Kahf).

To sum up, some of us have accepted Islam and some others are non-muslims still. We are, however, sure that those who have become muslims will deliberately pursue the path of rectitude, and they shall qualify themselves for salvation in the Hereafter. On the other hand those who are disbelievers, and they die as such, they shall be sent to Hell to serve as fuel to its fire.

We shall fill Hell with jinn and men together." (119, Hud).

Note : The lecture of the reformer-jinn ends here. Another part of the revelation now begins.



Allah then announced for the information of the Meccan disbelievers that if they were to keep to the right course, believe in the Quran and accept Islam, He would be graciously pleased to pour on them abundant rain to help them in its storage for drinking and irrigational purposes. That would positively relieve them of periodical famine. Simultaneously He would make that a test for them to know which of them offer thanks to Him and are steadfast in their faith. As a result of this test, based on the general policy of Allah, those of them who prove to be deviators from the right course and are allergic to His remembrance, Allah would visit them with horrible punishment. He emphasised the fact that all 'mosques' or as a matter of that all places of worship are reserved for His worship. There was no place in them for the deities of the Meccans including the Waad, the Suwaa, the Yagoos, the Yaook and the Nasr, referred to in the verse No. 23, Nooh. None excepting Allah should be invoked in the mosques. This warning to the Meccans was necessary as the practice then prevailing among them was generally to express their annoyance by crowding over the Prophet menacingly when he stood up in the Masjidul Haram to offer prayer to Allah.

The verse No. 18, Al-Touba states that the infidels are not fit to rehabilitate a mosque. Sometimes they did it out of aspiration to qualify for admission in Paradise. (Vide verses No. 36 to 38, Al-Maarij).

الْحَجَّ

٨٠٥

تَبَارَكَ الَّذِي ٢٩

يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ۖ قُلْ إِنَّمَا  
أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۖ قُلْ إِنِّي  
لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۖ قُلْ إِنِّي لَنْ  
يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ ۚ وَلَنْ أَجِدَ مِنْ دُونِهِ  
مُلْتَحَدًا ۚ إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتٍ ۚ وَمَنْ  
يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا  
فِيهَا أَبَدًا ۚ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ  
مَنْ أضعف ناصرًا وَأَقَلُّ عَدَدًا ۚ قُلْ إِنْ  
أَدْرَيْتُمْ أَقْرَبُ مِمَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ  
رَبِّي أَمَدًا ۚ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ  
أَحَدًا ۚ إِلَّا مَن ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ  
يَسْأَلُكَ مِنْ بَيْنِ يَدَيْهِ ۚ وَمَنْ خَلْفَهُ رَصَدًا ۚ  
لِّيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ وَأَحَاطَ  
بِمَا لَدَيْهِمْ وَأَخْصَىٰ كُلَّ شَيْءٍ عَدَدًا ۚ

مَنْ

## SECTION - 2

- (20) (O Prophet) say: "I invoke my Lord alone, and I associate none with Him."  
 (21) Say: "Indeed I do not possess the power to cause you harm or benefit."  
 (22) Say: "Surely none can save me from Allah, no: can I find any refuge beside Him."  
 (23) "(I have naught) except to transmit what I receive from Allah and His communications; and whoso disobeys Allah and His Apostle, for him indeed is the fire of Hell, to abide therein eternally."

- ②4 "They would continue to disbelieve) until they (actually) see what is promised to them; then, ofcourse, they shall realize as to who were weaker in respect of helpers and fewer in number."
- ②5 Say: "I do not know whether what is promised to you is nigh or that my Lord had prescribed a time limit for it,"
- ②6 "He (alone) is Knower of the occult; and He does not initiate any one in His secret knowledge,"
- ②7 "except him whom He approves from amongst the apostles, then He sets guards ahead of him and behind him,"
- ②8 "so that He should know for certain that they (i.e. the messenger-angel and his escort) have delivered the messages of their Lord; and He encompasses what is with them; and He knows the count of all things (i.e. each word of the messages is within His knowledge).

لَا أَمِيرٌ means I am not the master;

يُجِيرُنِي means will give shelter;

مَلْتَحِداً means refuge;

بَلِّغَا means to deliver;

يَعْصِي means disobeys;

أَقَلُّهُ means fewer;

أَمْدًا means remote date;

يُظَاهِرُ means imparts;

إِرتَضَى means approved;

رَهْداً means guard;

رِسَالَتٍ means messages;



أحصى means He encompasses, keeps account.

The address of Allah commenced in the earlier verse No. 16 is continued in the present verses. Allah asked the Prophet to say to the Meccans:

- (1) "I invoke and worship Allah alone. I do not attribute any associate to Him. He is the Unique in all respects."
- (2) "I have not the power to put you on aberration or on guidance. That is the privilege of Allah. Similarly I can not order punishment or reward for you."
- (3) "If Allah is annoyed with me due to any omission or commission on my part, none can save me from His wrath or offer refuge to me. Allah alone is competent to grant me pardon and refuge."
- (4) "Factually I am a messenger of Allah to mankind. I receive His communications and I convey them literally to mankind. Then if some person disobeys Allah and His Apostle, he is earmarked by Allah for Hell to burn in its Fire for all time."

Allah informed the Prophet that the disbelievers were very tenacious people. They did not take the warnings seriously. They would therefore persist in their disbelief until they were brought face to face with Hell which is promised to them. Then they would realize whether they had stronger and numerically more helpers or the Prophet whom they thought to be resourceless.

- (5) Let the Meccans know, in reply to their frequent enquiry as to when the Final account-taking would occur, that the Day of Judgement was inevitable as per the promise of Allah. But He alone knows its exact time. He knows whether it is nigh or remote. The Prophet did not claim any knowledge in respect of the occult. Allah alone is its custodian, and He does not share His knowledge with any one except a Prophet, approved by Him. He then imparts to him a due measure of knowledge of the unseen. His policy in that respect is that He imparts such knowledge through revelation to be conveyed by a messenger-angel; and Allah sets other angels as guards in front of him and behind him to scare away any intruder-jinn trying to pry into the revelation. Thus the object of posting these guards is that Allah would ensure thereby that His message reached the apostle concerned intact. Ofcourse, Allah is the Omniscient! He would even otherwise know about the safe delivery of His message. This is merely a formality that He observes mainly to impress the mankind. He encompasses in His knowledge what the guards are upto. He would not tolerate any remisness on their part. Infact He knows each word of His messages as if He has kept a record thereof.

This may also include the faithful delivery of Allah's communications to mankind by the Prophet.

Tradition:

Imp. A desert-Arab enquired bluntly from the Prophet when the Day of Judgement would come. The Prophet told him that it was inevitable. He asked the enquirer as to what preparation he had made for it. He said: "I have not much of namaz and fast to my credit. My capital, infact, consists of my love and reverance for Allah and His Prophet." The Prophet told him: "Then you will be with those, whom you love."

خدا دارم دل بیریان ز عشق مصطفی وارم  
نہ اور هیچ کافر ساز و سامانی کے من دارم

(SIR SAYED AHMED)

(I have faith in Allah. My heart is roasted with love for the Prophet.  
In that connection no infidel can match me in my paraphernalia).



SURATUL MUZZAMMIL (OR THE MUFFLED)

(Parah 29 - Continued)

Introduction

The Sura has 2 Sections, 20 verses and 864 letters. Its first Section was revealed in Mecca about 10 years before the Prophet's migration to Madina. The second Section was revealed in Madina after considerable time, which is variously fixed by different commentators. According to them the interruption may have been for 6 months to 10 years. Allah knows best! The first Section of the Sura makes 'Farazi' or obligatory the Tahajud or the late-night prayer. Its second Section makes it 'Nafli' or optional prayer, and it has remained optional.

The first Sura revealed to the Prophet was that of Iqra (Alaq). The place was the cave Hira near Mecca, where the Prophet used to retire for meditation. One day suddenly Hazrat Gibril brought the revelation to him. His personality was awe-inspiring. No less strange was the revelation. The Prophet felt shivering. As soon as the revelation was over he hastened home and got a blanket from Hazrat Bibi Khadija, his consort, to wrap himself therewith. Subsequent to this experience the Prophet used to muffle himself and then meditate in the cave. He was in that condition when the present Sura was revealed to him. Allah addressed him as "O you who are muffled up!" to intimate to him that He knew that he had muffled himself. The phrase was also meant as an endearment to encourage the Prophet.

The consensus of opinion is that after the Sura Iqra, Sura Mudassir was revealed; and the Sura Muzzammil was revealed after a part of Sura Mudassir was revealed. This Sura commences with a directive to the Prophet to offer the Tahajud prayer for a part of night. It also administers a threat to the Meccans to take to monotheism or be prepared for the same punishment as was awarded to Firaon and his followers. Later the Sura made the Tahajud prayer optional, and it assured the devotees that they would receive fine requital for all their good deeds.

حافظ! در گنج فقر و خلوتِ شبهای تار

(HAFIZ)

تا بود و دست دعا در سحر قرآن غم مخور

(O Hafiz! So long you are busy with prayer and recitation of the Quran with contention and during dark night, have no apprehension).

**SURATUL MUZZAMMIL  
(OR THE MUFFLED)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① O you (who are) muffled up!
- ② stand (to prayer) during night save a little part;
- ③ half of it, or shorten it a little,
- ④ or increase it, and recite the Quran lucidly.
- ⑤ Verily We shall soon place on you a weighty word (or revelation).
- ⑥ Verily getting up (from sleep) at night is very effective for subduing (the self) and conducive to correct expression (of the Quran).
- ⑦ Indeed during day you have a prolonged occupation.

مُزْمِلٌ means wrapped up;

أَنْقُصُ means shorten;

زِدْ means increase;

رَتِّلْ means recite;

تَرْتِيلاً means slowly and clearly;

سَلَقِي means put on you;

ثَقِيلَةً means weighty;

نَاشِئَةً means getting up,

وَطَأً means subduing;

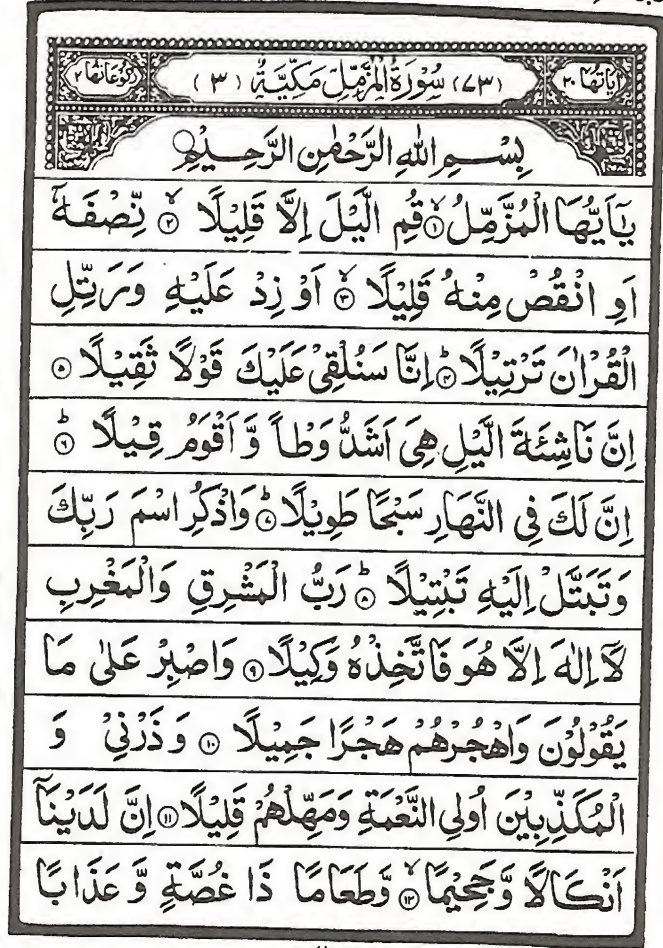
أَقُومَ means right, correct;

قِيلًا means treatise, revelation;

الْمُزْمِلُ ٣٠

٨٠٦

تَبَارَكَ الَّذِي ٢٩



منك



سَجًا means occupation;

طَوِيلًا means prolonged, prolix.

Allah has addressed these verses to the Prophet rather affectionately and asked him as under:

"You should get up at night and offer prayer during most of it, or half of it or you may shorten the period or increase it at will. During that period you should recite the Quran slowly and clearly in prayer (and otherwise), so that you should know its full import. This is just to prepare you for a weighty charge-cum an important treatise that We shall soon reveal to you. We call it weighty because of its importance and purposefulness. It could mean a regular strife against polytheism, infanticide of infant girls denied of human rights to women, orphans and slaves. In trial it would be a crusade against all social, economic and moral evils. Such a job could cause you hardships or over persecution in its wake. But rely on Us for support. We particularly mention the night for prayer, as it is the most appropriate time for subduing the self, for meditation and for right expression of the Quran and conduct of prayer. Besides during day you have a sufficiently large number of engagements to attend, and naturally you have to be busy with them."

Note : These verses made the Tahajud prayer obligatory for the Prophet only and not for his followers.

(The verse No. 26, Al-Dahar is relevant and it may be referred to).

The verses No. 78 and 79, Bani Israil read as under:

Verse No. 78 (Concluding portion):

Verily the recitation of the Quran at dawn is specially acceptable to Allah."

Verse No. 79:

"And wake up for it in the later part of night as a supererogatory service for you. It may be that your Lord may raise you to an exalted station."

Traditions:

(a) The Prophet used to utter each word of the Quranic verse clearly and in a measured tone.

Imp. (b) The Prophet once said: "when a revelation is about to be made to me, I seem to hear the tinkling sound of a bell. When it is made to me I feel its burden as almost unbearable.

According to Hazrat Bibi Ashiya the Prophet used to perspire at the time of revelation even in winter).

(SHAH)

(Even though he lies on a comfortable bed, he gets no sleep. It is denied to his eyes. To remain awake during night and to remember Allah is the job only of the selfless devotees).

8) And recite the name of your Lord, and devote yourself to Him with a complete devotion.

9) (He is) the Lord of the east and the west, there is no god except He; hence take Him as your Guardian.

10) And remain patient at what they say, and part from them with a becoming parting.

11) And leave Me and the controverts, the masters of plenty, and afford them a little respite.

12) Verily with Us are the fetters and the raging Fire,

13) and the food that chokes and the torment that is excruciating.

14) The Day when the earth and the mountains shall quake and the mountains shall become shifting sand hills.

15) We have indeed commissioned the apostle to you, a witness over you, as We had sent an apostle to Firaon.

16) But Firaon disobeyed the apostle (and) then We seized him with a terrific seizure.

17) Accordingly in case you disbelieve, how can you remain safe on the Day which would turn children into old persons?

18) The sky is to burst simultaneously; and His promise shall be implemented.

19) Verily this is an admonition, so let him, who wills, take the road unto His Lord.

الْمُرْسَلِ

٨٠٦

تِلْكَ الذِّكْرَى ٢٩

إِلَيْمًا ۖ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتْ  
الْجِبَالُ كَثِيبًا مَّهِيلًا ۚ إِنَّا أَرْسَلْنَا إِلَيْكُمْ  
رَسُولًا ۚ شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ  
رَسُولًا ۖ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا  
وَبِيلًا ۚ فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا  
يَجْعَلُ الْوِلْدَانَ شِيبًا ۚ ۝ السَّمَاءُ مُنْفِطِرَةٌ بِهِ ۖ  
كَانَ وَعْدُهُ مَفْعُولًا ۚ ۝ إِنَّ هَذِهِ تَذَكُّرَةٌ ۚ فَمَنْ  
شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۚ ۝ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ  
تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَ  
طَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَ  
النَّهَارَ ۚ عَلِمَ أَن لَّنْ تَحْصُوهُ فَتَابَ عَلَيْكُمْ  
فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ  
مِنْكُمْ مَّرْضَىٰ ۚ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ

منزل



قَبَّلَ means (you) devote;

أَهْرَهُ means leave them;

ذَرْنِي means leave Me;

تَوَلَّهُوْا means give them respite;

أَنْكَالًا means fetters;

عَصَّة means choking;

كُتَيًّا means sand-hills;

مَصَلًّا means shifting;

بِيًّا means terrific;

شَيْبًا means old persons;

تَنْفَطِرُ means is to burst;

مَنْفُولًا means implemented.

In the last preceding verses night was preferably suggested to the Prophet of offering prayers, particularly when during day he was busy with other multifarious engagements. But in the present verse No. 8 he was simultaneously asked to remember Allah inspite of these engagements and devote himself to Him with a complete devotion. It means that even though his interest during day may necessarily be divided, his devotion to Allah should remain constant and undivided.

دست بکار دل بیار

(Your hand may be busy with your work,  
but your mind should be devoted to Allah).

This devotion was quite warranted because Allah is the Creator and Lord of the entire universe and there is no other god beside Him. (The verse No. 17, Al-Rahman is relevant). Hence it was only wise to take Him as the Guardian and commit all affairs to Him.

Allah then advised the Prophet to remain patient at what the disbelievers said or did to him. His behaviour with them should be courteous, and he should dissociate from them in a becoming manner. He should better leave them—these controverts and east-loving infidels—to Him to settle account with them at the appropriate time. That may mean a little delay in their punishment, because matters are to be pursued as per Allah's universal policy and plan, but that should be taken as a respite to them, and the Prophet should very well afford it. (Vide verses No. 10 and 11, under comment).

الْبَدْرِ

٨٠٨

تَبَارَكَ الَّذِي

يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَآخِرُونَ يُقَاتِلُونَ

فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۖ وَأَقِيمُوا

الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرِضُوا اللَّهَ قَرْضًا حَسَنًا

وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ

اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۖ وَاسْتَغْفِرُوا اللَّهَ ۚ

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

٢٠٨

When the time would come for their punishment Allah would use on them what He has reserved for them, to wit, the heavy fetters, the blazing fire of Hell, the obnoxious and unpalatable food, and the excruciating torments. All these shall be available for them on the Day, which, in keeping with the horrible scenes all around, would be awe-inspiring in the extreme. The earth and the rocks shall quake and the latter shall be so much in commotion that they would be transferred into shifting sandy dunes (vide the present verse No. 14).

At this stage Allah administered a warning and a bit of advice to the Meccans. He said to them: "Look! We have commissioned an apostle to you to reform and reclaim you. He is also to serve as a witness against you in the Hereafter. This is on the same pattern as We did in the case of Firaon, the Egyptian King. But he rejected Our apostle, compelling Us to seize him with terrible results for him and his followers. They all perished. Accordingly you should pause and think as to how you could escape the same punishment under similar circumstances! That would be a fallacious thinking on your part. We shall heighten the frightful nature of the Day of Judgement to such an extent that even minor boys would frightfully turn into grey-haired old men. Simultaneous with the havoc in the earth and its mountains the sky too would burst. To sum up, Our promise, in that connection, would be literally implemented. Now this is an admonition from Us to you all. Let them heed it who have the mind to pursue the straight road to their Lord."

(The verses No. 19 to 22, Al-Hajj are relevant and they may be referred to).

## SECTION - 2

② Verily your Lord knows that you have been standing (in prayer) for almost two-thirds of night, and (some times) for half of it, or one-third thereof, and also a party of those who are with you; and Allah determines (the measure of) the night and the day. He knows that you can not maintain the measure; Hence He has relented unto you. Accordingly recite as much of the Quran as is convenient to you. He knows that some of you may be ill, and (some others) journeying on land seeking the grace of Allah and (some) others engaged in fighting in the cause of Allah. Hence recite of it (i.e. of the Quran) as is convenient (for you), and establish namaz



and pay the obligatory charity and lend to Allah a handsome loan. And (know that) whatever good you send in advance for (benefit of) your souls, you would find it with Allah, better and greater in requital; and seek forgiveness of Allah. Surely Allah is the Forgiving, the Compassionate!

تَقُومُوا means you stand;

أَدْنَى means almost;

يَقْدَرُ means determines;

تَحْصُرُوهُ means keep or maintain it;

تَابَ means He has relented;

يَصْطَرِبُونَ means journeying;

يَتَّقُونَ means seeking;

تَقَدِّمُوا means you send in advance;

تَجِدُونَهُ means you will find it.

Allah concluded the last preceding verses with a mild admonition that those who wanted to pursue His path, might take advantage of what had been stated to them in the Quran.

The present verses have made Tahajud prayer a matter of convenience to the muslims. They state as under:

Allah informed the Prophet that He was conscious that he and a group of his followers were offering the prayer for about 2/3rd of the night or 1/2 of it and sometimes for 1/3 of it. Allah alone can determine correctly the measure of night; and He knows that human beings can not do it correctly and maintain it. They would only embarrass themselves in respect thereof by not maintaining the same regularity of time limit. Therefore He has graciously relented to the muslims, made the Tahajud an optional prayer, and ordered that as much of the Quran may be recited in its course as was convenient to the devotees. This concession is based on the assumption that some of them may be ill or be journeying for business or engaged in fighting in the cause of Allah; and as such the long Tahajud prayer or recitation of Quran may unduly strain them. In view of the above concession the

muslims were directed to:

- (a) Offer Tahajud prayer and recite the Quran as much as was convenient to them. That too was optional to them.
- (b) establish regularly the conventional prayer,
- (c) pay regularly the obligatory charity, and
- (d) advance a handsome loan to Allah by investment of money in religious causes.

"Allah befriends the beneficent." (134, Al-Imran).

Note : The (b) and (c) above are mandatory for all muslims.

Allah reminded the muslims that whatever good they performed in their life, they would find it safe with Allah in the Hereafter and this stock-in-trade would entitle them to a larger and better requital from Him. Finally Allah advised them to seek His forgiveness at all times because He is the Forgiving and the Compassionate, and He would confer His blessings on them without count.

Traditions:

Imp. (a) The routine namaz of five times a day is obligatory. All other namaz is optional.

Imp. (b) Recital of the Quran (Sura Al-Hamd) during namaz is obligatory.

(c) What is invested in the cause of Allah is better than what is left for heirs.

(d) Whoso seeks forgiveness of Allah, he is relieved of his hardships.

اقربوا لله اقربوا الله الى ربك  
بانك تكون بغير انصر الله الى ربك

(ROOMI)

(Lend loan to Allah! This is what the apostles repeated.  
Then in its wake they harped on the help from Allah).



SURA AL-MUDDASSIR (OR THE WRAPPED)

(Parah 29 - Continued)

Introduction

This Sura is one of the earliest Meccan Suars. It has 2 Sections, 56 verses and 1,145 letters. It deals with the following topics:

1. Admonition to the Prophet of Islam to keep clean.
2. Consultations between Valid bin Mughera and the Quresh of Mecca about the Prophet.
3. Horrors of Hell.
4. Attributes of the entrants in Hell.

Note : Sura Iqra was the first Sura revealed to the Prophet. Then there was a considerable pause, and the Prophet became impatient and worried about the continuation of the revelation. At length one day while he was on his way from Cave Hira to Mecca, he heard some strange sound in the space above. He raised his eyes skyward and saw Hazrat Gibril seated on a chair and occupying the entire space. The Prophet hastened home in fright of his unique personality. There he asked the Bibi Sahiba, his consort, for a blanket. She gave it to him. He lay down wrapped in it. This Sura was then revealed to him.

**SURA AL-MUDDASSIR  
(OR THE WRAPPED)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- 1) O you wrapped (in a mantle!)
- 2) Get up and warn (the people),
- 3) and glorify the magnificence of  
your Lord,
- 4) and keep clean your clothes,
- 5) and shun (all) pollution (i.e.  
unrighteous thoughts and actions),
- 6) and do not pay (others) in order to get more in return, ||
- 7) and remain steadfast for (the pleasure of) your Lord,
- 8) Finally when the trumpet shall be sounded,
- 9) then that day shall be a distressful day,
- 10) not a bit easy for the disbelievers.

مُدَّتِر means wrapped up;

أَنْذِر means warn;

كَبِّر means glorify the magnificence;

ثِيَابَكَ means your clothes;

مُرَجَّب means pollution;

تَسْكُنْ means in order to get more;

نَافُور means trumpet;





عِيسَى means difficult, distressful.

This Sura has commenced with a personal address to the Prophet. The verses describe it as under:

"O you who are wrapped up in a mantle! Get up! Shake off your dormancy, and warn the disbelievers. They glorify their deities. You should glorify the magnificence of your Lord and advise others to do it. He is really the Peerless Lord. You should keep your clothes and your mind clean. Personal cleanliness and spiritual cleanliness go hand in hand. At present both are ignored by the pagan Arabs. Entertain not any unchaste intention. Remain unaffected by the general abominations prevailing around you and do not heed advice of the disbelievers. Never be selfish in your obligations. Do not expect any undue return for your favour to others. You are being assigned an important commission. But it would entail a lot of opposition and even persecution. You are advised to bear all that for the pleasure of your Lord."

The next verses No. 8 to 10 concern the disbelievers of Mecca who had convened a meeting under the chairmanship of Valid bin Mughera, to chalk out a program of propaganda against the Prophet during the ensuing Hajj season. It was decided by them that the Prophet should be referred to as a magician who had drifted away from their traditional conventions and therefore caused a rift among friends and relatives.

Allah warned them of the Day of Judgement which would be preceded by the trumpet being sounded by angel Israfil, and the entire creation shall fall into swoon, followed by their wholesale death. On their resurrection the disbelievers would be in distress, and quite naturally, because what they had disbehaved virulently in their life, had become a stark reality. They would find the horrors of Hell most unbearable. However their ordeal will be permanent. It will not be abated for them.

#### Tradition:

According to Masud Ahmed the Prophet said: "How can I relax and feel relieved when I know that Israfil is holding the trumpet to his mouth ready to sound it? He is waiting for the order of Allah."

(HAFIZ) مراور منزل جانان چه امن و عیش چون مردم جز بس فریادی دار و که بر میدید محملها  
(How can I feel pleasure at the halt of the beloved when I find that all the time the (caravan's) bell is ringing for closing the palanquin?).

- ⑪ Leave Me and him whom I created lonely,
- ⑫ and for whom I made available unlimited property,
- ⑬ and sons (always) at his command,
- ⑭ and I made everything convenient for him,

(15) yet he is covetous that I may increase it,

(16) by no means! because he has definitely been refractory to Our signs (i.e. the Quranic verses).

(17) I shall soon put him on the Sauda (mountain in Hell).

(18) Verily he reflected and concocted,

(19) may he perish! What a concoction he made!

(20) let him perish! What a concoction he made!

(21) Then he gazed (at others),

(22) then he frowned and scowled,

(23) then he turned his back and was disdainful,

(24) finally he said: "This is nothing but sorcery, practised in legacy,

(25) it is naught but the word of a human being."

(26) Soon shall I put him in Hell.

(27) And what do you conceive what Hell is (like)?

(28) it does not spare, nor does it leave (scot-free),

(29) it roasts the human skin,

(30) there are nineteen (angels posted) over it.

وَحِيدًا means lonely;

مَدُورًا means widely extensive, unlimited;

شُهُودًا means present;

الْبَدْرُ

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تَبَرُّكُ الَّذِي

لَهُ مَا لَا تَمُدُّوهُ ۚ وَبَيْنَ شُهُودًا ۚ وَمَهَّدْتُ لَهُ  
تَمْهِيدًا ۚ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۚ كَلَّا ۚ إِنَّهُ  
كَانَ لِآيَاتِنَا عَنِيدًا ۚ سَأَرْهُقُهُ صَعُودًا ۚ إِنَّهُ  
فَكَرَّ وَقَدَّرَ ۚ فَقَتَلَ كَيْفَ قَدَّرَ ۚ ثُمَّ قُتِلَ كَيْفَ  
قَدَّرَ ۚ ثُمَّ نَظَرَ ۚ ثُمَّ عَبَسَ وَبَسَرَ ۚ ثُمَّ أَدْبَرَ وَ  
اسْتَكْبَرَ ۚ فَكَانَ إِنَّ هَذَا إِلَّا سِحْرٌ يُوشِرُ ۚ إِنَّ  
هَذَا إِلَّا قَوْلُ الْبَشَرِ ۚ سَأُصْلِيهِ سَقَرَ ۚ وَمَا  
أَدْرَاكَ مَا سَقَرُهُ ۚ لَا تُبْقَى وَلَا تَذَرُ ۚ لَوَاحٍ  
لِلْبَشَرِ ۚ عَلَيْهَا تِسْعَةَ عَشَرَ ۚ وَمَا جَعَلْنَا أَصْحَابَ  
النَّارِ إِلَّا مَلَائِكَةً ۚ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا  
فِتْنَةً ۚ لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا  
الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ  
الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ

منك



تَمَيِّدًا means widely convenient, available;

أَنْزَيْدُ means I may increase;

عَنِيدًا means refractory;

مَعْوَدًا means a mountain in Hell;

قَدَّرَ means devised;

عَبَّيَ means he frowned;

بَسَرَ means he scowled;

أَدْبَى means turned his back;

تَبَقَّى means spare, omit;

تَذَرُ means leave scot-free;

لَوَّاحَةٌ means roasts;

تِسْعَةً means nine;

عَشَرَ means ten.

The last preceding verses ended with the warning that the Day of Judgement would be awfully distressful for infidels.

The present verses state as under:

Allah directed the Prophet not to worry about the concerted opposition organised by the Meccans under the leadership of Valid or about their decision to treat him as a sorcerer and the Quran as a feat of sorcery. He asked him to leave the man to him for settlement of scores with him. Then without naming the person Allah remarked about him:

That He had created him all alone, and yet He gave him abundant property and good many sons who, besides being resourceful, were always at his beck and call; (Note: Hazrat Khalid, the best muslim Commander of his time, was one of his ten sons). But Valid was covetous, and he sought increase in his assets. Allah however pointedly refused to oblige him, because he was always refractory and hostile to His revelations. Allah declared that as a punishment He would soon put him on the Sauda mountains in Hell. That was a remarkably hazardous and uncomfortable place and the victim shall be made to ascend it and descend from it constantly.

Allah then described the behaviour of Valid at the meeting of the Meccan infidels, which was convened under his chairmanship to chalk out a program of propaganda against the Prophet of Islam. After hearing views of several Meccan leaders Valid reflected on them. After some time he took a diabolical decision. Allah cursed him repeatedly for it. Before announcing his decision Valid gazed at the persons, attending the meeting, for inspiration, and finding them like-minded he put on sour appearance, and he scowled. He shrugged his shoulders and assumed carefree haughtiness. Then he declared that—

فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَا ذَا أَرَادَ اللَّهُ  
بِهَذَا مَثَلًا ۖ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ ۚ وَ  
يَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا  
هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ ۚ كَلَّا وَالْقَمَرِ ۚ  
وَالْيَلِ إِذَا دُبِرَ ۚ وَالصُّبْحِ إِذَا أَسْفَرَ ۚ إِنَّهَا لِأَحَدٍ  
الْكَبِيرِ ۚ نَذِيرًا لِلْبَشَرِ ۚ لِمَن شَاءَ مِنْكُمْ أَن  
يَتَّقَدَّمَ أَوْ يَتَأَخَّرَ ۚ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۚ  
إِلَّا أَصْحَابَ الْيَمِينِ ۚ فِي جَنَّاتٍ يَتَسَاءَلُونَ ۚ عَنِ  
الْمُجْرِمِينَ ۚ مَا سَلَكَكُمْ فِي سَقَرٍ ۚ قَالُوا لَمْ  
نَكُ مِنَ الْمُصَلِّينَ ۚ وَلَمْ نَكُ نُطْعِمِ الْمِسْكِينَ ۚ  
وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ۚ وَكُنَّا نُكَذِّبُ  
بِيَوْمِ الدِّينِ ۚ حَتَّىٰ أَتَيْنَا الْيَقِينَ ۚ فَمَا  
تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۚ فَمَا لَهُمْ عَنِ

منزل

(a) the Quran was nothing but sorcery as was practised in the past and it was currently imitated by (Hazrat) Muhammad (may peace of Allah be on him!),

(b) there was nothing Divine about it, and it was the product of a human being like others.

Allah repeated His denunciatory reaction to Valid's decision, and declared that He would put him in Hell. Then as an introduction to Hell He observed that it never omitted to draw its victims and having taken them in, it never allowed them recess or escape. It roasted them by its scorching fire. Nineteen wardens were posted over it.

Note : The figure of nineteen seems allegorical as explained in the verse No. 31, post.



31) And We have appointed as comrades (i.e. wardens) of the Fire none but angels, and We have not fixed their number except as a tribulation for the disbelievers; whereas those who have been given the Book may be convinced and the believers may advance in faith and the people of the Book as well as the believers may have no doubt, but those having disease in their minds and the disbelievers may say: "What does Allah mean by such a quotation?" Thus does Allah cause astray whomso He wills, and guide whomso He wills, and none knows the number of armies of your Lord except He; and it (i.e. the reference to Hell and its wardens) is naught but an admonition to the mankind.

عَدَّ لَهُمْ means its count or number;

فِتْنَةً means tribulation, test;

لَيَسْتَفِئْنَ means may be convinced;

يَزِدُّوْا means may increase or advance;

لَا يَرْتَابُ means have no doubt;

حِزْبُوْا means armies.

When the disbelievers heard that the number of wardens over Hell was fixed at 19, as per the preceding verse No. 30, they jeered at it. They said: "There would be billions and billions of human beings in Hell. How can 19 angels guard and control them? They would be easily wiped out." Abu Jahal said to the Quresh: "If they are only 19, as stated, 100 of us, at the maximum, shall overpower them." One Khalidah of Abu Ashad vaunted: "O Quresh! you take over 2 of these 19, and leave the remaining 17 for me. I am sufficient for them." Allah took stock of their remarks and He said: "The figure of 19 is merely figurative. This figure was fixed as a critical test for the disbelievers. Whereas the people of the Book, due to the guidance from the scriptures, would accept the figure as basic, and the believers would advance in their faith by relying on it as correct, the cynics, who have a diseased mind, and the disbelievers would indulge in their cynism and say: "What does Allah mean by such a make-believe statement."

Thus does Allah test people. He causes astray those whom He wills, and He guides those whom He wills. With regard to the number of the Hell-wardens they constitute a fragment of the armies of Allah, and He alone knows their exact number. He has referred to Hell and its wardens merely as a test for the mankind. They should realize the horrors of Hell and glorify the Majesty of Allah as being able to control it conveniently. He could do it with one angel even.

Note : (1) There can be no comparison between an angel and a man with regard to their physical power.

Note : (2) These verses are Meccan. There was then no hypocrite at Mecca on the pattern of those in Madina after the migration. Hence I have translated the words "those having a diseased mind" as the cynics or the professional fault-finders.

Tradition:

There is no space vacant on the sky for a finger to be placed on it. It is entirely occupied by angels.

SECTION - 2

- ③2) Not at all, and (I swear) by the moon,
- ③3) and by the night when it recedes;
- ③4) and by the morning as it gets bright,
- ③5) indeed it (i.e. Hell) is one of the gigantic institutes,
- ③6) (which is) a warning to mankind;
- ③7) to him among you who wishes to press forward or lag behind,
- ③8) every person is pledged for what he earns,
- ③9) except companions of the right hand.
- ④0) (They would be in) the Gardens, interrogating—
- ④1) the sinners:
- ④2) "What has led you into the Scorching Fire?"
- ④3) They would say: "We are not among those who offered namaz,"
- ④4) "nor did we serve food to the poor,"
- ④5) "and we were contenders along with (other) contenders,"
- ④6) "and we denied the Day of Requital,"
- ④7) "until the inevitable (i.e. the death) overtook us."
- ④8) Then the intercession of the intercessors shall not benefit them.
- ④9) But what is the matter with them they turn away from the Admonition,
- ⑤0) as if they were frightened asses,
- ⑤1) running away from a roaring lion?



52) Nay, each of them claims that he should be given a clear scripture.

53) (But) that shall not happen. Nay, they are not afraid of the Hereafter.

54) (I repeat) that it shall not happen. Indeed it (i.e. the Quran) is an admonition;

55) Whoso desires, let him heed it.

56) And they would not heed it unless Allah so pleases. He alone is worthy of reverence, and He alone befits as a Forgiver.

الْقِيَمَةُ

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نَزَلَ الَّذِي ٢٩

التَّذْكَرَةُ مُعْرِضِينَ ۖ كَانَهُمْ حُرُمُ مَسْتَنْفِرَةٍ ۖ فَرَّتْ
مِنْ قُسُورَةٍ ۖ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ اَنْ
يُوْتٰى صُحُفًا مِّنْشَرَةً ۖ كَلَّا بَلْ لَا يَخَافُونَ
الْآخِرَةَ ۖ كَلَّا اِنَّهُ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ ذَكَرْهُ ۖ
وَمَا يَذْكُرُونَ اِلَّا اَنْ يَشَاءَ اللّٰهُ ۚ هُوَ اَهْلُ التَّقْوٰى
وَاَهْلُ الْمَغْفِرَةِ ۚ

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٨١١  
نَزَلَ

أَدْبَرَ means recedes, turns its back;

أَسْفَرَ means gets bright;

يَتَقَدَّمُ means presses forward;

يَتَأَخَّرُ means lags behind;

سَاهَنَتْ means is pledged;

يَتَسَاءَلُونَ means interrogating, questioning;

سَلَكَهُمْ means led you;

مُخَوِّضٌ means contenders;

الْيَقِيْنَ means the certainty, death;

بِاتْتَفَعُوا means shall not avail;

حُمُرًا means donkey;

مُسْتَنْفِرَةٌ means scared;

قَسْوَرَةٍ means a (roaring) lion;

فُشْرَةٍ means clear, unambiguous;

أَهْلُ التَّقْوَى means worthy of fear or reverence.

The last preceding verse referred to Hell and its wardens as a test for mankind.

The present verses state as under:

Allah stated that the reference to Hell and its wardens was not a light matter to be brushed aside or ridiculed by the infidels. He then swore by the daily spectacles—the Moon and the receding night and the bright morning, and said that equally realistic was Hell. Indeed it was a gigantic institute of punishment. It constituted a warning for the mankind to behave well and be safe from it. It should impress as such both the righteous persons who are keen to perform good acts and those who lag behind in sinfulness. The latter would find themselves in its fold. But not the righteous persons, who would be given their scrolls of actions in their right hand, and who would be made to stay on the right side of the Judgement seat. They shall be honourably led to Paradise abounding in fruit gardens. They would find the sinners roasting in the raging fire of Hell, and they would enquire from them as to what had, brought them to that awful place. The latter would ruefully reply: "We did not offer namaz, we did not offer food to the poor and starving persons. On the other hand we freely contended what the Prophet said, and we were busy as such with the contenders as a class. On the top of it we deliberately and persistently denied the Day of Requital till our death." Allah then stated to the Meccans that when they are placed in similar circumstances, none of their intercessors shall come to their rescue and intercede for them, because intercession for disbelievers was forbidden by Him on principle.

Allah then queried as to what the trouble with the disbelievers was, because they turned away from the Quran when it was recited to them. They behaved like the donkeys that were scared to death at the roar of a lion, and they tried to get clear of him.

The fact was that every infidel expressed that he would not believe in the Quran unless he was given an open letter certifying its (i.e. the Quran) bonafides or better still, a scripture of the same pattern. Allah rejected their suggestion summarily. (In this connection the verse No. 134, Al-Anam may be referred to as relevant).

Allah said that basically the infidels did not believe in the Hereafter. Hence they were not afraid of it; and they made ridiculous suggestions which intruded on the privilege of Allah to select His apostles and His scriptures. He repeated His emphatic rejection of their suggestions and said that there was no need to supplement or substitute the Quran by another scripture. Whether the infidels believed in it or rejected it, the Quran shall remain as the Divine admonition. Let him who believes in it and desires to heed its guidance, avail of it. But so far the Meccans were concerned, they would not believe in it, though out of mercy, He wished them



guidance, despite the fact that their reaction meant no gain or loss to Him. His Majesty entitled Him to all reverence, and His capacity to mercifully condone the faults of His bewailing bondmen made Him out as the peerless Forgiver.

Infact He can change evil deeds into good deeds vide verse No. 70, Al-Furqan.

Tradition:

Imp. Allah claims: "I am entitled to be feared, and no partner should be attributed to Me. He who does accordingly, he would be entitled to My pardon."

(IQBAL)

گذر جا عقل سے آگے کہ یہ نورِ چسپاںِ راہ ہے، منزل نہیں ہے  
(Go beyond what your reason says, and realize that this  
light merely illumines the way and is not the goal itself).

SURA AL-QIYAMAH (OR THE RESURRECTION)

(Parah 29 - Continued)

Introduction

This Sura is one of the very early Meccan Suras. It has 2 Sections, 40 verses and 642 letters. The subject matter discussed in it is the resurrection of mankind followed by the fateful detailed account-rendering.

In addition the Prophet was advised by Allah not to be hasty with regard to the revelations made to him. It was for Him to compile, promulgate, and safeguard them.



**SURA AL-QIYAMAH  
(OR THE RESURRECTION)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Nay, I swear by the Day of Resurrection!
- ② and by the self-reproaching (person) (that the Day of Judgement is inevitable).
- ③ Does the man assume that We shall not assemble his bones?



منزل

- ④ Nay, We have the power to put in order (even) the tips of his fingers.
- ⑤ But the man intends (to continue) to commit sins in future of him.
- ⑥ He said: "When will the Day of Resurrection occur?"
- ⑦ (Say:) "When the eyes shall be dazed,"
- ⑧ "and the moon shall be eclipsed,"
- ⑨ "and the sun and the moon shall be merged together,"
- ⑩ "the man will ask on that day: "is there a place of escape?"
- ⑪ None at all, there is no refuge,
- ⑫ With your Lord shall be the place to stay on that Day.
- ⑬ That Day shall the man be apprised of what he had sent forward and left behind (respectively).
- ⑭ Nay, the man shall have self-discernment,
- ⑮ even though he might adduce excuses (in self-defence).

نَفْسٍ لَّوَّامَةٍ means self-reproaching;

عِظَامَهُ means his bones;

نُسَوِّيَ means put in order, restore;

بَيِّنَاتٍ means his finger-tips;

لَيَفْجُرْ means commit transgression;

أَمَّا means in his future;

كَبُرَ means shall be dazed;

خَسَفَ means eclipsed;

مَغْرًا means place of escape;

وَنَارًا means refuge;

مُسْتَقَرًّا means to stay;

بَصِيرَةً means self-consciousness or discernment;

مَعَاذِيرُهُ means his excuses.

The first word لَا implies that the same topic was already under discussion, and it conveys to the other party the speaker's disagreement.

The Sura commences with Allah's disapproval of the view of the Meccan infidels about the Resurrection. He has reinforced it by swearing by the very subject concerned i.e. the Resurrection, and by the man with a self-reproaching conscience. The oath by the Resurrection is justified by its appropriateness, and that by the self-reproaching conscience is a clear indication that such a man can not ignore for all time the Final account-rendering to be held on the Day of Resurrection. (For another interpretation the note in the final para may be read).

Every sane person realizes that—

- (a) The world is not immortal. It was created by Allah, and every created thing must ultimately perish. The necessary circumstances shall be created at the appropriate time for its extinction. The present-day scientists too hold the above view. Infact they have already noticed certain astronomical portents warning about the approaching end of the universe.
- (b) Unless we believe in the Hereafter we shall have to accept the world as incomplete and morally wasteful. It is a common-place logical thinking



that if a person performs righteous actions, he naturally expects to be rewarded; and if he commits vices he should apprehend to be punished for them. If this theory of hope and fear is eliminated the ethical fabric of society will be reduced to shreds and chaos shall prevail. Morality will succumb to depravity. It is therefore necessary to take stock of human actions at some time. This can only happen at the end of life, as a postscript to it. The object of the human resurrection, therefore, is that the man should be confronted with his actions; and in case they are good, he may be rewarded and if they are evil, he may be punished. Allah has accordingly provided Paradise for the former and Hell for the latter. He has prescribed a particular day for His Judgement on human actions and their requital, and that is popularly known as the Day of Judgement.

Referring to the verse No. 3, under comment, Allah has discussed the general view of the infidels that it was absurd to assume that after being reduced to dust and bones the man shall be reformed and enlivened. Allah has repudiated their assumption and asserted that He has the power to assemble bones of the man, wherever they may be, nay, even the tips of his fingers and complete his formation.

In the verse No. 5, Allah has diagnosed the real malady of the disbelievers. Accordingly He has stated that the real trouble with them was their desire to be free from the worry of the account-rendering so that they may continue to ravel in sinfulness. When they asked the Prophet as to when the Day of Judgement would occur, they merely did it out of disdain-cum-disbelief. However Allah replied to their question and said that it shall be the Day when:

- (a) they shall be resurrected enmasse and their eyes would be dazed at the spectacle around them.
- (b) The Moon shall be denied the light from the sun as it would be totally eclipsed. That might be caused by the loss of moon's magneticism and its attraction to sun and mergance in it. The planets too would be attracted to sun. That would affect the sun's light.
- (c) The disbelievers, in particular, shall stare stupefied and seek some way of escape. But none shall be available to them. They would like to hide themselves in some refuge. But there would be no refuge for them. All of them will have to proceed to the judgement seat of Allah and stay there till their cases are taken up and decided. There shall be angels, to keep them in that place. In addition to the scrolls of actions that would be delivered to the infidels they would be verbally confronted with their misdeeds, which were duly reported to Allah during their life and also with their baneful influences on the future posterity. This would be the prescribed judicial procedure during the conduct of their cases, though as a matter of fact each sinner will be knowing his sins by self-discernment based on their scrolls without being apprised of them. However they were likely to put up some plea in their defence in an effort to mitigate gravity of the sin.

Note : In verse No. 2 by the self-reproaching person is also meant a believer who generally reproaches himself even in the case of a good action

for not doing it in a better manner. In the case of a bad action he is full of reproach and he seeks the Divine forgiveness atonce.

تَبَرَّكَ الَّذِي ٢٩

٨١٢

الْقِيَمَةُ ٥٥

ہانگ می آمد ز غیرت بر شجر  
چینشان بشیو کلا لا کوفور

(ROOMI)

(A voice spoke from the tree disdainfully: "We have shut their eyes. There is no place of refuge").

(16) (O Prophet!): do not move your tongue (in repetition of the revelation) to be quick with it.

(17) Verily for Us is its preservation (in your mind), and its recital (by you).

(18) Accordingly when We recite it (through Gibril) you should follow (attentively) its recital.

(19) Thereafter for Us indeed is its clarification (to you).

تَعَجَّلْ means to be quick;

قُرْآنَهُ means its recital;

قُرْآنَهُ means We recite it;

بَيَانَهُ means its clarification.

وَالْقَمَرُ ١ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ٢  
كَلَّا لَا وَزَرَ ٣ إِلَّآ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ٤  
يُنَبِّئُوا الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ٥ بَلِ  
الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ٦ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ٧  
لَا تَمَرُّكَ بِهِ لِسَانُكَ لِتَجْعَلَ بِهِ ٨ إِنَّ عَلَيْنَا جَمْعَهُ  
وَقُرْآنَهُ ٩ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ١٠ ثُمَّ إِنَّ  
عَلَيْنَا بَيَانَهُ ١١ كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ١٢ وَتَذَرُونَ  
الْآخِرَةَ ١٣ وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ١٤ إِلَّآ رَبِّهَا  
نَاظِرَةٌ ١٥ وَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ١٦ تَظُنُّ أَنْ  
يُفْعَلَ بِهَا فَاقِرَةٌ ١٧ كَلَّا إِذَا بَلَغَتِ الشَّرَاقِ ١٨  
وَقِيلَ مَنْ رَاقٍ ١٩ وَظَنَّ أَنَّهُ الْفِرَاقُ ٢٠ وَ  
التَّتَفَّتِ السَّاقُ بِالسَّاقِ ٢١ إِلَّآ رَبِّكَ يَوْمَئِذٍ  
السَّاقُ ٢٢ فَلَا صَدَقَ وَلَا صَلَّىٰ ٢٣ وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ٢٤

منذ

The background of the above verses is that at first when a revelation was being made by Hazrat Gibril, the Prophet used to recite it simultaneously through fear lest he may not reproduce it correctly later. When Sura Ta Ha was revealed, the Prophet was admonished not to be impatient for the Quranic verses before its revelation was completed. (Vide its verse No. 114). Similarly during the course of revelation of the present Sura the Prophet started repeating what Hazrat Gibril recited to him. Hence Allah interrupted the main theme of the Sura and asked the Prophet as per these verses to stop doing it. This explains the interruption of the discussion of the theme of Resurrection, started in the preceding verses. In detail the present verses state as under:



Allah admonished the Prophet not to move his tongue and rehearse a revelation in its course and thereby be quick and impetuous about it. He assured him that his apprehension to forget it was unfounded, because He had taken it as His responsibility to preserve each revelation in the Prophet's mind for his recital later from memory. Accordingly Allah advised the Prophet to remain silent and follow the revelation attentively while Hazrat Gibril recited it to him on His behalf. Simultaneously Allah assured him that He had also undertaken to clarify and explain each verse to him. By these assurances Allah absolved the Prophet of his worry to memorize each verse at once and know its clarification from Hazrat Gibril during the course of its revelation to him.

#### Tradition:

After the above assurances the Prophet used to cast down his eyes and keep silent whenever a verse was revealed to him. He used to recite it after its completion.

- ②① By no means! You love the immediate (i.e. the present fleeting life),
- ②② and you forsake the Hereafter.
- ②③ (Some) countenances on that Day shall be radiant,
- ②④ looking (expectantly) towards their Lord;
- ②⑤ and (some) faces on that Day shall be dismal,
- ②⑥ apprehending that a crushing calamity was about to befall them.

عَاجِلَةً means the immediate (fleeting life);

قَذَّارُونَ means you forsake;

نَاصِرَةً means radiant, fresh;

بَاسِرَةً means dismal;

فَاقِرَةً means crushing, back-breaking.

In the present verses the main theme of Resurrection-cum-Judgement is taken up from where it was left in the preceding verse No. 15.

Allah told the Meccan infidels in the present verse No. 20 that it was not that they disbelieved in their Resurrection and expected that they would escape their doom, because they thought that Allah would not be interested to accomplish

His program. This was based on the fact that they themselves were so much pre-occupied with their love for the present world and its fascinations, that they had totally forsaken the Hereafter. They loved and hankered after the ready-return of this life rather than the remote blessings of the Hereafter.

Allah then informed all people that on the Day of Judgement, which was definitely inevitable, some countenances (i.e. those of the righteous believers) shall look fresh and radiant and they would be looking towards their Lord, expecting to receive passport for Paradise and later to have His manifestation. Simultaneously some other faces (i.e. of the disbelievers) shall look sad and dismal in the extreme. They shall be apprehending that a crushing calamity was about to befall them through the pronouncement of their awful doom.

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَمِيطُ ۖ أُولَىٰ لَكَ فَأُولَىٰ ۖ ثُمَّ أُولَىٰ  
لَكَ فَأُولَىٰ ۖ أَيْحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدَّةً ۖ  
الْمَرِيكَ نُطْفَةً مِّنْ مَّيْنِي يُنْنَىٰ ۖ ثُمَّ كَانَ عَاقِبَةً  
فَخَلَقَ فَسُوَّىٰ ۖ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۖ أَلَيْسَ ذَلِكَ بِقَدْرِ عَلَىٰ أَنْ يُجِىءَ الْمَوْتَىٰ ۖ

#### Tradition:

The Prophet stated that the righteous believers will behold Allah (in the Hereafter) as clearly as they behold sun on a cloudless day in this life.

- 26) By no means; when the soul of a dying person reaches (his) throat,
- 27) and it is said: "is there an enchanter (to retrieve him)?"
- 28) and he feels certain that it is the parting,
- 29) and (one) shank is placed against the (other) shank.
- 30) To your Lord shall be the return on that Day.
- 31) So he had neither testified to the truth (i.e. the Quran), nor offered the namaz,
- 32) nay, he controverted (the Quran) and turned away (from it),
- 33) then he went to his household people conceitedly.
- 34) Woe unto you! woe (again!)
- 35) Again woe unto you! woe again!
- 36) Does the man think that he is to be left unaccountable?
- 37) Was he not a drop of semen duly emitted?
- 38) Then he became a clot, then (Allah) enlivened him and fashioned him,



③٩ then He made of him (either of the) pair—the male and the female.

④٠ Has He (i.e. Allah) not then the potentiality to enliven the dead?

تَرَاقِي means throat;

مَرَاقِي means enchanter;

تَفَثَّ means is placed against;

سَاقٍ means shank;

مَسَاقٍ means return;

لَا صَدَقَ means he did not accept the truth;

تَوَلَّى means turned away;

ذَهَبَ means he went;

يَتَمَطَّى means conceitedly;

مَرَاوِلُكَ means woe unto you;

يَتَرَكُ means he will be left;

سَدَمٌ means unaccountable, uncontrolled;

كَيْفَى means emitted;

سَيَّوَةً means fashioned;

نَرَوَجِبِي means pairs.

The last preceding verses described a scene of the Day of Judgement which

would make the disbelievers to look for escape and refuge but in vain. It would be the Day that would, by its horrible scenes, turn children into grey-haired old men. (Vide verse No. 17, Al-Muzzammil).

The present verses illustrate, as under, the weakness and helplessness of the man:

Allah warned the symbolic disbeliever that he was wrong to love the world as complete in itself, and think that his death would mean the end of him, and that he would not be resurrected and produced before Allah. He illustrated the man's impotence by saying that when he is in the throes of death, past all treatment, and even the dying man feels sure that the time of parting had come for him, a general enquiry is held, "Where is the enchanter to save him from death?" Finding none available his both shanks are then placed against one another. That is the time for each soul to depart willy nilly to Allah.

The Section No. 2 describes the reaction of the above verses on a particular disbeliever, who by consensus of opinion is identified as Abu Jahal. But I have many doubts about it; because Abu Jahal was killed in the battle of Badr and the process of death, as delineated in the present verses, may not have occurred in his case. But actual identity is not of much consequence. The fact is that the process of death of a typically disdainful disbeliever is described here. Such a fellow had not accepted the Quran as a Divine scripture; nay, he had rejected it outright as a feat of sorcery. He had disdainfully turned his back on the recital of the Quran and left for home in arrogance to display there his disdain for the new faith. Besides he never offered namaz. Thus he called for the wrath of Allah by his demeanour and disbelief; and Allah cursed him a number of times to signify His utmost displeasure against him.

Allah then discussed the man's short-sightedness as under:

Did he think that he was created in the world without a purpose? Did he not realize that he had certain specific obligations to discharge? Did he think that he was to be left unaccountable and that he would not be interrogated about his actions? Allah fittingly reminded him as a proof of His potentiality to create, that he was the product of a sperm emitted by his father in his mother's womb where the conception took place. After some time Allah developed him into a clot of flesh, which He enlivened and gradually fashioned. Subsequently Allah made of him a male or a female as He wished. Could all this be accidental or automatic? Then why were not all children born as boys or girls? Did the man think that after making the above developments in him, Allah had lost the potentiality of re-enlivening him after his death? If he thought so, he was blindly and illogically under-estimating Allah's power.

#### Traditions:


- (a) When you recite the above verse No. 40 say **بلى** at its conclusion.
- (b) The verses No. 33 and 34 contain the words which, before their revelation, the Prophet had addressed to Abu Jahal. The latter was highly annoyed at it, and he had remarked: "What? Do you mean to threaten me? Your Lord can not harm me. I am the most respectable man living between these two hillocks."



SURA DAHAR (OR THE TIME)

(Parah 29 - Continued)

Introduction

This Sura is an early Meccan Sura. It has 2 Sections, 31 verses and 1,099 letters. It discusses in main the deification of time as an abstract deity and its alleged responsibility for the human happiness or misery—a doctrine which is akin to communism. The word  means time from the beginning of the world to its end. The Sura reminds the man of his humble origin and the purpose of his creation. Similarly it refers to the Divine nature of the Quran and its gradual revelation. Finally it advises the Prophet to remain patient in the face of the Meccan opposition and to devote himself to prayer.

"The universe is a creation of consciousness since we have known that its fundamental nature is a conscious process. The world did not come into existence suddenly as a finished product, but it was created to acquire its present shape gradually by a process of evolution. Creation took the form of evolution because all creation (including that of the man) takes this form." (Ideology of the Future)

SURA DAHAR (OR THE TIME)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① Of certain a stage in time had come on the man when he was not a thing even mentioned.
- ② We did indeed create the man from the mingled sperm drop (of his parents) that We may test him; hence We made him (capable of) hearing (and) seeing.
- ③ Verily We instructed him concerning the way, however, he became either grateful or ungrateful.



منزل

هَلْ means (here) indeed;

مَذْكُورًا means mentioned;

أَمْشَاجٍ means mingled;

نَّبْتَلِيهِ means We may test him.

The Sura commences with a significant statement to solicit the man's admission that indeed at one stage of time he was non-existent and unheard of. None spoke about him. The fact is that the world was created thousands of years before the man was created. Naturally therefore the earlier creatures including the jinn never knew anything about him. He came on the scene when Allah made the conditions on earth sufficiently congenial for his living. This verse illustrates the original insignificance or obscurity of the man.

Then came the stage of the man's creation. He did not come automatically on earth. He was born of the mingled sperm of his father and ovum of his mother. Of course there was a purpose behind his creation. It was to test him according to certain laws which were notified to him. To qualify him for the test Allah gave him the faculties of hearing and seeing—hearing the admonitions of his respective Prophets and seeing the various signs of Allah manifested around him. These two faculties also imply the gifts of intelligence and reflection which no creature of Allah except the man is gifted with. Subsequently Allah aided the man by Divine guidance imparted to him through religious scriptures and Prophets. After providing these facilities to the man Allah allowed him full scope to exercise his will and



be a righteous and grateful believer or  
a refractory and ungrateful disbeliever.  
That meant the test for him.

اللَّهُ

٨١٢

تَبَارَكَ الَّذِي ٢٩

Note: The above verses discuss three  
aspects of a human being as under:

- (a) His primitive obscurity,
- (b) His conventional humble origin,  
and
- (c) His life, a test for him.

This test is the connecting link  
between this life and the Hereafter.  
Although it is completed in this life,  
its result is announced in the Hereafter;  
and it is fully requited there.

④ Surely We have kept ready for  
the disbelievers the chains, yokes and  
the blazing fire.

⑤ Verily the virtuous shall drink of  
a cup (of wine) mixed with camphor.

⑥ A spring where from the bondmen  
of Allah shall drink, making it flow with  
an abundant flow.

7) They fulfil their vows (made to  
Allah seeking His favour,) and fear the  
Day whose rigour shall be widespread.

⑧ And they serve food for the love  
of Him to the orphans and the captives.

⑨ (They say to the recipients:) "We feed you only for the gratification of Allah;  
we do not seek from you (any) recompense or thanks."

⑩ "Verily we fear our Lord in connection with the Day of Distortion of face  
and distress."

⑪ Accordingly Allah shall save them from the excruciation of that Day, and  
He would make them attain to exhilaration and joy;

⑫ and He shall reward them for their steadfastness with the Garden and silken  
garment.

⑬ They shall be reclining in it (i.e. the Garden) on thrones. They shall not experience  
(extremes of) sunshine or chill.

بِهَا عِبَادُ اللَّهِ يُفَجَّرُونَهَا تَفْجِيرًا ④ يُوفُونَ  
بِالتَّنْذِيرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ⑤ وَ  
يُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا  
وَأَسِيرًا ⑥ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ  
جَزَاءً وَلَا شُكُورًا ⑦ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا  
عَبُوسًا قَتِيرًا ⑧ فَوَقَّهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ  
وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ⑨ وَجَزَاهُمْ بِمَا صَبَرُوا  
جَنَّةً وَخَرِيرًا ⑩ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ⑪ لَا  
يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمَهْرِيرًا ⑫ وَدَانِيَةً  
عَلَيْهِمْ ظِلُّهَا وَذَلَّلَتْ قُطُوفُهَا تَذْلِيلًا ⑬ وَ  
يُطَافُ عَلَيْهِمْ بِآيَاتٍ مِنْ فَضَّةٍ وَأَكْوَابٍ  
كَانَتْ قَوَارِيرًا ⑭ قَوَارِيرًا مِنْ فِضَّةٍ قَدَرُوهَا  
تَقْدِيرًا ⑮ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا

مِنْكَ

قوله عباد الله ينفجرونها تفجيراً أي يفتحونها فجراً

- ⑭ And the shades (of its trees) shall be close over them and their clusters (of fruits) shall hang low and near (them).
- ⑮ And the vessels of silver shall be circulated among them and (also) the crystal goblets,
- ⑯ made of silver. They would be filled to a measure determined by them,—
- ⑰ and they shall be served with cups (of wine) tempered with ginger;
- ⑱ from a spring therein, which is named 'Salsabil'.
- ⑲ And youths of perpetual freshness shall wait on them; when you behold them, you would consider them (as radiant) as strewed pearls.
- ⑳ And when you look (around), you would find blessings and a magnificent realm.
- ㉑ They (i.e. the inmates of Paradise) shall wear garments of fine green silk and of brocade, and they shall be ornamented with silver bracelets, and their Lord shall give them a pure beverage to drink.
- ㉒ "This is certainly the reward for you, and your turn out (in life) has been appreciated."

مِزَاجُهَا means mixed with;

يَتَرَبَّاهَا means (they) drink from;

يُفَجِّرُونَهَا means they make it flow;

يُوفُونَ means they fulfil;

مُسْتَطِيرًا means widespread;

عَبُوسًا means distortion of face;

قَاطِرًا means distressful;

وَقَّاهُمْ means He saved them;

لَقَّاهُمْ means made them experience;



نَفْصَةً means exhilaration;

سُرُورًا means joy;

مُتَكِّئِينَ means reclining;

لَا مَرَّوْنَ means they shall not experience;

زَمَصِيرًا means chill;

دَانِيَةً means close, near;

ذُلِّفَتْ means made near to them;

قُطُوفُهَا means fruits;

يُطَافُ means circulated;

بَائِنَةً means vessels;

فِضَّةٍ means silver;

أَكْوَابٍ means goblets without handle;

قَوَاصِرًا means crystal;

قَدَّ مَرَّوَهَاتِنْدِيرًا means determined measure;

يُسْقُونَ means served with;

مِنْ جَبِيلَا means ginger;

يَطْوُفُ means made to wait;

مُنْشُورًا means strewed, scattered;

سُنْدُس means fine silk;

ثِيَاب means garment;

أَسَاوِر means bracelets;

مَشْكُورًا means appreciated.

The last preceding verses ended with the observation that as a result of the test the man shall turn out either a righteous believer or a refractory disbeliever.

The present verses commence with a description of the punishment for the disbelievers and then go over to the reward of the righteous believers. In detail they state as under:

For the disbelievers are kept ready the iron chains and yokes and the blazing fire of Hell.

Conversely the righteous believers, to start with, shall be housed in Paradise and they shall be served with wine having the flavour of camphor. There shall be a fountain full of it and the virtuous bondmen of Allah would drink it there and also take it anywhere they liked. It shall be abundant and there shall be no diminution in it. By the way who are these blessed bondmen of Allah? They are described as under:

They are those who—

(a) discharge sincerely their commitments whenever they make them,

(b) fear the Day of Judgement whose extrem rigour shall be felt widespread. Allah has called it by various names.

الَّذِينَ

٨١٥

تَبَرُّكُ الْبَاقِي ٢٩

زَنَجَبِيلًا ١٥ عَيْنًا فِيهَا تَسْتَوِي سَلْسَبِيلًا ١٦ وَ  
يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ١٧ إِذَا رَأَيْتَهُمْ  
حَسِبْتَهُمْ لُؤْلُؤًا مَّنثورًا ١٨ وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ  
نَعِيمًا وَمُلْكًا كَبِيرًا ١٩ عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ  
خُضْرٌ وَأَسْتَبْرَقٌ ٢٠ وَحُلُوفٌ أَسَاوِرٌ مِنْ فِضَّةٍ وَسَقَاهُمْ  
رَبُّهُمْ شَرَابًا طَهُورًا ٢١ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَ  
كَانَ سَعْيُكُمْ مَشْكُورًا ٢٢ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ  
الْقُرْآنَ تَنْزِيلًا ٢٣ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ  
مِنْهُمْ إِنَّمَا أَوْفَوْرًا ٢٤ وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً  
وَآصِيلًا ٢٥ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ  
لَيْلًا طَوِيلًا ٢٦ إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَ  
يَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ٢٧ نَحْنُ خَلَقْنَاهُمْ  
وَشَدَدْنَا أَسْرَهُمْ ٢٨ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ

مَنْزِلَ



- (c) serve food to the destitutes, the orphans and the captives for the gratification of Allah only. They would convey to them that they did not seek any return or thanks from them; and
- (d) openly fear Allah in connection with the Day of Judgement when faces of disbelievers shall be distorted due to consternation, despair and distress.

Allah shall be pleased to favour and reward these virtuous persons as under:

- (a) He would immunize them from experiencing the rigour of the Day of Judgement. Nay, He would cause them exhilaration and joy physically and mentally.
- (b) As a reward for their steadfastness they shall be admitted in Paradise where they would be dressed in fine silk and brocade.
- (c) They shall be furnished with thrones on which they would recline in an atmosphere free from extreme heat and cold respectively, being under the close shade of fruit-bearing trees; and their fruits shall be hanging invitingly in clusters within easy reach.
- (d) Vessels of silver shall pass round among them filled with dainties to their satisfaction; and likewise the sparkling silver goblets of wine from which they would take wine in delicate cups. This wine shall be tempered with ginger, and it shall come from the 'Salsabil' fountain, which shall always be full.
- (e) The wine shall be served to them by youths, who shall have perpetual, ageless freshness. During their movement they shall look like strewed pearls.
- (f) In fact the inmates shall be made to feel that they were living in the midst of blessings and the place constituted a magnificent realm for them due to its expanse and the service available.
- (g) As said earlier, they shall be made to wear garments of fine green silk and brocade. They shall have silver bracelets on their arms and a pure beverage for drinks. This means that the wine shall be celestial and it would not cause them dizziness etc.
- (h) Finally they shall be addressed and informed that all the above blessings were meant as a reward for their good performance in life, which Allah had been pleased to appreciate in full.

Suras Al-Rahman and Al-Waqiah are relevant to this Sura.

Tradition:

- Sp. The Prophet informed a negro that all dark-coloured persons would be transformed in bright white colour in Paradise.

قول وفعل بی تناقص بایدت

(ROOMI)

تا قبول اندر زمانه بیش آیدت  
(Your words and deeds should be irreproachable, so that they may be accepted in the next world).

### SECTION - 2

تَبْدِيلًا ۲۳ إِنَّ هَذِهِ تَذْكِرَةٌ ۲۴ فَمَنْ شَاءَ  
اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ۲۵ وَمَا تَشَاءُونَ إِلَّا  
أَنْ يَشَاءَ اللَّهُ ۲۶ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۲۷  
يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۲۸ وَالظَّالِمِينَ  
أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۲۹

عَلَّمَ

23) Verily it is We who have revealed the Quran to you piecemeal;

24) hence remain steadfast in pursuit of the order of your Lord, and do not yield to the sinner or the disbeliever among them;

25) and recite the name of your Lord (in the) morning and evening;

26) and prostrate to Him at night, and glorify Him for a considerable part of night.

27) Indeed they love the immediate (i.e. the present fleeing life), and forsake the momentous Day.

28) It is We have created them and strengthened their constitution; and when We desire, We can replace them by others like them.

29) Verily this is an admonition. So whoso desires, he may take the road to his Lord.

30) And (none of) you would desire (it) unless Allah wills. Verily Allah is the Knower, the Wise!

31) He admits to His mercy whomso He wills. And for the wrong-doers He has prepared an excruciating torment.

اِنَّمَّا means sinner;

مَّا أَهْوُ means forsake, ignore;

ثَقِيلًا means weighty, momentous;

أَسْرَهُمْ means their constitution;

نَشَاءُ means We desire;



أَعَدَّ لَهُمْ means prepared for them.

The last preceding verses discussed the requital to the disbelievers and the righteous believers respectively.

The present verses refer to the Quran as under:

Allah asserted that it was He who had revealed the Quran piecemeal to the Prophet (vide verse No. 3, Ta Ha). Thereby He contradicted the insinuation of the Meccan disbelievers that the Prophet was its author. Accordingly Allah asked him to ignore their mischievous concoctions and diligently pursue his mission with patience in the face of their opposition. He was admonished never to yield to the suggestions of the Meccan sinners and disbelievers. Simultaneously he was advised to maintain the prescribed prayers and to recite the name of Allah in the morning and the evening. That included the namaz which is offered in the morning, at noon and in the afternoon respectively. The Prophet was further enjoined to prostrate to Allah at night and glorify Him for a considerable part of the night. This included the evening prayer, the night prayer and the mid-night Tahajjud prayer respectively.

With regard to the Meccan disbelievers their main weakness was that they loved their present life and were allergic to the mention of the Hereafter as that created worry for them (vide verses No. 20 and 21, Al-Qiyamah). Thus they had totally forsaken the momentous Day of Judgement and requital. They even doubted their revival after death, forgetting that it was Allah who had created them weak and then strengthened their physical constitution. They bypassed His potentiality to destroy them enmasse and replace them by other human beings. Verily He is the Omnipotent and He can implement that threat easily.

Finally Allah stated that:

(a) The Quran was the admonition to the mankind.

"It is a guidance for the righteous." (2, Al-Baqarah).

(b) Whoso likes, He may avail of its guidance and proceed along the direct road leading to Him.

(c) None of them, however, would like to take the above course unless Allah in His mercy willed it.

(d) Allah admits to His mercy whomso He wills. That preference is reserved for those who are righteous-minded and keen on submission to Him. Allah knows everything about each individual. Hence this discrimination is not difficult for Him; and all His decisions in that connection are based on His Wisdom.

The unrighteous persons would not avail of the Quranic guidance. Their fate is sealed. Accordingly Allah has prepared for them the excruciating torment of Hell.

(The verses No. 15, Muhammad; No. 20-21 Al-Kiyamah; No. 19, Al-Muzzammil and No. 54 to 56, Al-Muddassir are relevant and they may be referred to).

(Translated passage from the 'Death and what would happen after it').

There are four kinds of persons with different thoughts about death. They are as under:

- (1) Those who are steeped in worldly-mindedness. They are even allergic to the mention of death, because it would erode on their worldly pleasures and luxuries. They disbelieve in the Hereafter and they consider the world as a holiday.
- (2) Those who fear Allah and are mindful of death but not to the extent to distract them from the materialism.
- (3) Those who are quite mindful of death and who pass their time in prayer to Allah. They even wish for death. They lead a normal pious life without any distraction.
- (4) Those who are highly evolved persons. They seek the pleasure of Allah in preference to death which they consider as merely a link with Allah. They are more mindful of Allah than of death.



SURA AL-MURSALAT (OR THE SENT)

(Parah 29 - Continued)

Introduction

This Sura, like the two earlier Suras of Qiyamah and Dahar, is of the early Meccan period. It has 2 Sections, 50 verses and 846 letters. It deals with the subject of the Resurrection-cum-Requital. Its special feature is that it repeats the refrain: "Who on that Day to the rejectors (of truth)!" Ten times in its course. Its style is highly philosophical and allegorical. Incidentally it treats the following aspects of the main subject:

- (a) Inevitability of Qiyamah.
- (b) Its inflexible scheduled programme.
- (c) Justification of its occurrence.
- (d) Punishment for its rejectors and reward for its believers.

SURA AL-MURSALAT (OR THE SENT)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① I swear (by the winds) that are sent beneficently,
- ② then (by those) which rage tempestuously.
- ③ And (by those) that spread (the clouds) far and wide, (and)
- ④ then separate them, one from the other.
- ⑤ Then (by those) that broadcast the admonition,
- ⑥ whether for repentance or for dread,
- ⑦ Verily what you are promised shall definitely occur.
- ⑧ Accordingly when the stars are obliterated,
- ⑨ and when the sky bursts,
- ⑩ and when the mountains are blown off (with the wind as dust),
- ⑪ and when apostles are assembled at the scheduled time.
- ⑫ For what day has the tryst (of the apostles) been timed?
- ⑬ For the Day of decision;
- ⑭ and what do you know the Day of Decision is?
- ⑮ Woe on that Day to the rejectors (of truth)!



منزل

مُرْسَلَاتٍ means sent;

عُرْفًا means beneficently, softly;

عَصِفَتْ means which blow;



عَصَفًا means fiercely;

نَشَرَاتٍ means scatter, spread;

فَرَّقَتْ means they separate;

فَلَقِيَتْ means broadcast;

عُذِرًا means for apology, repentance;

طُسَتْ means are obliterated;

فَرَحَتْ means is made to burst;

نُسِفَتْ means are blown off;

أُقِيَّتْ means assembled on time;

أُجِّلَتْ means deferred;

فَصَلَ means decision, separation.

The Sura has been opened with a series of allegories. The word 'winds' is *latently* implied in the first five verses. It may be interpreted philosophically and the verses translated as under:

In the verse No. 1 Allah has sworn by the angels whom He sends beneficently i.e. for implementing certain beneficent purposes for mankind and for helping the believers against the disbelievers or out of the calamity ordered by Allah against the latter. They were like the beneficent winds. In the verse No. 2 Allah has sworn by the angels whom He deposes for the punishment of the refractory disbelievers. They work like tempestuous winds ravaging every thing before them. In the verses No. 3 and 4 Allah has sworn by the angels whom He uses as His agents for dispensing mercy. They work like winds that carry rain-clouds to various places and cause rainfall on particular localities. In the verse No. 5 Allah has sworn by the specific angels who broadcast to the apostles concerned His revealed admonitions meant either to impel people to repent for their sins and be reclaimed or to warn the contumacious sinners and instill dread in them of the Divine punishment that may soon befall them.

In the verse No. 7 and the succeeding verses Allah has referred to the inevitable occurrence of the promised Day of Judgement and to its portents as under:

- (a) The stars on that Day shall lose their glitter and light and be practically obliterated.
- (b) The sky is made to burst putting the planets on it out of gear.
- (c) The mountains are disintegrated and blown off like dust or wool. (Vide verse No. 5, Qariah).

Then shall apostles be assembled before the Judgement seat of Allah (i) to discuss their differences with the disbelievers, and (ii) to testify against their rejectors-in-general. That is the Day for which their matters were deferred and they were scheduled to appear then. The promise of Allah made in that connection must be fulfilled. That day is therefore aptly known as the Day of Decisions. To express its full import Allah said: "Woe on that day to the rejectors," who would certainly be in a sad plight. By rejectors is implied those who disbelieved in the Unity of Allah, bonafides of the apostles the authenticity of the Quran and inevitability of the Day of Judgement.

(The verses No. 1-6, Al-Zariyat; No. 1-11, Al-Tur and No. 1-6, Al-Waqiah are relevant and they may be referred to).

#### Tradition:

Surely there shall be lots of persons who would desire on the Day of Judgement that their flesh may be scissored off from their body (i.e. they may die) when they see the fate of the sufferers.

- ①⑥ What? Did We not annihilate the former people?
- ①⑦ Then We shall cause the latter people (too) to follow (suite).
- ①⑧ Thus do We deal with the culprits.

الْمُرْسَلَاتُ

٨١٤

تِلْكَ آيَاتُ الْيَوْمِ

لِيَوْمِ الْفَصْلِ ۚ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ۚ  
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۚ أَلَمْ نُحْيِكُمُ الْأَوَّلِينَ ۚ  
ثُمَّ نُنْبِئُهُمُ الْآخِرِينَ ۚ كَذَلِكَ نَفْعَلُ  
بِالْمُجْرِمِينَ ۚ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۚ أَلَمْ  
نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ۚ فَجَعَلْنَاهُ فِي قَرَارٍ  
مَكِينٍ ۚ إِلَى قَدَرٍ مَعْلُومٍ ۚ فَقَدَرْنَا فَنِعْمَ  
الْقَدِيرُونَ ۚ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۚ أَلَمْ  
نَجْعَلِ الْأَرْضَ كِفَاتًا ۚ أَحْيَاءَ وَأَمْوَاتًا ۚ  
وَجَعَلْنَا فِيهَا رَوَاسِيَ شَاخِصَاتٍ وَأَسْقَيْنَاكُمْ مَاءً  
فُرَاتًا ۚ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۚ انْطَلِقُوا  
إِلَى مَا كُنتُمْ بِهِ تَكْدِبُونَ ۚ انْطَلِقُوا إِلَى  
ظِلِّ ذِي تِلْكَ شَعْبٍ ۚ لَا ظِلِيلٍ وَلَا يُغْنِي  
مِنَ الْهَبِّ ۚ إِنَّهَا تَرْمِي بِشَرِّ كَالْقَاصِرِ ۚ

منزل



- (19) Woe on that day unto the rejectors!  
 (20) Did We not create you from a despicable fluid?  
 (21) Did We not then place it in an inviolable depository,  
 (22) for a prescribed period?  
 (23) Then We determined (the period of gestation), and how ideally do We determine (it)!  
 (24) Woe on that day unto the rejectors!  
 (25) What? Did We not make the earth a receptacle—  
 (26) for the living and the dead (respectively)!  
 (27) and We placed thereon lofty mountains, and We provided you with potable water to drink.  
 (28) Woe on that day unto the rejectors!

مَعِين means ignoble, despicable;

مَكِين means inviolable, safe;

قَدَرْنَا means We determined;

كِفَاتًا means receptacle;

رَوَاسِي means mountains;

شَفِيف means lofty;

أَسْقَيْنَاكُمْ means We made you drink;

فُرَاتًا means potable.

The last preceding verses discussed certain aspects of the Day of Judgement.

The present verses briefly give an idea of the general policy of Allah with regard to the disbelievers. They also discuss His capability to enliven the dead creatures. The verses state as under:

Allah reminded the Meccans that He was the Omnipotent, and that He had destroyed some of the earlier communities of disbelievers, and that if the contemporary people followed suit, He would with equal convenience, destroy them as well. This was a clear warning to the Meccans. His general policy was to retaliate against the contumacious disbelievers, and they would realize it with regrets on the Day of Judgement.

Allah then quoted the following instances of His Omnipotence to establish His capability to resurrect mankind:

- (1) He created the man from sperma hominis, a despicable fluid, which He deposited in the mother's womb, a safe and inviolable place, for a prescribed period of gestation, which was flexible in each case. He determined it in advance and His determination in each case was excellent. The physical constitution of the child was duly completed during that period. Generally it was from 6 to 9 months. The disbelievers would realize Allah's competence with regrets on the Day of Judgement.
- (2) Allah created the earth and made it a receptacle to receive the living and the dead humanity. While the living persons lived on its surface, the dead persons were buried in it. In both cases it bore the load. Allah had fixed lofty mountains on it as pegs to check its movement under the enormous human load. He also provided mineral wealth in the mountains and the irrigational and drinking water on earth. The disbelievers would remember these favours of Allah with remorse on the Day of Judgement.

(Sura Yasin is relevant to this Sura, and it may be read simultaneously).

- 29) "(Now) proceed to what you used to deny,"
- 30) "aye, proceed to the shadow (of smoke ascending) in three columns,—
- 31) neither affording shade nor being effective against the blaze.
- 32) Indeed it throws up spaks as high as (towers of) a palace,
- 33) as if they were rows of yellow-coloured camels.
- 34) Woe on that day unto the rejectors!
- 35) That shall be the day when they (i.e. the disbelievers) shall not be able to speak.
- 36) nor shall they be authorised to tender excuses.
- 37) Woe on that day unto the rejectors!
- 38) "That shall be the day for decisions, We shall have assembled you and the earlier people."
- 39) "Now if you have a strategem, use it against Me."



40) Woe on that day unto the rejectors!

انطلقوا means proceed, move on;

شعَب means branches, columns;

لا ظِلِّ means not affording shade;

لهَب means blazing fire;

ترقى means emits, throws up;

جِلَّتْ means rows of camels;

صفراء means yellow-coloured;

قِيلَ لَارُونَ means that they may offer excuses;

كَيْد means subterfuge, strategem.

The last preceding verses discussed the Omnipotence and Capability of Allah to resurrect mankind on the Day of Judgement.

The present verses refer to an address of Allah to the disbelievers, delivered after their cases were concluded. The verses state as under:

Allah shall inform the disbelievers that their cases were heard and decided. They were sentenced to Hell. Accordingly they should proceed to it. Incidentally that was the very place which they had persistently denied in their life. It was the place where they would find:

(a) smoke of its fire rising skyward and then splitting up in three columns (due to its density),

(b) inspite of its immense height and division in three columns the smoke would offer neither shade nor protection against the fire and its heat,

(c) the sparks of the fire rising as high as the tower of a palace and then descending in such rapid succession that they shall resemble the fast-moving rows of pedigree camels of yellow colour. The above scene would cause anguish to the disbelievers and they would be dumb-founded. In addition

they would, as if, lose the power of speech. Since their judgement was announced, Allah would see no reason to ask them to renew their defence and offer pleas. On that day the disbelievers would be woe-stricken at the announcement of their sentence and the sight of Fire.

The fateful day shall be the day of separation and decisions. All people, earlier as well as later, shall be assembled and compartmented on that day on a vast plane in front of the Judgement seat of Allah. The Meccan infidels, ofcourse, shall be among them. They would be asked: "You were prolific in excuses and subterfuges against My apostle in your life. Now if you have any strategem, you may use it on Me against the execution of My sentence. However the disbelievers shall be too much consternated to make reply. They shall indeed be in a woeful plight on that day.

#### SECTION - 2

- 41) Verily the righteous (believers) shall be amidst shades and springs,
- 42) and fruits such as they like.
- 43) "Eat and drink with relish on account of what you did (in your life)!"
- 44) "Thus indeed do we recompense the beneficent!"
- 45) Woe on that day unto the rejectors!
- 46) Eat enjoy for a little while, (O you rejectors!) Surely you are culprits."
- 47) Woe on that day unto the rejectors!
- 48) And (now) when they are asked (to) genuflect, they do not genuflect.
- 49) Woe on that day unto the rejectors!
- 50) Then in what treatise after it (i.e. the Quran) would they believe?

الْمُرْسَلَةُ

٨١٨

تَبَارَكَ الَّذِي

كَانَتْ جَمَلَتْ صُفْرًا ۖ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝
هَذَا يَوْمُ لَا يَنْطِقُونَ ۖ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ۖ
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۖ هَذَا يَوْمُ الْفَصْلِ ۖ
جَمَعْنَكُمْ وَالْآقِلِينَ ۖ فَإِنْ كَانَ لَكُمْ كَيْدٌ
فَكِيدُوا ۖ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۖ إِنْ
الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ۖ وَقَوَاعٍ بِمَا
يَشْتَهُونَ ۖ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ
تَعْمَلُونَ ۖ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۖ
وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۖ كُلُوا وَتَمَتَّعُوا
قَلِيلًا إِنَّكُمْ مُجْرِمُونَ ۖ وَيْلٌ يَوْمَئِذٍ
لِلْمُكَذِّبِينَ ۖ وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا
يَزْكِعُونَ ۖ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۖ فَبِأَيِّ
حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ۖ

منزل



يَشْتَوْنَ means they desire;

مِنْهَا means with relish;

تَسْتَوْن means enjoy.

The last preceding verses contained the address of Allah to the disbelievers on the Day of Judgement.

The present verses describe the hospitality of Allah to the righteous believers. The verses state as under:

Allah assured the mankind that the righteous believers, as opposed to the rejectors of truth, shall be lodged in Paradise amidst shades of trees and springs of palatable drinks. Fruits of their liking shall be within their easy reach. In short, they shall be happy in their new surroundings. As an encouragement Allah would invite them to enjoy to their satisfaction what was provided to them and that was the outcome of Allah's appreciation of their worldly performances. Allah would be pleased to greet them with the observation: "This is your reward; and your (worldly) performances have been appreciated (vide also verse No. 23, Al-Dahar). Thus do We reward the beneficent people."

Noticing the excellent treatment of the righteous believers, whom they had held in contempt in their life, the disbelievers would be woe-stricken.

Allah interrupted the scene of the Day of Judgement at this juncture and addressed the disbelievers in general. He tauntingly told them: "enjoy for the brief period of your life" what of material benefit you hold so dear. You are definitely guilty persons and you shall be punished at the time of reckoning. All rejectors of truth shall be in distress on that day. They would merit their disgrace by their conduct in this life. To illustrate their disdain for the new faith they were admonished to submit to Allah in full faith and genuflect in worship to Him, but they refused to do it and they turned away in disdain. Its memory would cause them woe and distress on the Day of Judgement. It is really tragic for them that they do not believe in a momentous scripture of guidance like the Quran! Then in what other book would they believe?

"Alas for My bondmen!" (30, Yasin).

#### Tradition:

When recital of this Sura is concluded, the readers should utter the words:

آمَنْتُ بِاللَّهِ وَبِمَا أَنْزَلَ

i.e. I believe in Allah and all His scriptures.

انْبِيارِ كَارِ عَقْبِ اِخْتِيارِ  
حَاوِلانِ كَارِ دِينِ اِخْتِيارِ

(ROOMI)

(The Prophets, including the righteous believers, think of the Hereafter. The ignorant persons are busy with the worldly amenities).

PARAH - 30

SURA NABA (OR THE NEWS)

Introduction

This Sura too like the two earlier Suras of Al-Bahar and Al-Mursalat is of the early Meccan period. It has 2 Sections, 40 verses and 801 letters. Its theme is the momentous news of the Resurrection of mankind and their account-rendering. Incidentally it discusses the following aspects of the main theme:

- (a) The inevitability and nearness of the Day of Judgement and its justification.
- (b) The requital of the believers and the disbelievers respectively.
- (c) Whether intercession would be allowed on that Day.
- (d) The Omnipotence of Allah.

The Sura contains some fine passages about nature.

Note : Allah is pleased to give a lot of coverage in the Quran to the portents of the Qiyamah. The Prophet too has favoured us with a number of traditions in the same connection. I have summarized them as under:

1. As per the Quran:

- (a) A terrible blast from the trumpet of angel Israfil would result in complete extinction of all creatures. (Vide verse No. 8, Al-Naba and No. 33, Abasa.
- (b) Earth would be subjected to frequent violent quakes and get crushed under their force. (Vide verses No. 9, Al-Waqiah, No. 14, Al-Haqqah and No. 7 and 8 Naziah.
- (c) Earth would be stretched out and all depressions, rivers and lakes filled up, and it would become a vast plane. (Vide verse No. 3, Inshiqaq).
- (d) Mountains would be shattered to pieces due to violent convulsions in them and they would be reduced to sandy particles. Their base would be levelled up with the earth. (Vide verses No. 5-8, Al-Waqiah and No. 10, Al-Qiyamah).
- (e) Sky would be cleft and rent asunder. (Vide verses No. 1, Al-Qiyamah, No. 1, Infitar and No. 1 Inshiqaq).



- (f) Moon would be totally eclipsed. (Vide verse No. 8, Al-Qiyamah). Sun and moon would be joined together. Sun would be wrapped up. Stars would lose their light. They would be rendered opaque. (Vide verses No. 1 and 2, Al-Takwir).

Note : The above phenomena would mean complete disintegration of the solar system and extinction of its gravitational force.

- (g) Oceans would boil as if on fire and rivers would overflow their banks. (Vide verses No. 6, Al-Takwir and No. 3, Infitar).
- (h) Earth would heave up and surrender its internal contents. It would become absolutely empty. (Vide verse No. 8, Inshiqaq).

Note : This would mean that all mines of precious stones and minerals etc. would be unearthed and thrown up.

- (i) Ten months old pregnant she-camels would be abandoned by their owners. (Vide verse No. 4, Al-Takwir).
- (j) Beasts would be herded together. (Vide verse No. 5, Al-Takwir).

Note : The circumstances mentioned at (i) and (j) above would mean that there would be no consideration for earth nor fear from beasts. The latter would start living with human beings in towns.

- (k) Emergence of a strange animal from earth. (Vide verse No. 82, Al-Naml).
- (l) Mass influx of Agog and Magog. (Vide verse No. 96, Al-Ambiya).

## 2. As per the Traditions:

- (a) Sun will rise in the West on a particular day and set after a short time.
- (b) The administrators would be uncivil and ill-mannered being of low stock.
- (c) Adultery and sodomy would be committed openly and extensively.
- (d) Neighbours would harass each other.
- (e) Women would be in majority and general ascendancy over men. Some of them would be dressed like men and vice versa. More often women would be attired in transparent clothes.
- (f) Corruption would be widespread and bribes taken as presents.

- (g) Interest would be viewed as business. Knowledge would be misused for performance of illegal acts.
- (h) Mosques would be used for worldly purposes.
- (i) Scandle, miserliness and avarice to hoard money will be common traits in society.
- (j) Learned men would charge fees for doing religious jobs (e.g. performance of nikah and funeral prayers).
- (k) Homicide would be a common occurrence.
- (l) Sudden and accidental deaths will often claim many lives.
- (m) Rainfall would be scarce.



SURA NABA (OR THE NEWS)

In the name of Allah,  
the Compassionate, the Merciful.

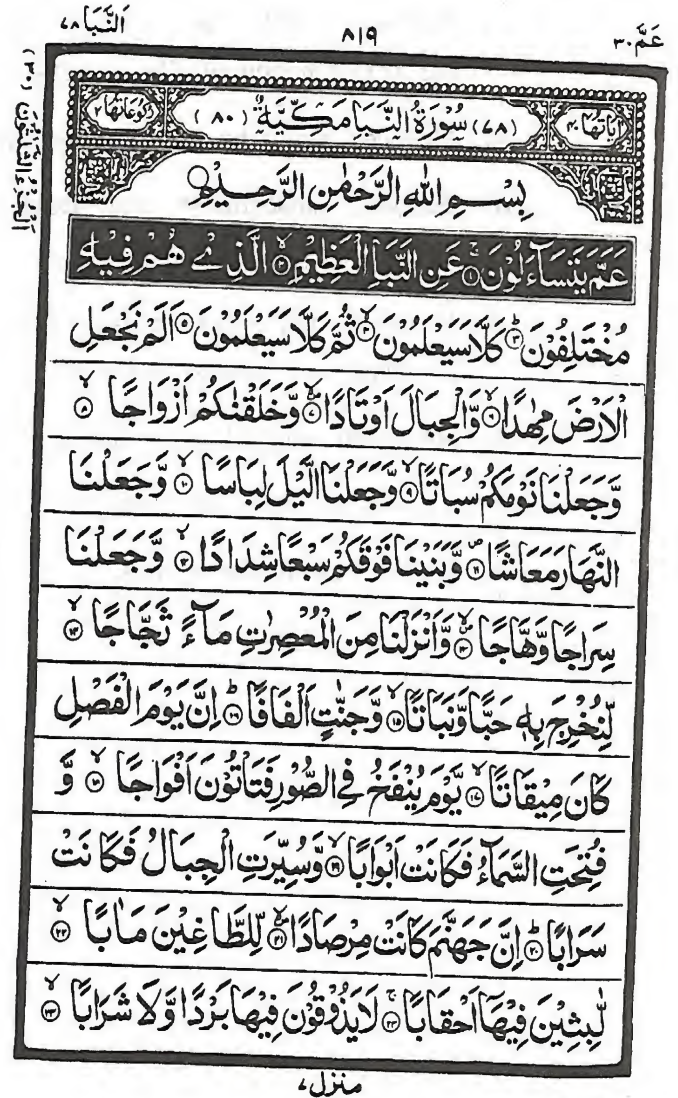
SECTION - 1

- ① What are they asking about?
- ② Is it about the momentous news,
- ③ wherein they differ?
- ④ Not so, soon shall they know,
- ⑤ again, not so, soon shall they know.
- ⑥ What? Have We not made the earth  
an expanse?
- ⑦ and the mountains as pegs?
- ⑧ and created you in pairs?
- ⑨ and made your sleep recreative?
- ⑩ and made the night a covering?
- ⑪ and made the day for seeking  
livelihood?
- ⑫ and built over you seven strong  
(skies)?
- ⑬ and installed therein a brilliant  
lamp (i.e. the sun)?
- ⑭ and sent down from the rain-laden clouds abundant rain,
- ⑮ so that We may grow thereby grain and vegetation,
- ⑯ and dense gardens?

يَسْأَلُونَ means they are asking or discussing;

نَبَأٌ means the news or event;

سَيَعْلَمُونَ means they would soon know;



أَوْتَادًا means pegs;

سُبَاتًا means recreative;

مَعَاشًا means livelihood;

شِدَادًا means strong;

هَاجًا means brilliant;

ثَجَاجًا means abundant;

حَبًّا means grains;

أَلْفَافًا means dense.

Allah has commenced the Sura with an open question as to what the disbelievers discussed among themselves and with the Prophet. Was it about the Day of Judgment-cum-Requital? Surely that was a momentous subject, but the disbelievers differed with the believers about it. They vehemently denied it using the argument that it was impossible that they would be enlivened after they were reduced to dust and bones after death. With greater vehemence Allah rejected their argument repeatedly, and asserted that the disbelievers were illogical in their denial and that they would soon know the reality.

Allah then quoted certain instances, detailed below, of His Omnipotence, and confronted the disbelievers therewith to make them realise that since He had undeniably achieved more difficult jobs, why should they doubt His competence to create them again in the same form?

- (1) Allah created the earth and made it a vast plane for human beings to move about on it.
- (2) He created the mountains as pegs to stabilize the earth to bear the tremendous load on it.
- (3) He created the mankind in pairs to make their life complete, pleasant and progressively enlarged numerically.
- (4) He made sleep as a source of rest and recuperation to mankind. It is admittedly a regenerator and restorer of health.
- (5) He made the night a (dark) covering for them like a garment to afford them privacy, secrecy and relative safety.



- (6) He made the day (bright) to enable them to work for livelihood for themselves and their dependents.
- (7) He created on high seven unbreakable skies, one above the other. They are without support. None of them has crumbled or cracked so far.
- (8) He has installed sun in the lowest sky as the brilliant lamp to illumine the earth.
- (9) He forms clouds to pour down abundant rain on earth so as to (enliven it and) grow by its means grains, vegetables and gardens of luxuriant density.

All the above instances fully establish the Omnipotence of Allah and His capability to reproduce mankind. The disbelievers should reflect on them.

(The verses No. 22 and 29, Al-Baqarah are relevant).

Note : **أَلْفَاظًا** may also be interpreted as clustered together, meaning thereby that different fruit-bearing trees are clustered together on the same land.

- (17) Verily the Day of Decision has been scheduled,
- (18) (it shall be) the day when the trumpet is blown; then shall you come (to the Judgement seat) in groups,
- (19) and the sky shall be opened up (wide enough) to become all doors,
- (20) and the mountains shall be moved off and they shall become like sand,
- (21) Verily Hell is an ambushade,
- (22) a destination for the refractory (disbelievers),
- (23) wherein they shall dwell for ages;
- (24) they shall not taste therein any coolness (i.e. refreshment) or drink,
- (25) except boiling water and pus—
- (26) an appropriate requital
- (27) Indeed they never expected the reckoning (to occur),
- (28) and they controverted Our revelations vehemently;
- (29) and (on the other hand) We sedulously preserved everything in writing,
- (30) "then taste (the toment), We shall not increase for you any thing except the torment?"

مِيْعَاتًا means scheduled;

فَتَاتُون means shall you come;

تَيَسَّرَتْ means moved off;

سَرَابًا means sand;

مِرْصَادًا means ambushade;

لَبِيشِينَ means dwellers;

أَحْقَابًا means ageless, continuous period;

وَنَاقًا means appropriate;

أَحْيَا means preserved, counted;

كَرْدًا means coolness, refreshment.

The last preceding verses mainly instanced Allah's Omnipotence.

The present verses discuss, as under, some portents of the Day of Judgement and the torments forced upon the inmates of Hell. Allah announced once again that the time for Judgement of human actions was duly scheduled, and it would not be altered. Its knowledge was with Him alone. (Vide verse No. 34, Luqman). The proceedings will start after Hazrat Israfil blows the trumpet; and in its wake the dead humanity would be resurrected and escorted in disciplined groups by angels to the Judgement seat of Allah. Each Prophet shall be with his followers. That day shall be marked by the bursting of the sky; and it would become all doors to allow free egress to angels. The mountains on earth shall be crumbled to sand and made to fly off with wind. That would mean more space for mankind.

With regard to Hell, one of its main functions is to be in wait for its victims—the refractory disbelievers—who shall be seized unexpectedly and dragged in it to dwell in it for ages to come. They shall not experience in it any coolness as all the time its fire shall be ablaze. Nor shall they be given any potable water to drink. The only drink allowed to them shall be the scalding water mixed up with the pus coming out of their badly burnt bodies. No doubt it would be awful to taste. But it would certainly be the appropriate requital to these offenders. The fact was that they



never believed in the Hereafter, and as such they never expected that there would be reckoning of their actions. Hence they misbehaved with impunity, and openly controverted the Divine revelations. On the other hand Allah sedulously kept a written record of their actions. The disbelievers shall be confronted with it when their cases shall be taken up by Him. At the end of the trial and announcement of Judgement the disbelievers shall be dragged to Hell and Allah would be pleased to make a parting observation to them: "Now proceed to Hell and taste its torments. Rest assured that they shall always be on increase."

#### Tradition:

Imp. No inmate of Hell shall be taken out of it unless he has passed a very considerable time there.

#### SECTION - 2

- ③① Verily for the righteous (believers) shall be the triumph;
- ③② the gardens of palms and vines;
- ③③ and young damsels of equal age,
- ③④ and cups filled to the brim (with wine).
- ③⑤ They shall not hear any vain talk or controversy.
- ③⑥ "A recompense from your Lord, a reward of appropriate measure,
- ③⑦ (from) the Lord of the skies and the earth and all that exists between them, the Compassionate (Lord), whom they shall have no authority to address."
- ③⑧ That day shall the 'Ruh' and the angels stand arrayed; none shall speak except him who is authorized by the Compassionate (Lord) and he would speak befittingly.
- ③⑨ That day is a certainty; accordingly let him, who wills, seek his goal with Allah.
- ④① Verily We have warned you of an imminent punishment on the Day, when every individual shall see what his hands had sent in advance; and the disbelievers will say: "Would that I were dust!"

الترغى

٨٢٠

عَمَّ

الْأَحْيَاءُ وَالْمَيِّتِينَ ۚ وَفَقَا ۚ إِنَّهُمْ كَانُوا لَا يَرْجُونَ  
حِسَابًا ۚ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ  
كِتَابًا ۚ فَذُقُوا فَلَنُزِيدَنَّ كُفْرَ الْأَعْدَابِ ۚ إِنَّ لِلْمُتَّقِينَ  
مَقَارًا حَدَائِقَ وَأَعْنَابًا ۚ وَكَوَاعِبَ أَتْرَابًا ۚ وَكَأْسًا  
دِهَاقًا ۚ لَا يَمَسُّونَ فِيهَا لُغُوبًا ۚ كَذَّبَ الَّذِينَ مِنْ بَنِي إِسْرَءِيلَ  
حِسَابًا ۚ رَبِّ السَّمَوَاتِ الْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ  
مِنْهُ خُطَابًا ۚ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۚ لَا يَتَكَلَّمُونَ  
إِلَّا مَنْ أَدْنَىٰ لَهُ الرَّحْمَنُ ۚ قَالَ صَوَابًا ۚ ذَلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ  
شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ۚ إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ۚ يَوْمَ يَنْظُرُ  
النَّارُ مَا قَدَّمَتْ يَدُهَا وَيَقُولُ الْكَافِرُ لِيَلَيْتَنِي كُنْتُ تُرَابًا ۚ

منزل

مَغَانًا means victory;

مُذَارِبًا means gardens of palms;

أَمْنَابًا means vines;

كَوَاعِبَ means damsels;

أَتْرَابًا means of equal age;

دِهَاقًا means brimming;

يَكِلُونُ means duly authorized;

صَفًّا means arrayed;

صَوَابًا means befittingly;

مَآبًا means destination;

مَرَّةً means man, individual;

تَرَابًا means dust.

The last preceding verses discussed the torments in Hell meted out to the disbelievers.

The present verses describe some of the blessings available to the righteous believers in Paradise. They are, as under:

The Day of Judgement shall spell a complete triumph, a total achievement of ambition, for the righteous believers who fear Allah. They shall have gardens of palms and vines, young damsels of equal age and cups brimming over with celestial wine whose enjoyment shall not result (like the earthly wine) in vain talk or useless discussion. All this would be granted to them by their Lord in the form of reward without measure (in appreciation of their worldly performances). Their Lord is Compassionate and He is the Lord of the skies and the earth and of everything existing between them. He is the Almighty Lord whom none of His bondmen will have the authority or courage to address. On that Day all His creatures including the Arch-angel



Gibril and other angels shall stand before Him submissively. None shall speak to Him except him whom He authorizes, and he would speak well and on the right topic. He would not digress.

With regard to the Day of Judgement it was an absolute certainty, a fait accompli. No discussion or misgiving about it is warranted. Accordingly those, who had the desire, may have their goal with Allah through right actions. It was the day about which Allah had duly warned the mankind—the day on which personal rolls of performances shall be delivered to all persons, and they shall know from them what they had sent in advance. It would be the day of triumph for the righteous believers and of distress and frustration for the disbelievers, who would, as a class, wish that they were (merely) dust i.e. they had continued in the earlier position and not been resurrected. (This particular verse reflects utmost depression on their part.

SURA AN-NAZIAT (OR WHO DRAG OUT)

(Parah 30 - Continued)

Introduction

Like the one preceding this Sura too is of the early Meccan period and like it, it deals with the main theme of the Resurrection-cum-Reckoning. It has 2 Sections, 46 verses and 791 letters. Its style is highly philosophical and allegorical.

This Sura deals with the following aspects of the main theme:

- (a) Inevitability of the Day of Judgement, disintegration of this world and advent of the Hereafter—all easy for Allah to accomplish.
- (b) Pride, a vice, must have a fall here and a bad requital in the Hereafter. That is instanced by the story of Firaon.
- (c) Second creation of mankind is not as difficult as the first creation.
- (d) Requital of the disbelievers and the believers respectively on the fateful Day.



## SURA AL-NAZIAT (OR WHO DRAG OUT)

In the name of Allah,  
the Compassionate, the Merciful.

## SECTION - 1

- ① I swear by those (angels) who seize and drag out (souls of transgressors) rigorously.
- ② and by those (angels) who release gently the bonds (of souls of righteous believers) from their bodies,
- ③ and by those (angels) who glide along smoothly,
- ④ (and) then vie competitively,
- ⑤ then they ably administer the affair (entrusted to them).
- ⑥ The day when what is subject to quake shall quake.
- ⑦ to be followed by what is to follow (i.e. the next convulsions,)
- ⑧ some hearts on that Day shall palpitate,
- ⑨ their eyes shall be cast down.
- ⑩ They (i.e. the disbelievers) ask: "What? Shall we really revert to the first state?"
- ⑪ What? Even when we are rotten bones?"
- ⑫ They say: "That then shall be a detrimental return (for us).
- ⑬ Actually it shall be but a single blast,
- ⑭ when behold! They shall be out on (the surface of) the earth."

نَازَعَتِ means those who drag out;

غَرَقًا means rigorously, intensively;

النَّازِعَاتِ

۸۲۱

عَمَّ

( ۷۹ ) سُورَةُ النَّازِعَاتِ مَكِّيَّةٌ ( ۸۱ )

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرَقًا ۝ وَالنَّشِيطَاتِ نَشْطًا ۝ وَالسَّابِقَاتِ سَبَاقًا ۝ فَالْمُدَبِّرَاتِ أَمْرًا ۝ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝ تَتْبُعُهَا الرَّادِفَةُ ۝ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝ أَبْصَارُهَا خَاشِعَةٌ ۝ يَقُولُونَ أَيْنَا لَمْ نَدُوْدُونَ فِي الْخَافِرَةِ ۝ إِذَا كُنَّا عِظًا مَّانِحِرَةً ۝ قَالُوا إِنَّكَ إِذْ كُنْتَ خَاسِرَةً ۝ فَأَتَمَّاهِ زَجْرَةً وَاحِدَةً ۝ فَإِذَا هُمْ بِالسَّاهِرَةِ ۝ هَلْ أَتَاكَ حَدِيثُ مُوسَى ۝ إِذْ نَادَاهُ رَبُّهُ بِالْأَوَادِ الْمُقَدَّسِ طُوًى ۝ إِذْ هَبَّ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝ فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ ۝ وَ أَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۝ فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ۝ فَكَذَّبَ وَعَصَىٰ ۝ ثُمَّ أَدْبَرَ يَسْعَىٰ ۝ فَخَشَرَ فَنَادَىٰ ۝ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ۝ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ۝ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ ۝ ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَيْنَهُمَا ۝ رَفَعَ سَكَهَا

منزل

نَشِطَاتٍ means who release the bonds;

سَبِيًّا means gently;

سَبَقَتْ means who vie;

سَبَقًا means competitively;

الْمَدِيرَاتِ means who administer, manage;

تَرْجِفُ means shall quake;

الرَّاجِفَةُ means what is subject to quake (i.e. earth);

تَتَّبِعُهَا means followed by;

الرَّادِفَةُ means what is to follow;

وَاجِفَةٌ means shall palpitate;

مَرْوُودُونَ means shall revert;

فِي الْحَافِرَةِ means to the first state;

فِي خَرَةٍ means rotten;

كُرَّةٌ means return;

نَرْجِرَةٌ means blast;

سَاهِرَةٌ means earth, plane.

The Sura opens with a series of allegorical oaths by Allah, to confirm the inevitability and untractability of the Resurrection of mankind. The present verses state as under:



Allah swore by those angels—

- (1) who violently tear out souls from the dying disbelievers,
- (2) who drew out souls gently from the dying righteous believers and thus released their bodily bonds,
- (3) who swiftly proceed as in a race (towards sky alongwith the souls released by them),
- (4) who execute with alacrity and efficiency the orders of Allah received in general or in particular in connection with each soul—whether to take him to Paradise or drag him to Hell. This is what is meant by the administration or management of the Divine affair.

Allah swore as above and asserted that the resurrection and Final reckoning of all human beings was inevitable (vide also verses No. 6 and 7 Al-Hajj,) and that it would occur on the day when—

- (1) What is subject to quake (i.e. the earth) shall quake violently.
- (2) The first oscillation of the quake shall be followed by a second oscillation.

Note: The quake shall be occasioned by the tremendous blast of the enormous trumpet sounded by angel Israfil.

- (3) The hearts of the infidels and hypocrites will palpitate in consternation of the surrounding scenes.
- (4) Their eyes shall hang down due to personal worry about their account and remorse at their past disbelief.

Allah then referred to the obstinacy of the Meccan infidels who disbelieved in their resurrection and cynically asked if they would indeed revert to their first state even after they were reduced to dust and decay after death. They further remarked that if that were so, then it would mean a detrimental return for them. This they said by way of contemptuous disbelief.

Allah retorted in return and told them that there was no difficulty for Him to order their reversion to their original state. He would merely order the trumpet to be blasted once and all dead bodies buried in tombs and even under domes would find themselves thrown out alive on the surface of earth. They shall be in their original earthly forms or similar to them.

Note : The verse No. 7 may also be interpreted as referring to the second blast of the trumpet. That would occur, according to a Tradition, 40 years later as per the earthly calendar.

Traditions:

Imp. (a) A person enquired from the Prophet: "What, if I pass most of my time

on reciting 'durud' unto you"? The Prophet replied: "In that case Allah would save you from all worries and sorrows in this world as well as in the Hereafter."

- (b) After 2/3rd part of night the Prophet used to say: "O people! Remember Allah. What is to cause the quake is coming. It shall be followed by another blast."

Imp. (c) If you were to know what would happen to you after death, you would hardly relish your food and your drink.

Imp. (d) When death approaches a man the faces of his earlier associates appear before him.

Imp. (e) The death is a gift of Allah to a righteous believer.

نشانِ مردِ مومن با تو گویم

(IQBAL)

بسوِ مرگِ آید تبسوی لبِ او است

(I tell you the indication of a righteous believer. When death comes to him, there would be smile on his lips).

- ⑮ By the way! Has the story of Moosa reached you—
- ⑯ (about) when his Lord had addressed him in the sacred valley of Tuwa?
- ⑰ "Proceed to Firaon who has assuredly been refractory!
- ⑱ Then tell (him): "What? Do you like to be purified (of sins)?
- ⑲ and I may guide you to your Lord so that you may fear Him."
- ⑳ Then He showed him the major signs.
- ㉑ But he rejected (the signs) and refused (the offer).
- ㉒ Then he turned away striving (against Moosa),
- ㉓ later he assembled (his people and) addressed (them).
- ㉔ He proclaimed: "I am your Lord, the Paramount."
- ㉕ Accordingly Allah seized him for punishment in the Hereafter and (this) world.
- ㉖ Verily in it is the moral for him who fears (Allah).

نَادَا means addressed him;

اِذْهَبْ means proceed;



طَفَى means he has rebelled;

فَتَحَشَى means so that you may fear Him;

عَصَى means refused;

أَوْبَى means he turned away;

نَكَالَ means punishment;

يَخْشَى means who fears.

In the last preceding verses Allah attested solemnly to the inevitability of the Resurrection and Reckoning. He then interposed the narration by bringing in the story of Hazrat Moosa and King Firaon in the present verses so that the Meccan infidels may draw a moral from the punishment of Firaon. The verses state as under:

Allah enquired from the Prophet whether he knew the story about His call and address to Hazrat Moosa in the sacred valley of Tuwa. He had then directed him to proceed to Egypt, interview the King Firaon who had been highly refractory, and ask him if he liked, in his own interests, to be purged of his transgression. In that case Hazrat Moosa was to guide him along the straight path to Allah so that he may repent to Him and make up with Him. Hazrat Moosa did accordingly but in vain. He even displayed to him his two major miraculous signs—the staff turning into a dragon, and his silvery white hand. But Firaon refused the offer for salvation and rejected the signs as feats of magic. Accordingly he turned away from Hazrat Moosa intent upon accomplishing his public defeat through magicians. In the wake of this resolve he called a public meeting and proclaimed to them that he and not Moosa's Allah was their Paramount Lord. This meant rank devilry. In the magical bout that followed Hazrat Moosa vanquished the Egyptian magicians. But the rebel did not yield. Allah's wrath was justifiably aroused and He seized Firaon for punishment in this world (i.e. death by drowning) followed by the punishment in Hereafter (i.e. torments of Hell). Verily this historic anecdote was full of moral for those persons who feared Allah and His retribution. The punishment of the Hereafter is deterrent and ever-lasting; and as such it has been given precedence in the verses to the punishment in this world.

"The voice of the Creator speaks in the heart of every man every moment of his life but it is familiar to a man only to the extent to which the Creator is familiar to him."  
(Ideology of the Future)

Sura Ta Ha is relevant and it may be referred to for further details of Hazrat Moosa's story.

## SECTION - 2

(27) Are you more onerous to create or the sky which He (i.e. Allah) has constructed?

(28) He raised high its canopy (and) then perfected it,

(29) and He made its night dark and brought out its day (light).

(30) And then the earth He spread out!

(31) He produced from it its water and its fodder.

(32) And He established mountains (on the earth),

(33) (all this He achieved) for your benefit and that of your cattle.

(34) Finally when the momentous disaster occurs

(35) the Day when the man shall recollect what he had striven for,

(36) and Hell shall be displayed to him who had to see it.

(37) Then whoso had rebelled,

(38) and opted for the worldly life,

(39) then the fire of Hell shall surely be his dwelling place.

(40) And whoso is afraid to stand before his Lord and (whoso) restrains himself from evil pursuits,

(41) then Paradise shall surely be his dwelling place.

(42) They ask you about the 'Hour': 'when would it come'?

(43) But what concern have you with the announcement (of its schedule?)

(44) Its finale is with your Lord.

(45) You are (commissioned) only to warn him who fears it.

(46) The Day when they visualise it (i.e. the Resurrection), they shall feel as if they had hardly tarried (in the world) for an evening or a morning thereof.

عَبَسَ

٨٢٢

عَمَّ

فَسَوَّيْنَاهَا ۖ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۖ وَالْأَرْضَ بَعْدَ  
ذَلِكَ دَحَاهَا ۖ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۖ وَالْجِبَالَ  
أَرْسَاهَا ۖ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۖ فَلَمَّا جَاءَتِ الطَّائِفَةُ  
الْكُبْرَىٰ ۖ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ۖ وَبَرَزَتْ الْجَحِيمُ  
لِمَنْ يَرَىٰ ۖ فَاتَمَّا مَنْ طَغَىٰ ۖ وَآثَرَ الْحَيَاةَ الدُّنْيَا ۖ فَإِنَّ  
الْجَحِيمَ هِيَ الْمَأْوَىٰ ۖ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى  
النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۖ يُسْأَلُونَكَ  
عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ فِيمَ أَنْتَ مِنْ ذِكْرِهَا ۖ  
إِلَىٰ رَبِّكَ مُنْتَهَاهَا ۖ إِنَّهَا أَنْتَ مُنْذِرُ مَنْ يَخْشَاهَا ۖ  
كَانَتْهُمْ يَوْمَ يُورَثُهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ۖ

متن



أَشَدُّ means onerous;

سَبَكَهَا means its canopy or roof;

سَوَّمَا means dressed up or perfected;

أَغْطَشَ means made dark;

ضَحَّاحَا means its day-light;

وَحَّهَا means spread out;

مَرَّغَهَا means its pasture, fodder;

أَرَسَهَا means established, set up;

طَافَتْ means disaster or calamity;

بُرِزَتْ means displayed;

أَشَرَ means chose;

مَرَسَهَا means come?

مُنْتَهَاهَا means its finale;

يَلْبَثُوا means they stayed;

صُحَّهَا means its morning.

The last preceding verses contained a part of Hazrat Moosa's story, interposed in the main themes for warning the Meccans of a similar fate in case they disbelieved in Allah's capability to resurrect them.

In the present verses Allah resumed the original theme of the resurrection and asked the disbelievers to state if they were more difficult to create or the

sky and the solar system which He had created to perfection. Infact while He constructed the sky, He exalted its canopy, provided the dark night after sunset for recuperation and the sun-lit day for work. Sky alone with its different zones is a great marvel as science has revealed. Besides He spread out the earth as a vast plane and set up mountains on it as its stabilizers. He also provided water through rivers and lakes for cultivation. All this Allah had accomplished for the benefit of human beings and cattle. Would it then be relatively more difficult for Him to resurrect the dead humanity and assemble them for assessment of their worldly performances? Surely the reply shall be in negative.

Allah then referred to the Day of Judgement, and said that on that Day of the momentous calamity—

- (a) the disbelievers shall be consternated, and they shall automatically recollect their worldly performances and thereby add to their predicament. In addition they shall refer to their scroll of actions and find them amazingly accurate.
- (b) Hell shall be exposed to their view and its beholders shall be made conscious of its horrors.

Allah forewarned the disbelievers that those persons, who rebelled against Him by disobeying His commandments and who preferred this worldly life to the Hereafter, such persons shall definitely be lodged in Hell for all time. Simultaneously He was pleased to assure the righteous believers, who had faith in the Day of Judgement and who were therefore afraid even to stand before Him while in worship and who had fully controlled their base-self from following evil desires, that they shall be housed in Paradise as its permanent inmates.

In passing Allah referred to the oft-repeated cynical enquiry of the disbelievers as to when the Day of Judgement would come. He informed the Prophet the he was not concerned with the announcement of its schedule. Its full and conclusive knowledge rested with Him. The mission of the Prophet was merely to warn of its occurrence those persons in particular who were apprehensive about their ultimate fate on that Day. To be brief it would be the Day of such perturbation that people would lose count of time and feel that they had stayed in this world and in 'Alam-e-Barzakh' hardly for an evening or a morning, and that the Day of Judgement had come much too early. They would forget that time was when they themselves had clamoured for its precipitation in their life. (Vide verse No. 47, Al-Hajj).

The verses No. 28 and 29, Al-Baqarah and No. 52, Bani Israil are relevant and they may be referred to).



SURA ABASA (OR HE FROWNED)

(Parah 30 - Continued)

Introduction

This Sura is of the earliest Meccan period when the relations between the muslims and the Meccan infidels were not yet much strained. It has 1 Section, 42 verses and 553 letters.

This Sura is connected with the following incident:

One day Uthor, Abu Jahal, Abbas and a few other notables of Mecca were closeted with the Prophet of Islam enquiring from him the fundamentals of the new faith. While he was so engaged with them Abdullah bin Ume Maktum, a blind and an uninfluential man, came there, and without realizing importance of the occasion or pre-occupation of the Prophet, he repeatedly asked him for guidance on some religious points. He did not get immediate attention though it was never meant as a slight to him. It is necessary to state here that he was son of a maternal uncle of Hazrat Bibi Khadija, wife of the Prophet, and therefore a relative of the Prophet himself. Besides he was an early convert to Islam, and he used to visit the Prophet often to seek guidance from him. The question of causing a slight to him is, therefore, ruled out.

The fact was that the Prophet was extremely keen for conversion of the above infidel leaders. He was therefore seriously engaged with them. Naturally he did not appreciate the sudden interruption caused by Abdullah in his talk with them. Accordingly he made no reply to him. But Allah did not like this attitude of the Prophet to Abdullah, and He revealed this Sura containing a mild rebuke for the Prophet and a reproof for the Meccan leaders.

Normally the circumstances were commonplace and in the case of an ordinary man they could have been passed over. But Allah made an exception of them in the case of an eminent person of the status of a Prophet, and more so when the latter was an excellent model to the mankind (vide verse No. 21, Al-Ahzab). He did not desire that the image of his excellence be tarnished in the least by this incident. He therefore revealed the Sura for maintenance of correct standards by the Prophet. Ever afterwards the latter was very considerate to Abdullah. He even appointed him as his Khalifa on three occasions when he went out of Madina.

Incidentally the Sura has discussed the following matters as well:

- (a) Equality of all muslims for social treatment.
- (b) Respectability and purity of the Quran.
- (c) Reprimand to the disbelievers.
- (d) Consternating Day of Judgement particularly for the disbelievers and the wicked.

تواضع نر کردن فرزانان نیکو است

گداگر تواضع کند خوئی او است

(SAADI)

(Courtesy on the part of an exalted person is a virtue.  
Courtesy if shown by a beggar fits in with him status).



SURA ABASA (OR HE FROWNED)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① He frowned and turned aside,
- ② because a blind man came to him  
(and interrupted him).
- ③ And what would make you know  
that he may possibly have been chastened,
- ④ or that he may have been admonished  
and the admonition may have benefitted him,
- ⑤ vis-a-vis him who is (arrogantly)  
self-contained,
- ⑥ but about whom you worry.
- ⑦ And you are not to blame if he  
is not chastened.
- ⑧ And as regards him who comes  
to you earnestly,
- ⑨ and he fears (his Lord),
- ⑩ but whom you ignore.
- ⑪ By no means (should it be so)! Indeed  
this (i.e. the Quran) is an admonition;
- ⑫ accordingly whoso wills, let him  
heed it,
- ⑬ (it is inscribed) on sheets that are held in honour,
- ⑭ they are (indeed) sublime and sanctified,
- ⑮ they are in the hands of the transcribers.
- ⑯ Who are noble and virtuous.

عَبَسَ means he frowned;

عَبَسَ	٨٢٣	عَمَّ ٣٠
<p>سُورَةُ عَبَسَ مَكِّيَّةٌ (٨٠) رُكُوعُهَا (٢٢)</p>		
<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p>		
<p>عَبَسَ وَتَوَلَّى ۖ اَنْ جَاءَهُ الْاَعْمَى ۚ وَمَا يُدْرِيكَ لَعَلَّهٗ</p>		
<p>يُزَكِّى ۚ اَوْ يَذَّكَّرُ فَتَنْفَعُہُ الدِّکْرُ ۚ اَمْ اَمَّا مِنْ اَسْتَغْنٰی ۚ</p>		
<p>فَاَنْتَ لَهُ تَصَدَّدٰی ۚ وَمَا عَلَیْكَ اَلَّا یُزَكِّى ۚ وَاَمَّا مَنْ جَاءَكَ</p>		
<p>کِسْفًا ۚ وَهُوَ یُخَشِّى ۚ فَاَنْتَ عَنْهُ تَلَهٰی ۚ کَلَّا اِنَّهَا</p>		
<p>تَذِکْرَةٌ ۚ فَمَنْ شَاءَ ذَکَّرَہٗ ۚ فِیْ صُحُفٍ مُّکْرَمَةٍ ۚ قُرْۡوَعٍ</p>		
<p>مُطَهَّرَةٍ ۚ بِاَیْدِیْ سَفَرَةٍ ۚ کِرَامٍ بَرَرَةٍ ۚ قُتِلَ الْاِنْسَانُ</p>		
<p>مَا اَکْفَرَہٗ ۚ مِنْ اٰیِّ شَیْءٍ خَلَقَہٗ ۚ مِنْ تُطْفَاۤءٍ ۚ</p>		
<p>خَلَقَہٗ فَقَدَرَہٗ ۚ ثُمَّ السَّبِیْلَ یَسِّرَہٗ ۚ ثُمَّ اَمَاتَہٗ فَاَقْبَرَہٗ ۚ</p>		
<p>ثُمَّ اِذَا شَاءَ اَنْشَرَہٗ ۚ کَلَّا لَیَا قِیْضُ مَا اَمَرَہٗ ۚ فَلَیَنْظُرُ</p>		
<p>الْاِنْسَانُ اِلٰی طَعَارِیْہٖ ۚ اَنَا صَبَبْنَا الْمَاءَ صَبًّا ۚ ثُمَّ شَقَقْنَا</p>		
<p>الْاَرْضَ شَقًّا ۚ فَاَنْبَتْنَا فِیْہَا حَبًّا ۚ وَعَبْنَا وَقُضْبًا ۚ</p>		
<p>وَزَيَّنَّوْنَا وَنَخَلًا ۚ وَحَدَّیْنَا عُلْبًا ۚ وَفَاکِهَةً وَّاَبَّا ۚ</p>		
<p>مَتَاعًا لَّکُمْ وَلَا لِعٰمِلَکُمْ ۚ فَاِذَا جَاءَتِ الصَّآخَةُ ۚ</p>		
<p>یَوْمَ یَفِرُّ الْمَرْءُ مِنْ اَخِیْہٖ ۚ وَاُوْلَیْہٖ وَاَبِیْہٖ ۚ وَصَاحِبَتِہٖ</p>		

منزل

أَعْمَى means blind man;

مَا يُدْرِيكَ means what would make you know;

إِسْتَفْنَى means self-contained;

تَصَدَّى means you worry about;

تَلَهَّى means you neglect;

سَفَرَةٍ means transcribers;

بِرٍّ means virtuous.

The Sura has opened with a mild chiding or reproof to the Prophet of Islam. The incident calling for it has been described in the introduction to the Sura. The verses state as under:

Allah administered a mild rebuke as a corrective and said: "The Prophet frowned and neglected a blind man who came to him for guidance. He little realized that the visitor could have been chastened by the guidance he sought or that some additional admonition of the Quran would have been beneficial to him. Accordingly that opportunity of reformation was lost to him for the time being due to the seeming indifference of the Prophet.

Allah further said that the Prophet behaved as above because he was occupied with discussions with some infidel leaders—people who were conceited, who deemed themselves self-contained and who were biased against Islam. Notwithstanding the Prophet was extremely keen to bring them round to Islam, and he seemed worried about the result of his talks with them. He should have, however, known that his main function was merely to warn mankind of the result of their disbelief in the Quran. He was in no way responsible for their conversion; that was the sole function of Allah. Hence his worry was not warranted. On the other hand there was this blind man who was fearful of Allah and who came to the Prophet earnestly to seek guidance from him on certain points and thereby reinforce his faith; but (he felt frustrated because) the Prophet seemingly neglected him.

Allah then concluded the incident by observing that this sort of discrimination against the seekers of guidance should not be repeated in future in view of the fact that—

(a) the Quran is an admonition, and whoso seems keen to avail of it, he should surely be helped with the same.

(b) Due respect should be assigned to the Quran and its teachings. It was inscribed



on the tablets of 'Loh Mahfuz'. It is deposited on the Empyrean and all its tablets including those of the Quran are sublime and sanctified.

- (b) The Quran has been transcribed from the 'Loh Mahfuz' by the angels who are noble and virtuous. The word " **سُفَرَتُو** " refers to those selected angels who transcribed the Quranic verses from the 'Loh Mahfuz'.

Tradition:

Imp. Whoso reads the Quran and acquires efficiency in it, he would be placed among the above angels in the Hereafter.

- ①7) Perish the man! How ungrateful he is!
- ①8) Of what material has He (i.e. Allah) created him?
- ①9) He has created him from a sperm-drop, then He proportioned him,
- ②0) then He made easy his way (out);
- ②1) then He caused him to die, then He interned him in a grave,
- ②2) later when He wills, He would resurrect him.
- ②3) By no means has he yet fulfilled what he was commanded by Him!
- ②4) Now let the man look at his food!
- ②5) for that We poured down (rain) water in abundance,
- ②6) then We broke up the earth very fine,
- ②7) then We grew the corn (crop) in it,
- ②8) and grapes and vegetables.,
- ②9) and olives and dates,
- ③0) and dense gardens,
- ③1) and the fruits and the fodder,
- ③2) a provision for you and your cattle.
- ③3) So when the deafening blast comes,
- ③4) on the Day when the man shall run away from his brother,
- ③5) and from his mother and his father,
- ③6) and from his wife and his children.

37) For every one of them that day there shall be enough concern to absorb him.

38) That day some faces shall be radiant,

39) laughing (and) jubilant;

40) and some faces on that day shall be clouded (i.e. morse),

41) darkness will cover them.

42) They are the (ones who were) disbelievers, the wicked.

النَّكُورِ ٨١

٨٢٢

عَمَّ ٢٢

وَبَيْنَهُ ۖ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۖ

وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ ۖ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۖ

وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۖ تَرْهَقُهَا قَتَرَةٌ ۖ

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۖ

مَذَك

اَكْفَرُهُ means he is ungrateful;

كَيَسَرُهُ means He made it easy;

اَمَاتَهُ means He caused his death;

اَنْشَرَهُ means he would be resurrected;

مَا اَقْبَضَ means he has not fulfilled;

اَنَّا means pasture, fodder;

صَبَّأَ means We poured down;

اَكْبَنَّا means We grew;

قَضِيًّا means vegetables;

حَدَائِقَ means gardens;

صَاحَخَ means deafening (blast);

مُسْفِرَةٌ means radiant;



ضاحِكَةً means laughing;

غَمِيْرَةً means clouded, morose;

قَتَرَةً means darkness.

After chiding the Prophet of Islam Allah turned to the disbelievers. He epitomized them as an individual and addressed them as the man. He vehemently condemned them as a class, and said that the man had obviously forgotten his low origin. He reminded him that he was the product of a despicable fluid, the mingled sperm-drops of his parents. (Vide verse No. 2, Al-Dahar). Allah then duly proportioned his physical constitution and made his delivery easy. The 'way' may also be interpreted as the way in life. In the course of time the man reached his scheduled age and died and was buried. Ultimately when Allah wills it, He would enliven him and resurrect him. (The verses No. 36-40, Al-Kiyamah are relevant).

In spite of the above graduated favours of Allah to the man he has not discharged the functions assigned to him. The main purpose of his life was to remain a monotheist worshipper. But he was neither grateful nor obedient; nor was he a believer in the Divine attributes. Allah reminded him of his failure in that respect. Allah then referred to the other favours which he granted to the man in respect of his food. He asked him to think of it for once. To begin with Allah poured down abundant rain. Then He broke up the earth and enabled the man to grow corn, grapes, vegetables, olives, dates—all these not in an isolated state but in dense clustered gardens. Allah provided as above for the man's enjoyment and the fodder for his cattle. And yet the man was oblivious of these manifest favours; and what was worse he ignored the consequences of his ingratitude which shall definitely occur on the Day of Judgement—the Day

- (a) which would be preceded by a single deafening blast of the colossal trumpet;
- (b) which would be characterized by consternation and complete detachment;
- (c) on which the man shall unsympathetically avoid his brothers, his parents, his wife and his children. Infact he would have enough of personal worries to absorb him;
- (d) on which the faces of the righteous believers shall be radiant, laughing and joyous due to their extremely good reception; and
- (e) on which the faces of the disbelievers and the wicked persons shall be clouded and dark due to their gloom, anguish and suspense about their fate. Smoke from the fire of Hell also will tarnish their faces.

(The verses No. 47 and 48, Al-Kahf are relevant).

#### Traditions:

Imp. (a) On the Day of Judgement all human beings would be resurrected naked and uncircumcised.

#### (Brief)

- (b) Hazrat Ibrahim will intercede for his father, whose face would be cloudier, on the Day of Judgement. But Allah would reject his request and state that Paradise was out of bounds for the infidels.

SURA TAKWIR (OR THE FOLDING UP)

(Parah 30 - Continued)

Introduction

This is one of the very early Meccan Suras, couched in a highly mystical and metaphorical style. It has one Section, 29 verses and 436 letters. It deals with the following subjects:

- (a) Disintegration of the universe.
- (b) Resurrection of the dead humanity and assessment of their performance.
- (c) Apostleship of the Prophet of Islam.
- (d) Authenticity of the Quran.

According to a tradition the Prophet had once said that if a person desired to visualize the scenes of the Judgement Day, he should read the verse No. 1 of this Sura, No. 1 and 2 of Sura Infitar and No. 4 of Sura Mursalat.



SURA TAKWIR (OR THE FOLDING UP)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① When the sun is folded up,
- ② and when the stars are rendered opaque,
- ③ and when the mountains are made mobile,
- ④ and when the ten-month old pregnant she-camels are left unattended,
- ⑤ and when the beasts are herded together,
- ⑥ and when the seas are boiled (as on fire),



كُوِّرَتْ means is folded up;

انْكَدَرَتْ means became opaque;

سُيِّرَتْ means made mobile;

عُطِّلَتْ means ten-month old pregnant she-camels;

حُشِرَتْ means left unattended;

سُجِّرَتْ means assembled, herded;

سُعِّرَتْ means boiled.

The Sura had opened with a highly mystical passage to describe the scenes, preceding the fateful Day of Judgement. The conciseness of each verse is unique. It speaks volumes in respect of the Omnipotence of Allah. The verses are amplified as under:

Allah is pleased to state that preceding the Day of Judgement—

- (a) the sun shall be folded up like a garment. It would lose its energy and light. Its being folded up implies disintegration of solar system and of the physical order of things. The Quran described the sun as the blazing lamp (vide verse No. 13, Al-Naba). When the lamp is folded up, naturally it becomes ineffective and useless. The sun's losing lustre and light would probably be the most important portent of Qiyamah.
- (b) The other planets including stars come after sun in the solar system. They generally produce their own light. When they are disintegrated and they lose light, it would definitely make the general atmosphere of darkness caused by sun's opacity as most depressing.
- (c) The mountains shall collapse and be shattered to bits due to severe quakes. They would be reduced to sand and it would fly off with wind like dyed flakes of wool. There would be no mountains on earth.
- (d) The affluence of an Arab before the advent of motor cars was generally assessed as per the number of she-camels he possessed; and he was very assiduous in looking after them. One of the portents of Qiyamah, however, would be that the Arabs would lose all interest in their pregnant she-camels. Even those near delivery would be left unattended. Their owners would be so much panic-stricken!
- (e) The panic shall spread to the beasts as well. Out of fear they shall see human habitations and collect near them. The natural mutual fear between the men and the beasts shall vanish, and the latter would seek them for protection.
- (f) Water is composed of oxygen and hydrogen. These elements are combustible individually, and yet when mixed up, they produce water which is the fire extinguisher. But preceding the Day of Judgement the two gases will resume their inherent properties. The result would be that the oceans would be set on conflagration as if intensified by a huge furnace, and their water shall be boiling.

Professor David Fraser of England had remarked: "Our minds are overwhelmed by immensity and majesty of nature." The verses, under comment, however, portray its abject dissolution. That too would definitely be awe-inspiring. Just think of the phenomenon when the solar system would fail to function causing total sun and moon eclipse and consequential pitchy starkness, when the earth would get into terrific convulsions. When due to violent quakes, the mountains would disintegrate and be reduced to sand, when all buildings will collapse and be a mass of ruins, when the seas would be on fire and when the men and the animals would be herded together in consternation. All this will definitely occur demonstrating the Majesty and Might of Allah.

مفکری ایذا کہ شمس کو سرت  
شمس پیش تست اعلیٰ سرشت

(ROOMI)

(You disbelieve that the sun which seems so eminent it you  
(and you deify it) shall be folded up and rendered opaque).



- ⑦ and when the people are grouped (category-wise),
- ⑧ and when the (infant)) girl buried alive is asked,
- ⑨ as to for what offence she was killed;
- ⑩ and when the scrolls are laid bare,
- ⑪ and when the sky is unskinned (i.e. opened up and laid bare),
- ⑫ and when the Fire is intensified,
- ⑬ and when Paradise is brought nigh,
- ⑭ then shall each person know what he had brought.

نُزَوِّجَت means are grouped together;

مَوْدَدَةٍ means buried alive;

نُفِّسَتْ means are laid open;

كُشِطَتْ means unskinned, stripped of skin or cover;

صُعِّرَتْ means intensified;

أُنْزِلَتْ means brought near;

أُحْضِرَتْ means is brought.

The last preceding verses described certain portents of Qiyamah relating to the disintegration of the physical life of universe.

The present verses describe the disintegration of the moral and spiritual life of the mankind and the relevant scenes on that Day. They state as under:

Allah is pleased to state that the Judgement Day shall be the Day—

(a) When the dead humanity shall be resurrected, grouped together as per each category (of the believers, disbelievers and highly evolved persons) and escorted to the Judgement seat by angels.

(b) When the infant girls, buried alive by their parents, shall be questioned

as to for what offence they were killed.

Note: This enquiry shall infact be aimed at the perpetrators of the crime and the infant girls shall be direct witnesses against them.

(c) When the scrolls of actions of all persons shall be distributed among them and laid bare for their examination.

(d) When the sky shall be disintegrated and every thing on the other side of it exposed to view.

(e) When the fire of Hell is intensified, and

(f) When the Garden (i.e. Paradise) is brought within view.

Note : The (e) and (f) above shall occur just before the examination of human performances is taken up, so that the sinners as well as the righteous persons should view Hell and Paradise respectively. At that stage every person shall anxiously look into his scroll to know what he had brought with himself and what would be his likely destination.

(Sura Wakiah is relevant, and it may be referred to. The verses No. 14-16, Al-Room also may be referred to).

#### Traditions:

Imp. (a) Each person shall be grouped with those of like performances.

Imp. (b) The infant girls, buried alive, shall go to Paradise.

(According to Ibn Abbas this grace will be extended to the infants of infidels as well).

⑮ Accordingly I swear by (the planets) that recede,

⑯ go forward, (then) hide,

⑰ and (I swear) by the light as it departs,

⑱ and by the morning as it takes breath (i.e. assumes life and is lit up):

⑲ (that) indeed this is a statement made by an honourable Emissary,

⑳ holding authority near the Lord of the Empyrean, noble (in rank),

الْأَنْفِطَارِ

٨٢٥

سَمَاءُ

وَالصَّبْرِ إِذَا تَنَفَّسَ ۖ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۖ ذِي  
قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۖ مُطَاعٍ ثَمَّ أَمِينٍ ۖ  
وَمَا صَاحِبُكُمْ بِبَجُنُونٍ ۖ وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ۖ  
وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۖ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ  
رَجِيمٍ ۖ فَأَيْنَ تَذْهَبُونَ ۖ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۖ  
لَسِنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۖ وَمَا تَشَاءُونَ إِلَّا  
أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۖ

منزل



- ②1) (he is) obeyed there, and besides, is trustworthy;  
 ②2) and that your companion is not mad;  
 ②3) and indeed he saw him (i.e. Gibril) on the clear horizon,  
 ②4) and he is not conservative in respect of what is secret (i.e. secretly revealed);  
 ②5) and that it is not the statement of Satan, the accursed,  
 ②6) then whither do you drift?  
 ②7) It is (i.e. the Quran) nothing except the admonition for the worlds,  
 ②8) for such among you who desire to proceed straight,  
 ②9) and you shall not desire it unless (it is) desired by Allah, the Lord of the worlds.

خَسَّسَ means the stars that recede;

كَنَّسَ means they hide;

عَصَصَ means it departs;

تَنَفَّسَ means it takes breath;

مَكَّنِيَ means dignified;

مُطَاعَ means obeyed;

ضَنِينِ means conservative;

تَذْهَبُونَ means you drift;

كَاسْتَقِيمَ means who move straight.

The last preceding verses described the relevant scenes preceding the Day of Qiyamah about the despoilation of the social and spiritual life of the universe.

The present verses confirm certain points as under:

Here Allah is pleased to swear by—

- (a) the planets that glide straight, sometimes they go backward, and sometimes they remain stationary and become invisible due to their position near or behind the sun and its blazing light. Such planets are Mars, Jupiter, Mercury, Venus and Saturn. These planets do not have their own light. They revolve round the sun. In the recent past three more planets e.g. Uranus, Neptune and Pbeli have been added to the list. The Quran has not given the number or names of these planets and as such the recent scientific discovery does not constitute a discrepancy with the Quran.

In the language of mysticism the planets here may be interpreted as the angels that shuttle-cock between the earth and the sky and sometimes they stay away in heaven.

- (b) the receding night,

The night has its function to perform. It follows the day and is followed by it according to a prescribed schedule. There is no clash in their schedules.

The 'receding nights' may be interpreted as the darkness of ignorance that was about to vanish due to the Quranic light.

- (c) the advancing morning when it is lit up by the sunlight. This metaphor too may be interpreted as the darkness of ignorance that was about to pass away and be replaced by the light of the Quranic guidance that was ushered in through the Prophet of Islam.

After swearing as above Allah made three categorical statements as under:

- (1) That the Quran is a Divine revelation and it was transmitted to the Prophet of Islam through angel Gibril who—

- (a) holds authority on the skies and is posted near Allah;
- (b) ranks high among his colleagues is therefore respected and obeyed by them;
- (c) is trustworthy as is evident from his faithful transmission of revelations to the Prophet of Islam. (Verse No. 97, Al-Baqarah is relevant).

- (2) that the Prophet of Islam, whom the Meccans intimately knew as their companion for years—

- (a) was not mentally off the balance. None of them and ever detected any such symptoms in him,
- (b) nor was his description of angel Gibril, who worked as the Divine emissary to him, a figment of imagination. The fact was that the Prophet had seen the angel twice in his original form bearing 600 wings and occupying the entire horizon.



- (c) Besides the Prophet was never conservative in rehearsing the revelations made to him or in explaining them clearly to all who sought guidance from him. He never sought recompense for it as did the sooth-sayers. He imparted to others ungrudgingly whatever of the Divine knowledge was imparted to him.
- (3) That the Quran was not the statement of Satan, the accursed, nor was it conveyed to the Prophet by him. Infact the Angel bearing the revelations was always escorted by other angels to keep away Satan and his agents from knowing any thing about it. Thus the Quran enjoyed intrinsic holiness and purity. There is besides a tradition that Satan keeps away from a house where the Quran is recited. Hence the question of Satan being its author or bearer does not arise. He can not be linked with the Quran in any respect.

In the wake of the above solemn categorical statements Allah naturally enquired from the Meccans where and why they were drifting away from the truth and what had happened to their intelligence. Infact it should have been patent to them that the Quran was the Divine admonition to the entire world, particularly effective and beneficial in the case of those persons who believed in it and who sincerely desired to pursue the straight course. However the Divine will prevailed in that respect; and none of the mankind would evince that desire unless Allah, the Lord of the worlds, willed it. Allah has claimed it as His unfettered privilege to guide or misguide a human being as He wills. Islam aims at development and evolution of the human nature in totality but the human being should have reciprocity for it. So long that is absent, the guidance and be gratuitous.

In respect of the Final verse it is necessary to state that Allah, the Compassionate, has favoured the man with a will. He also favoured him with the faculties of hearing, seeing and determination. He has further given him intelligence to discriminate between the right and the wrong. Finally the Prophets are commissioned to guide him along the straight road. If inspite of these favours the man uses his will to his detriment. Allah is not interested in him but for disbelief the disbeliever himself is responsible and not Allah. In the verse No. 11, Abasa, Allah has reiterated that the Quran is the Book of admonitions. So let him who wills it, avail of its guidance. That shows that the human will is left unfettered. In the present ultimate verse Allah has warned that He is not interested in the pursuits of a refractory man as He has exhausted all avenues for his reformation. But if the reprobate repeats and turns a new leaf in life Allah, by the exercise of Divine will, take him back on quiscende. In brief Allah may change the course of life of a human being, if the latter develops receptivity for guidance. In the verse No. 10, Aala, Allah has assured: "The admonition shall definitely benefit him who fears Allah."

The verses No. 213, Al-Baqarah and No. 1 to 12 Al-Najm are relevant and they may be referred to.

SURA AL-INFITAR (OR THE CLEAVAGE)

(Parah 30 - Continued)

Introduction

This Sura like that of Takwir is of the early Meccan period. The subject matters discussed in them are nearly identical.

The Sura has one Section, 19 verses and 334 letters. It deals with the following topics:

- (a) Scenes preceding the Day of Judgement or occurring on it.
- (b) Beneficence and Omnipotence of Allah and their misinterpretation by some human beings.
- (c) Inevitability of the Day of Judgement and dispensation of justice by Allah alone on human performances.

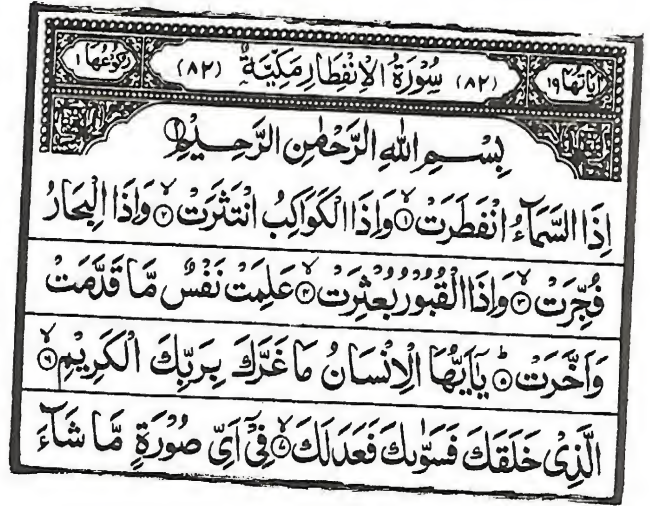


**SURA AL-INFITAR  
(OR THE CLEAVAGE)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① When the sky is cleft asunder,
- ② and when the stars are scattered  
(i.e. disorganised and disarrayed),
- ③ and when the seas are made to  
burst and overflow,
- ④ and when the graves are disgorged,
- ⑤ each person (then) shall know his performances—the anterior and the posterior.
- ⑥ O man! What has put you in the wrong in respect of your Gracious Lord?—
- ⑦ who created you, then fashioned you, then proportioned you,
- ⑧ who designed you in whatever form He willed.
- ⑨ By no means (are you right in your assumptions): Nay, you controvert the  
Day of Judgement (unwarrantedly),
- ⑩ and indeed there are (posted) over you invigilators,
- ⑪ dignified scribes,
- ⑫ who know what you do.
- ⑬ Surely the virtuous shall be in bliss,
- ⑭ and indeed the wicked shall be in Hell,
- ⑮ they shall be admitted therein on the Day of Judgement.
- ⑯ And they shall not be absent therefrom (i.e. they shall not quit it).
- ⑰ And what should make you know what the Day of Judgement is?
- ⑱ again, what should make you know what the Day of Judgement is?
- ⑲ It is the day when no person shall have authority in aught in respect of another  
person. And the command on that Day shall be of Allah.



فَطَرَتْ means is cloven;

تَشَرَّتْ means disorganised;

فَجَبَرَتْ means are burst;

قَدَّامَتْ means anterior;

أَخَّرَتْ means posterior;

غَرَّكَ means you are put in the wrong;

سَوَّكَ means fashioned you;

عَدَّكَ means proportioned you;

رَزَقَكَ means designed you;

حَافِظِينَ means invigilators;

يُصَلُّوْنَهَا means they shall be admitted;

تَمْلِكُ means authority.

الْمُطَوِّفِينَ

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عَمَّ

رَكَّبَكَ ۖ كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ۚ وَإِنَّ عَلَيْكُمْ
لَحَافِظِينَ ۖ كَرَامًا كَاتِبِينَ ۖ يَعْلَمُونَ مَا تَفْعَلُونَ ۖ
إِنَّ الْأُبْرَارَ لَفِي نَعِيمٍ ۚ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۖ
يَصْلَوْنَهَا يَوْمَ الذِّكْرِ ۖ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۖ وَمَا
أَدْرَاكَ مَا يَوْمَ الذِّكْرِ ۖ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الذِّكْرِ ۖ
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۚ

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The verses, when amplified, state as under:

In the wake of the first blast of the heavenly trumpet the portents of the Day of Judgement shall manifest themselves as under:

- (a) The sky shall be fragmented into bits and it would be open like a door. (Vide verse No. 19, Al-Naba).
- (b) The stars in the solar system shall be disarrayed and they shall fall apart.
- (c) The oceans shall burst their shores and overflow on land. As per the verse No. 6, Al-Takwir their water shall have reached the boiling point due to the individual disastrous effects of oxygen and hydrogen. Accordingly it shall carry death and destruction wherever it flows. Two-third of earth constitutes seas. They would overflow, merge in each other and flood the entire earth. Experience shows that there are volcanoes in seas, and when they erupt they emit huge balls of burning gases which rise high.



When the second blast of the trumpet is sounded early on the Day of Judgement itself, all graves shall heave and disgorge the corpses buried in them. This shall include all corpses, burnt to cinders, sunk in water or eaten up by birds. They shall be immediately enlivened and marched off to the Judgement seat of Allah. Simultaneously they shall be given the scrolls of their actions and they shall come to know their actions committed before death and those whose effects appeared afterwards. The verse No. 5 may be amplified as under:

- (a) The people shall come to know their past actions and their later off-shoots i.e. the offences committed by their dependants and followers in the wake of wrong directives issued to them or wrong precedent set to them by the deceased.
- Imp. (b) The people shall know their past actions. Simultaneously all what they strove for shall have been left behind in the world. This includes their property left to their inheritors. This would be regarded as a bad achievement; but the works of charity and knowledge of permanent utility accomplished by them shall constitute their good works left behind.

Allah then posed a multiple question to the Meccan infidels: What had put them in the wrong with their Lord who is ever-Gracious to them? Did they think that the world was immortal and that there would be no Hereafter or the Final Reckoning of their actions? Did they assume that the sinfulness shall not be punished or that the righteousness shall go unrewarded? Were the institutions of Heaven and Hell a mere myth to them? Allah reminded them that it was He who had created them out of their parents' sperm drops, that He gave them the human constitutions and designed them in due proportion as tall or small, strong or weak, white or coloured etc. Thus their hypothesis that they were automaton was not correct, and that their denial of the Day of Judgement was unwarranted and fatal to their interests. He who created them originally could create them again at any time.

The fact is that Allah has posted two angels with each person as invigilators. Their job is to record all actions that he performs. They are honourable scribes, faithful to their job, and they record what the human beings do. The question of failure of duty on their part does not arise. All these scrolls shall be delivered to the persons concerned on the Day of Judgement and on their basis their actions shall be assessed and requited. The dutiful believers among them who discharged their duties to Allah, to their parents and to fellow-beings shall be rewarded and they shall be honourably led to the blissful Paradise. Their counterparts i.e. the wicked sinners-cum-disbelievers shall be incarcerated in Hell. This sentence shall be passed and executed on the Day of Judgement. The inmates of Paradise as well as those of Hell shall be in their new abodes for all time. They shall not be evicted from there (unless willed otherwise by Allah).

Finally Allah impressed on the people the importance of the Day of Judgement by repeatedly asking them as to how to convey to them its full import. Then He Himself informed them that it would be the day when all people would be helpless and none shall aid others including relatives. Infact they shall be totally detached from each other. Allah shall be the Sole Judge on that Day, and He alone shall be competent to issue orders. Others shall merely obey them. None shall speak or intercede without His permission.

Traditions:

- Imp. (a) When the daily sheet of actions of an individual is produced before Allah by the two invigilators, He may order that He is pleased to forgive the bad actions appearing between the repentance at each end.
- Imp. (b) "O Bani Hashim! Strive for good deeds to save yourselves from Hell. I do not hold an authority to save you on the Day of Judgement from the punishment of Allah."



SURA AL-TATFIF (OR THE FRAUDULENT DEALING)

(Parah 30 - Continued)

Introduction

This Sura too is of very early Meccan period. It has one Section, 36 verses and 758 letters. As the title shows the Sura deals with the fraudulent transactions. Its allied aspects are as under:

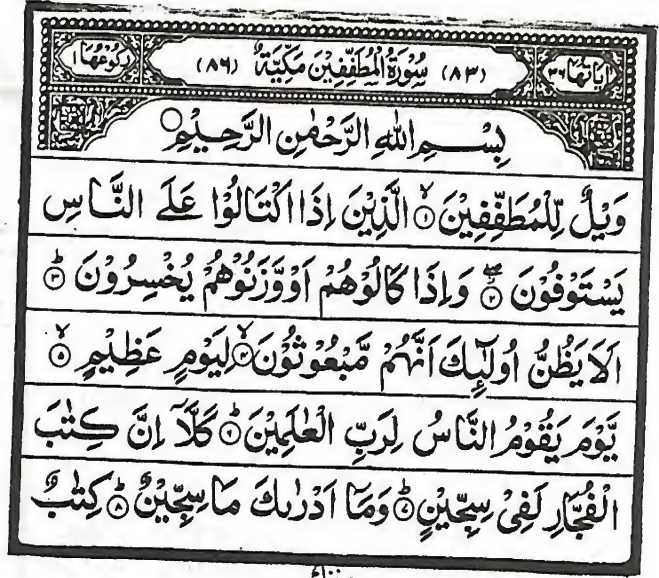
- (a) Uneven and unfair weights and measures adopted in transactions with a view to have wrongful gain.
- (b) Disbelief in the Day of Final Reckoning is mainly responsible for this misbehaviour.
- (c) There shall be a black list of the fraudulent dealers and an approved list of the fair dealers.
- (d) Punishment to the black-listers and reward to the approved listers on the Day of Judgement.

**SURA AL-TATFIF  
(OR THE FRAUDULENT DEALING)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Woe unto the fraudulent dealers!—
- ② those who, when they purchase  
by measure from other people, exact  
full measure,
- ③ and when they sell by measure  
unto them or by weight unto them, give  
them short.
- ④ What? Do such persons not realize that they shall be resurrected—
- ⑤ on a momentous day,
- ⑥ the day when people shall stand before the Lord of the worlds?



مُطَفِّفِينَ means fraudulent dealers;

اَكْتَالُوا means they take by measure;

يَسْتَوْفُونَ means exact full measure;

كَالُوا means sell by measure;

يُخْسِرُونَ means they give short;

مَبْعُوثُونَ means resurrected;

يَقُومُونَ means shall stand.

In this Sura Allah has condemned the fraudulent dealers and warned them of His chastisement to come which they shall definitely regret. He described them as those

- (a) who at the time of purchase from others used the full measure and weight.  
There is nothing reprehensible in it. This description is given merely to



make a relative distinction with what follows.

- (b) Who at the time of sale to others used short measures and weights with a view to have a wrongful gain. This is what is really reprehensible.

Allah then posed a question to such persons: Whether they did not realize that after death they shall definitely be resurrected along with others and produced before Him on the Momentous Day of Judgement. Their actions shall then be reviewed and requited. It is momentous in view of its programme.

#### Tradition:

Imp. Seek grace of Allah against the torments of the Day of Judgement when you retire to bed each night.

#### Hazrat Ali's advice:

You must give full measure and weight; otherwise you shall suffer punishment. The price must be fair and profit moderate.

- ⑦ By no means (shall they be left scot-free). Verily the record of the wicked is in the Sijjin.

- ⑧ And what should make you know what the Sajjin is?

- ⑨ There is the written record (of misdeeds).

- ⑩ Woe on that Day unto those who controverted (it in their life)!—

- ⑪ those who controverted the Day of Judgement.

- ⑫ And none controverts it except every sinful transgressor.

- ⑬ When Our revelations are recited unto him, he says: 'fables of the ancients'!

- ⑭ By no means so! Nay, what they have committed has ruined their minds.

الْمُطَفِّفِينَ

۸۲۶

عَمْرُو

مَرْقُومٌ ۖ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۚ الَّذِينَ يَكْذِبُونَ يَوْمَ  
الَّذِينَ ۖ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ۖ إِذَا تُتْلَىٰ  
عَلَيْهِ آيَاتُنَا قَالُوا سَاطِرُ الْأَوَّلِينَ ۖ كَلَّا بَلْ عَنَرَانِ  
عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ۖ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ  
يَوْمَئِذٍ لَمَّخُجُونَ ۖ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ۖ ثُمَّ  
يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۖ كَلَّا إِنَّ كِتَابَ  
الْأَبْرَارِ لَفِي عِلِّيِّينَ ۖ وَمَا أَذْرَاكَ مَا عِلِّيُّونَ ۖ كِتَابُ  
مَرْقُومٍ ۖ يَشْهَدُهُ الْمُقَرَّبُونَ ۖ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۖ  
عَلَى الْأَرْوَاحِ يُنْظَرُونَ ۖ تَعْرِفُ فِي وُجُوهِِهِمْ نَضْرَةً  
النَّعِيمِ ۖ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْمُومٍ ۖ خِتَمُهُمْ مِنْ لَدُنْ  
ذَلِكَ فَلَيْتَنَّا فُتِسَ الْبُتُنَافُسُونَ ۖ وَمَرْجَاهُ مِنْ تَسْنِيمٍ ۖ  
عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۖ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ  
الَّذِينَ آمَنُوا بِضَحْكُونِ ۖ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۖ

مَرْقُومٌ

(15) by no means (shall they escape their doom.) They shall surely be screened (i.e. debarred) from (beholding) their Lord on that Day.

(16) Then indeed they shall be admitted in Hell,

(17) where they shall be told: "This is what you used to controvert."

فُجَّارٌ means sinners, wrong-doers;

سُجَّيْنِ (from سُجْنِ) means a dingy place like a prison;

أَتِيهِ means a sinner;

رَأْسَانِ means rust;

مُحْجُوبُونَ means who are screened or debarred;

صَالُونَ means reached, admitted.

In the last preceding verses, Allah defined what He meant by the fraudulent dealers.

The present verses state that the fraudulent dealings are basically motivated by the impression on the dealers that there shall be no Final Reckoning of their misdeeds. The verses state as under:

Allah vehemently declared that these malafide dealers were definitely wrong in assuming that there shall be no reckoning and that they shall go scot-free. He explained that as a matter of fact all their misdeeds form a written record which is secretly deposited in a prison—like dingy place on the down-most earth. It would bring disgrace and remorse to them when it is delivered to them for reference on the Day of Judgement. In their life they controvert it (and only the contumacious transgressors controvert its occurrence). Besides whenever the relevant Quranic verses is recited to them, they merely turn away calling it a story of the ancient. (The verses No. 83, Al-Muminun and No. 5, Al-Furqan are relevant). Allah rebutted their remark and said that it was due to the rust of sinfulness that had accumulated on their hearts and tarnished them against correct appreciation of facts. In rebuttal Allah further said that on the Day of Judgement these transgressors shall receive their deserts and in addition they shall be screened from beholding Him. Nay, they shall be escorted to Hell and admitted into it. They shall be pointedly informed there that it was the very place which they had persistently denied in their life.

#### Traditions:

Imp. (a) When a person commits a sin, a black point appears on his mind. If he



repents, it is effaced. But if he persists in sinfulness, the blot spreads and envelops the entire heart.

- (b) The righteous believers shall view their Lord on the plane of Judgement and in Paradise.

صاف خواهی چشمو عقل و سمع را  
بر در آن تو پیر دهای طمع را

(ROOMI)

(If you desire undefilement of your vision, intelligence and hearing, then tear off the veil of avarice therefrom).

بر دلت زنگار بر زنگارها - جمع شد تا کور شد اسرارها  
(On your heart the rust accumulated to such an extent that it became blind to the Divine guidance).

- ⑮ By no means (shall the righteous believers be equated with them.) Verily the record of the pious shall be in the 'Iliyin'.
- ⑯ And what would make you know what the 'Iliyin' is?
- ⑰ There is the written record (of righteous deeds),
- ⑱ looked after by those (angels who are) nearest to (Allah).
- ⑳ The pious shall indeed be in bliss.
- ㉑ They would be observing (the scenes around them) from thrones (on which they would be seated).
- ㉒ You shall know them from freshness of bliss on their faces.
- ㉓ They shall be served with wine, sealed.
- ㉔ The seal on it shall be of musk; and for it let the aspirants aspire!
- ㉕ It would be mixed with (water from) Tasnim,
- ㉖ it is a spring from which the near ones (to Allah) drink.

عِلِّیْن means a place on the seventh sky;

شَعَدَ means guarded, looked after;

نَضَى means freshness;

راحِیق means pure wine;

مَحْتَمٍ means sealed;

يَتَنَافَسُ means may aspire;

مِزَاجُهُ means mixed with;

تَسْنِيمٍ is the name of a fountain in Paradise.

الْإِنْشِقَاقُ

٨٢٨

عَمْرٍ

وَاِذَا اُنْقَلِبُوا اِلَى اَهْلِهِمْ اُنْقَلِبُوا فِكْمِينَ ۝ وَاِذَا رَاوْهُمْ قَالُوْا  
اِنَّ هٰؤُلَاءِ لَضَالُّوْنَ ۝ وَمَا اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ۝ فَالْيَوْمَ  
الَّذِيْنَ اٰمَنُوْا مِنْ الْكُفَّارِ يَضْحَكُوْنَ ۝ عَلٰى الْاَرَآئِكِ  
يَنْظُرُوْنَ ۝ هَلْ تُؤْتٰبُ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ۝

منك

The last preceding verses stated that the record of actions of the wicked disbelievers was preserved in Sijjin, a dingy prison like place; and on the Day of Judgement they shall be requited as per the same, and marched off to Hell—the place which they had consistently derided and denied in their life.

The present verses deal with the pious believers. Allah has stated here that they shall definitely be dealt with in a way different from that of the wicked transgressors. Their individual record of actions shall be in the form of a written scroll. It shall be deposited in Iliyin, a place on the seventh sky. It shall be guarded against interpolation by very respectable angels who hold place near Allah.

With regard to their disposal -on the Day of Judgement Allah said that they shall be lodged in Paradise on a permanent basis. There they shall be in permanent bliss, observing the blessings around them while seated on thrones in the company of huris. (Vide Sura Waqiah). Their faces shall radiate happiness and exhilaration. They shall be served with celestial wine, free from all nauseating effects. It shall bear the flavour of musk and be mixed with water from the spring known as Tasnim from which (the inmates of Paradise) nearest to Allah, take water. These are all prize-blessings worth-striving for by those who have a sense of appreciation. The alleged scorn of the so-called Soofis for Paradise and its blessings is definitely unwarranted in view of the exhortation of Allah to strive for them. (Vide the present verse No. 26).

- (29) Verily those who were guilty (of disbelief) mocked at the believers,
- (30) and when they passed by them they (significantly) winked at one another,
- (31) and when they returned to their families, they again resorted to sky-larking.
- (32) and when they saw them, they used to say: "They are indeed misguided";
- (33) and they were not sent as invigilators over them!
- (34) Consequently that Day the believers shall mock at the disbelievers,
- (35) observing (them) while seated on thrones.
- (36) Thus would the disbelievers be duly requited for what they had done.

يَضْحَكُوْنَ means they laugh or mock;



يَتَفَاخَرُونَ means they wink;

فَلْيَهِنَ means they make stories;

تُقِيبَ means requited.

The last preceding verses had dealt with the depository of the believers' record and with their eventual reward. They shall be extremely happy in Paradise.

The present verses state as under:

Allah is pleased to observe that—

- (a) the disbelievers used to mock at the believers and mimic their mode of prayer.
- (b) whenever they passed by each other on the way, the disbelievers used to wink at the believers.
- (c) When the disbelievers reached home after crossing the believers on the way, they used to exult, make stories against the latter and entertain their families therewith. In their homes they were more unrestrained in their mockery of the believers than in the open. Verily Allah does not like the exultants. (Vide verse No. 76, Al-Qasas).
- (d) Generally whenever the disbelievers saw the believers, they cynically remarked: "These indeed are the misguided persons!"

All the above remarks and gestures against the believers were uncalled for because the disbelievers were not posted as invigilators over them. They should have been more concerned about themselves and been unbiased towards the Quranic guidance. But that was not so.

On the Day of Judgement, however, the tables shall be turned against them. They shall be humiliated, chained and dragged to Hell. The believers, on the other hand, shall be lodged in Paradise as the honourable guests of Allah. While seated on thrones there they will casually see the disbelievers, their erstwhile critics, and just to pay them back in the same coins, they would mock at them. That is how the disbelievers shall be requited for their disbelief and mockeries.

SURA INSHIQAQ (OR RENT ASUNDER)

(Parah 30 - Continued)

Introduction

This Sura too is of an early Meccan period when the persecution of Muslims had not commenced. It is of the order of Suras Takwir and Infitar. Its style is equally mystical and metaphorical. It has one Section, 25 verses and 448 letters.

It deals with the Hereafter and the Day of Judgement. In particular it discusses the following aspects of that fateful Day:

- (a) Scenes of the phenomenal disorder and disintegration of the universe.
- (b) Occurrence of the Day of Judgement and the distribution of scrolls of actions among the resurrected humanity.
- (c) Punishment to the disbelievers and reward to the righteous believers.



**SURA INSHIQAQ  
(OR RENT ASUNDER)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① When the sky is rent asunder,
- ② and it heeds its Lord, and it must imperatively do so,
- ③ and when the earth is stretched out,
- ④ and it disgorges whatever is within it, and is emptied,
- ⑤ and it heeds its Lord, and it must imperatively do so.
- ⑥ O you man! Verily you are ever to be labouring strenuously towards your Lord, then you are to meet Him.
- ⑦ Then whoso is given his scroll (of deeds) in his right hand,
- ⑧ his account would be reckoned with an easy reckoning;
- ⑨ and he would return gleeful to his people.
- ⑩ And whoso is given his scroll behind his back (in his left hand),
- ⑪ he would soon solicit death,
- ⑫ and he would be admitted in Hell.
- ⑬ Verily he was hilarious among his people (in his life).
- ⑭ Indeed he had supposed that he would never return (to Allah),
- ⑮ nay, his Lord observed him of certain.

اَشَقَّتْ means is rent asunder;

اَذِنَتْ means it heeded;

حَقَّتْ means it befitted;



مَدَّتْ means is stretched out;

أَلْقَتْ means disgorged;

تَخَلَّتْ means became empty;

كَادَ means striving, labouring (for);

يُحَاسَبُ means shall be reckoned;

وَرَأَى ظُهُرَهُ means behind his back;

تُبُوًّا means death;

يَمُودُ means he returns.

Allah is pleased to describe here the disintegration of the physical phenomenon of the world on the Day of Judgement by declaring that (with the second blast of the trumpet):

- (a) The sky shall be rent asunder. As a servant it shall befittingly heed the order of Allah in that connection. (The verse No. 25, Al-Furqan is relevant); and
- (b) The earth would be stretched out as far as possible (so as to accommodate all mankind). In addition it would disgorge all the dead bodies and be emptied of its contents. As a servant it shall befittingly obey the order of Allah in that connection.

Allah then addressed the mankind and said that they were all busy with their programmes of whatever nature there may be, consciously or unconsciously of the fact that they were proceeding towards their Lord, whom they shall eventually meet on the Day of Judgement, whether they liked it or not. Their scrolls of deeds shall then be distributed among them. It is the policy of Allah that whoso gets his scroll in his right hand his reckoning becomes routine and merely academic for him. After the formality is over, he would rejoin his people (of the same category), who would share his joy. But whoso gets his scroll in his left hand, bended behind his back out of recalcitrance, he would find himself in a grave predicament; and in despair he would wish for death. His rueful exclamations, however, would mean nothing and he would be cast into Hell. He was the man who was always hilarious with his people on his goodluck and prosperity. He never bothered about the Day of Judgement which he contemptuously treated as an empty threat. He never conceded that he would return to Allah. But his Lord all along observed his actions. Besides they were duly recorded by His angels.



⑫ But no, (nothing is static); I swear by the twilight,

⑬ and by the night and its homing,

⑭ and by the moon when it becomes full,

⑮ that you shall definitely pass from one stage to another,

⑯ then what is the matter with them that they do not believe?—

⑰ and that when the Quran is recited unto them they prostrate not.

⑱ Nay, those who disbelieve reject it;

⑲ and Allah knows well what they harbour in their minds.

⑳ Hence impart to them the news of an excruciating torment,

㉑ except those who believe and perform righteous deeds; they shall have an unending reward.

شَفَقٍ means twilight;

وَسَقٍ means its homing;

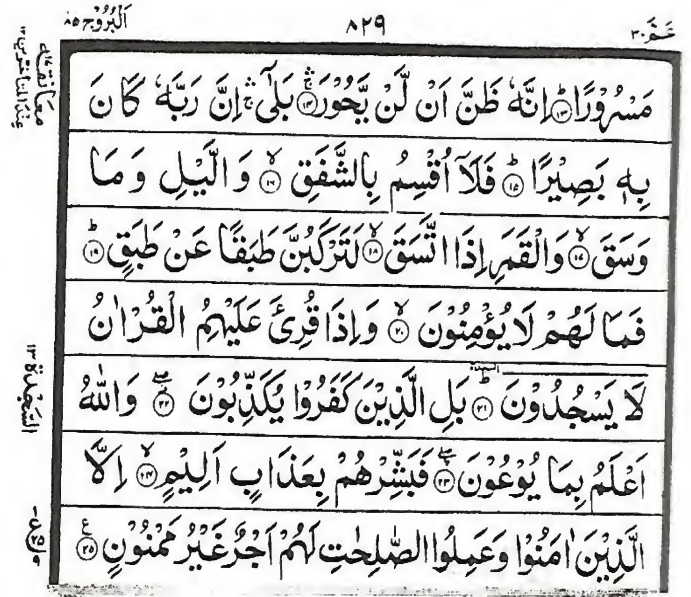
اِسْتَقَّ means it becomes full;

تَرَكِبْنَ means you shall pass;

يُوعُونَ means they harbour in mind;

كَبَشِرْهُمْ means impart to them;

غَيْرُ مَمْنُونٍ means endless.



The last preceding verses ended with the observation of Allah that the disbelievers never supposed that they would return to Him; albeit He watched all their actions.

The present verses commence with the following oaths taken by Allah to substantiate His program of a gradual change in the creation:

- (a) by the sunset—twilight, which, in a way, indicates end of the day and advent of the night.
- (b) By the night as it sets in; and with it begins the home-coming of all creatures in general. It heralds the time for return to home as in a significant sense the advent of the Hereafter.
- (c) By the moon as it passes through various stages and becomes full. From the scythe-like crescent it gradually develops to its full disk.

Allah then addressed the mankind and said that they too shall assuredly pass from one stage to another in this life and in the Hereafter commencing with infancy and ending with death in this life, and with resurrection to the post-judgement life either in Hell or in Paradise which promises to be permanent. This change is unavoidable and it is governed by Allah's physical laws. A man may wish to remain young always but his own body would frustrate him and he would become old automatically in due course. The laws of nature never change.

Allah then queried from the Meccans as to wherefore—

- (a) they did not believe in His revelations which were so realistically illustrative; and
- (b) even when a Quranic verse was recited to them, they remained apathetic and did not submit to Him in gratitude or in fear. On the top of it they rejected outright alleging that it was not Divinely-inspired.

The disbelievers did not realize that Allah was the Omniscient, that He observed them and watched their actions, and that He was even conscious of the antipathy etc. which they harboured in their minds against Islam. Accordingly He would, of certain, take action against them. Infact He charged the Prophet of Islam to convey to the disbelievers the news that they shall have an excruciating torment in Hell. But those of them, who repented and reformed themselves as muslims and performed righteous deeds, they shall receive a permanent reward in the Hereafter.

#### Traditions:

Imp. (a) The time for sunset prayer lasts till the twilight is visible.

- (b) The human beings remain indifferent in their life, and they ignore the purpose for which they have been created.

"The universe is the creation of consciousness since we have known that its fundamental nature is a conscious process. The world did not come into existence suddenly as a finished product but it was created to acquire its present shape gradually by a process of evolution. Creation took the form of evolution because all creation, whether human or divine takes this form."



"It was on account of the operation of the physical laws that the sunshines, the winds blow, the clouds rain, the rivers flow, the oceans change and the days and nights alternate."

"Struggle with itself is life's process of evolution. Life grows by breaking the resistance of its own present. It is always outgrowing itself. Like a tree it grows because every stage of its growth is superseded by a stage of fresh growth."  
(Ideology of the Future).

SURATUL BUROOJ (OR THE CONSTELLATIONS)

(Parah 30 - Continued)

Introduction

This is a Meccan Sura of the time when the Meccan infidels used to persecute the early muslims relentlessly. Their antipathy was very high. It has one Section, 22 verses and 475 letters. It deals with the following subjects:

- (a) Story of the companions of the Ditch, who oppressed their believing colleagues, but the latter remained steadfast in their faith.
- (b) Omnipotence of Allah to retaliate against the oppressors at the scheduled time.
- (c) Occurrence of the Day of Judgement for general requital in the form of punishment to the disbelievers and rewards to the righteous believers.

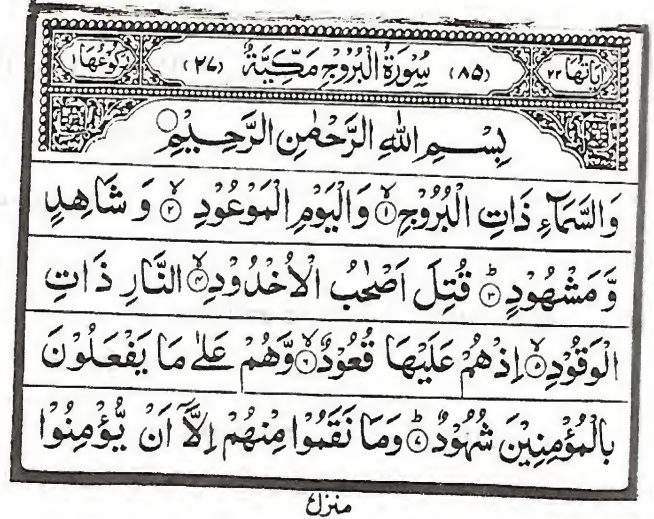


**SURATUL BUROOJ**  
(OR THE CONSTELLATIONS)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① I swear by the sky bearing constellations,
- ② and by the promised Day (i.e. of Judgement),
- ③ and by the witnesses and what is witnessed,
- ④ that perished were the fellows of the pits—
- ⑤ (the day when at the) conflagration fed by means of fuel,
- ⑥ they squatted nearby,
- ⑦ and they witnessed what was being done to the believers.
- ⑧ And (they persecuted them) for no fault except that they believed in Allah, the Almighty, the Praiseworthy!
- ⑨ to whom belongs the sovereignty of the skies and the earth; and Allah witnesses all things.
- ⑩ Verily those who persecute the believing men and the believing women and then do not repent, for them is the torment of Hell, and they shall have the scorching torture.
- ⑪ Verily those who believe and do righteous deeds, for them are the Gardens where streams flow underground. That is the supreme achievement!
- ⑫ Surely the grip of your Lord is relentless indeed!



مُجُور means constellations;

أُخْدُودٍ means pits, ditches;

وَقُودٍ means fuel;

نَقَمُوا means fault;

نَفَقُوا means persecuted;

حَرِيقٍ means burning, scorching;

بَطْشٍ means seizure.

Allah commenced this Sura too with multiple oaths as under:

- (a) By the sky bearing constellations which are alit, and they shed light on earth.
- (b) By the promised Day (i.e. the Day of Judgement) which Allah has repeatedly promised as inevitable.
- (c) By the witnesses. This implies all mankind including the Prophets and the angels. They shall all be assembled before the Judgement seat of Allah.
- (d) By what is witnessed on the Day of Judgement. This refers to the horrible scenes of that Day of strains.

Note : The above may also be interpreted as under:

- (i) Congregation of a Friday prayer, or
- (ii) the recording angels; or
- (iii) Congregation of pilgrims at Arafat each year.

Under these oaths Allah solemnly announced that the fate of the particular makers of the pits and the perpetrators of the cruelty against the believers was sealed. They were condemned to an enduring suffering. They had kindled huge fires in various pits and fed and intensified them by means of fuel. They cast the believers in them and supervised the process of their death while sitting nearby in groups like cruel sadists. The relevant story, in brief, is as under:

"Another case cited is that of Zu-Nuwas, the last Himarite King of Yemen, by religion a Jew, who persecuted the Christians of Najran and is said to have burnt them at the stake. He seems to have lived in the later part of the sixth Christian century, in the generation immediately preceding the Prophet's birth in 570 A.D. While the words are perfectly general, a reference is suggested to the persecution to which the early muslims were subjected by the Pagan Quresh."  
(Allama Abdullah Yusufali's Tafsir of the Quran).

The tyrant King and his hench men persecuted and killed the believers for no fault except that they believed in Allah, the Almighty, the Praiseworthy, who is the Sovereign of the universe and who witnesses everything that occurs anywhere. He did behold the oppression of the King, heartlessness of his servants, and the helplessness of the believers; and He would definitely requite them appropriately.



Allah then reiterated His general policy that He had kept in readiness Hell with its blazing and scorching fire for the unrepentant persecutors of the believing men and women; and they shall roast therein for ever. On the other hand the believers, who had righteous performances to their credit, shall be lodged permanently in Paradise, where gardens abound and streams flow ubtrusively under ground. That is reckoned by all standards as the supreme achievement. Verily the grip of Allah is terrific and His retaliation unrelenting. None can thwart Him. All the same He is so Forgiving and Praise-worthy that He is prepared to forgive the oppressors if they sincerely repent and make amends.

Note : The above King was later attacked by the Christians of Abyssinia and defeated by them. He escaped from the battlefield but was drowned in sea. The Jewish rule in Yemen was thereby replaced by that of the Christians.

الطَّارِقُ ٨٣٠

٨٣٠

عَمَّ ٣٠

بِاللّٰهِ الْعَزِيزِ الْحَمِيدِ ۝ الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۝  
وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝ اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ  
وَالْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوبُوْا فَلَهُمْ عَذَابٌ جَهَنَّمُ وَلَهُمْ عَذَابُ  
الْحَرِيْقِ ۝ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنَّٰتُ  
تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ ذٰلِكَ الْفَوْزُ الْكَبِيْرُ ۝ اِنَّ  
بَطْشَ رَبِّكَ لَشَدِيْدٌ ۝ اِنَّهُ هُوَ يَبْدِئُ وَيُعِيْدُ ۝ وَهُوَ  
الْعَفُوْرُ الْوَدُوْدُ ۝ ذُو الْعَرْشِ الْمَجِيْدُ ۝ فَعَالٌ لِّمَآ  
يُرِيْدُ ۝ هَلْ اَتٰكَ حَدِيْثُ الْجُنُوْدِ ۝ فِرْعَوْنُ وَثَمُوْدُ ۝  
بَلِ الَّذِيْنَ كَفَرُوْا فِيْ تَكْذِيْبٍ ۝ وَاللّٰهُ مِنْ وَّرَآئِهِمْ  
مُحِيْطٌ ۝ بَلْ هُوَ قُرْآنٌ مَّجِيْدٌ ۝ فِيْ كُوْحٍ مَّخْفُوْطٍ ۝

منزل

توشو منور ویر حلور خدا

دیر گیر و سخت گیر و آن خدا

(ROOMI)

(Do not misconstrue the clemency of Allah and the conceited. He delays His retaliation, but when He seizes, He does it relentlessly).

- ⑬ Verily it is He who originates and reproduces;
- ⑭ and He is the Forgiving, the Loving!
- ⑮ Lord of the Empyrean, the Sublime!—
- ⑯ The Accomplisher of what He wills!
- ⑰ What? Has the story of the armies reached you?
- ⑱ (those) of Firaon and the Samuds?
- ⑲ But those who disbelieve, persist in rejection (of the Quran),
- ⑳ and Allah encompasses them all around.

- ②1) Nay, it is the Sublime Quran,  
 ②2) (inscribed) in the Preserved tablets (i.e. Loh Mahfuz).

مُبدِئُ means originates;

لِيعِيدُ means reproduces;

وَدُّوُ means Loving;

فَعَّالٌ means Accomplisher.

The last preceding verses ended with the mention of the attribute of Allah that His retaliation is unrelenting.

The present verses mention some other attributes of Allah, to wit, that He is the Originator of the mankind and their Reproducer (on the Day of Judgement), that He is the Forgiving, and He forgives sins of those who repent, that He is the Loving particularly to those who remember Him submissively, that He is the Lord of the Empyrean and the Sublime, and that He is the Accomplisher of whatever He wills, and none can resist or thwart Him in His program.

Allah then referred to the might of Firaon and the Samuds and asked the Prophet if he knew the facts about the liquidation of their armies. This was more as an admonition to the Meccans to take a moral from their tragic end. It was however a pity that inspite of the fact that the Quran related the admonitory instances, the Meccan disbelievers persisted in their rejection thereof. However they shall certainly be punished for it. Verily Allah encompasses them comprehensively. He watches them. They would not elude or escape from Him. The disbelievers rejected the Quran alleging that it was a human product. They were definitely wrong in their assumption. It is the Divine scripture much too sublime for human authorship. The fact is that it forms part of the 'Loh Mahfuz' which is vigilently guarded by angels on the Empyrean, and one can reach it and tamper with it.

(ROOMI) کیمیاداری که تبدیلیش کنی گنج جوی خون بود نیایش کنی  
 (You have the attribute of alchemy. You can change everything as you will. Even if it were a stream of blood (i.e. heinous sins,) you can change it into a benevolent river).



SURATUL TARIQ (OR THE MORNING STAR)

(Parah 30 - Continued)

Introduction

This Sura too is of the early Meccan period but the Meccans then were tenacious in their rejection of the Quran. It has one Section, 17 verses and 254 letters. It deals with the following subjects:

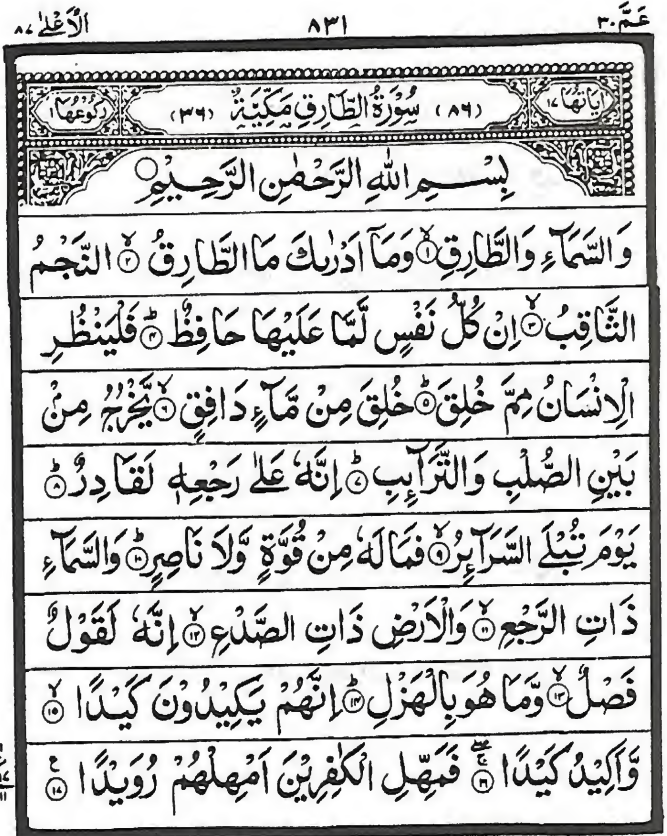
- (a) Guardianship of every person by an angel.
- (b) Inevitability of the Day of Judgement.
- (c) Ultimate vindication of the Quran.

**SURATUL TARIQ  
(OR THE MORNING STAR)**

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① I swear by the sky and the Morning star—
- ② and what would make you know what the morning star is?
- ③ it is a bright star;
- ④ there is no person but has a guardian over him,
- ⑤ so let the man ruminate as to from what he has been created.
- ⑥ He has been created from a sperm drop poured out,
- ⑦ it is emitted from between the loins (of the father) and the breast ribs (of the mother).
- ⑧ He (i.e. Allah) has certainly the power to bring them back (to life).
- ⑨ On the day when the secrets shall be divulged,
- ⑩ when he (i.e. the man) shall have no (personal) power nor a helper.
- ⑪ I swear by the sky that returns (what it had absorbed as vapour);
- ⑫ and by the earth which breaks up (when cultivated),
- ⑬ it (i.e. the Quran) is indeed a decisive treatise,
- ⑭ and there is nothing purposeless (in it).
- ⑮ Surely they (i.e. the disbelievers) are hatching a plan,
- ⑯ and I too am contriving a plan.
- ⑰ Accordingly give respite to the disbelievers, a brief respite.





طَارِقِ is interpreted variously as a nocturnal visitor, the morning star, a planet (Jupiter or Sirius) or a collection of shining stars.  
(To me the morning star seems appropriate meaning);

ثَاقِبٌ means bright;

دَافِقٍ means which pours forth;

صُلْبٍ means back;

تَرَائِبٍ means brast bones;

تُبْلَى means divulged, disclosed;

صَدَعٍ means breaks up;

فَصْلٌ means decisive;

بِالْهَرَلِ means purposeless or vain;

كَيْدًا means plan;

سُرُودًا means short time.

This Sura too opens with oaths sworn by Allah. Here He has sworn by the sky, which serves as the model of His creation and therefore an evidence of His Omnipotence. He has also sworn by the morning star and explained it as being a shining star that appears on the firmament only for a part of night. Both are watchful of what occurs on earth.

Allah then declared that for every individual human being there is a guardian-cum-invigilator, meaning thereby that an angel is posted to watch him and record his actions. It may also mean that Allah Himself watches all human beings and He is conscious of their actions. That naturally is preparatory to the Final Reckoning of human actions on the Day of Judgement. But the disbelievers rejected it as a mere myth. To rebut their argument Allah reminded them of their humble though artistic origin—how the sperm of a father, issued from between his loins, mingled with that of a mother, that originated between her breast ribs, with the result that a human being was conceived. All this happened under the watchful care and concern of Allah. He then reiterated that since He has created the human beings once, He was quite competent to create them again on the Day of Judgement. (Vide also verses No.

25-27, Al-Rum and verses No. 18-22, Abasa). Besides that was necessary too, because on that Day all the actions of human beings, which had remained dormant after their death, shall be divulged, judged and requited by Him. He shall be the Sole Judge on that Day and the human beings shall have no power to press forward their cases nor have any patron to plead for them or help them out of their predicament.

Allah then swore by the sky, which sends down (rain) water through clouds, and by the earth which breaks up under plough, both combining on the analogy of human parents to bring out a new product. This makes it clear that every thing occurs as per a clear universal plan of Allah.

Allah then referred to His another benevolent marvel—the Quran which is like the rain water, He had mercifully sends down for the benefit of mankind. He claimed that—

- (a) it was a book of decisions discriminating between the right and the wrong. It gave decisions on the controversies of the Jews and Christians.
- (b) It was not a vain or purposeless Book. It had a definite purpose to serve and guide the mankind and lead them from the darkness of ignorance and disbelief into the light of guidance and belief and thereby reform them.

Notwithstanding the disbelievers rejected the Quran; and plotted variously to defeat it. However Allah warned that He too planned to neutralise their machinations and ensure success of the Quran. Accordingly Allah advised the Prophet not to be disconsolate at their opposition, but to be patient and allow some brief respite to them so that they might repent and reform. In the other case His chastisement would certainly overtake them on a major scale thereafter.

The verse No. 257, Al-Baqarah is relevant. It reads as under:

Allah is the Friend of the believers. He brings them out of all darkneses into light. With regard to the disbelievers, their friend, the Satans, bring them out of light into all darkneses. They are inmates of the Fire wherein they shall abide.



SURATUL AALA (OR THE PARAMOUNT)

(Parah 30 - Continued)

Introduction

This Sura is of a very early Meccan period. It may appropriately be read with the later Suras of Kiyamah and Ta Ha. In all these three Suras the Prophet was advised not to be in hurry about reciting the revelations made to him. Their explanation and retention in his memory were the responsibility of Allah.

It has one Section, 19 verses and 299 letters. It deals with the following subjects:

- (a) Majesty, Unity and Omniscience of Allah.
- (b) Availability of everything on earth in due measure.
- (c) Prayer as a source of self-purification.
- (d) Some advices to the Prophet.
- (e) Hereafter vis-a-vis the present life.

Note : The Prophet held dear this Sura and he often recited it during Eid prayer.

SURATUL AALA (OR THE PARAMOUNT)

الْفَاشِيَةِ

۸۳۲

عَمَّ

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① Glorify the name of your Paramount Lord!—
- ② who creates and then duly proportions (every thing).
- ③ Who decrees course of events (and) then leads on (i.e. guides on schedule).
- ④ Who produces pastures,
- ⑤ which later He turns as swarthy stubble.
- ⑥ We shall enable you to recite (the Quran), and (then) you shall not forget it,
- ⑦ except as Allah wills. Indeed He knows what is manifest and what is hidden.
- ⑧ And We shall facilitate for you the easy grasp.
- ⑨ Accordingly (continue to) admonish in case the admonition benefits (the hearer),
- ⑩ The admonition will definitely benefit him who fears (Allah),
- ⑪ and the reprobate (alone) will shun it,
- ⑫ who would enter the colossal Fire,
- ⑬ wherein he shall neither die nor live (relieved).
- ⑭ Verily he attains bliss who purifies himself (from disbelief),
- ⑮ and recounts the name of his Lord and offers prayer to boot.
- ⑯ But you, (O rejectors!) prefer the worldly life,
- ⑰ whereas the Hereafter is better and everlasting.
- ⑱ Verily this is (also provided) in the earlier scriptures—



مَنْزِلَ



①9 the scriptures vouchsafed to Ibrahim and Moosa (respectively).

فَسَوَّيْ means He proportioned;

قَدَّرَا means He decreed;

مَرْعًى means pasture;

غَشَّاءً أَوْبًى means black stubble;

لَا تُنْسِي means you shall not forget;

يَجْتَنِبَهَا means would shun;

فَصَلَّى means then offered 'namaz';

تَوْءِيرُونَ means you prefer;

أَبْقَى means ever-lasting.

This Sura opens with a directive that the name of Allah should be glorified; and fittingly so because—

- (a) He creates everything and makes it available in due measure.
- (b) He determines in advance the course of events and then leads on as per the same.
- (c) He produces pasture (for animals and crops for human beings), which later He turns into swarthy stubble when mature and ready for scythe.

This illustrates the fact that everything on earth proceeds according to the universal plan of Allah.

Allah then assured the Prophet that He would enable him to recite and memorize the Qur'an and see that he does not forget it afterwards. (Accordingly there was no case for him to be in hurry to recite the Quran during the course of its revelation). There may, however, be some cases of supersession of the Quranic verses. These verses shall, with Allah's desire, be obliterated from the memory of the believers. All this shall happen as per certain developments; and Allah knows every such occurrence,

whether manifest or secret. Allah also assured the Prophet that just as He would aid him to memorize the Quran. He would also make it easy for his grasp over the fundamentals of Islam and the practical side of his mission. Accordingly He directed him to prosecute his mission and continue to admonish people, more particularly those persons, who have developed receptivity for it; and it would definitely bear fruit in the case of those persons, who reverently feared Him. Only the contumacious reprobates would shun His admonitions. But no matter! Such wretches shall be cast in the colossal fire of Hell, where they shall not die though they may heartily wish it; and the life therein would hardly be worth-living, being much too painful and miserable. So the life in Hell shall not end nor shall it improve to make it worth living. On the other hand those persons who believed in the Quran, and purified themselves from misconceptions and misdeeds, and who remembered Allah and offered the conventional prayers, such persons shall attain bliss and be lodged in Paradise.

In view of the above circumstances it was a pity that the disbelievers had opted for the present life, though the Hereafter was far better than it. It was everlasting too. This is not what the Quran alone had emphasises. But it is exactly what the earlier scriptures, like those vouchsafed to Prophets Ibrahim and Moosa, also preached.

#### Traditions:

Imp. (a) Prophet Ibrahim had received ten tablets as his scripture.

Imp. (b) Whoso worships Allah alone, believes in the apostleship of the Prophet of Islam and offers the conventional prayers regularly, such a person has attained bliss.

Imp. (c) Whoso loved the materialist world, he damaged his case for the Hereafter. O Prophet! Give preference to the permanent over the transitory.

صیچ کس تا نگر دوا او فنا

نیست راه در بارگاه کبریا

(ROOMI)

(So long a person to not free from materialistic influences,  
he does not get access to the Court of the Almighty).



SURA GHASHIYAH (OR THE ENVELOPING EVENT)

(Parah 30 - Continued)

Introduction

This Sura is of the Meccan period but of the time when the opposition of the Meccans was widespread, and their allergy to the Quranic verses forcefully manifest. It has one Section, 26 verses and 384 letters. It discusses the following subjects:

- (a) The Day of Judgement as an enveloping calamity.
- (b) Omnipotence of Allah.
- (c) Prophet as primarily a warner.

Note : The Prophet often recited this Sura during the Friday and Eid prayers respectively.

**SURA GHASHIYAH  
(OR THE ENVELOPING EVENT)**

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① What? Has the news of the Enveloping Event come to you?
- ② Some faces on that Day shall be crest-fallen,
- ③ weary workers;
- ④ they shall be admitted in the blazing Fire;
- ⑤ they shall be made to drink from a boiling fountain.
- ⑥ They shall have no food except the thorny bitter herbage,
- ⑦ which would neither fatten (them) nor appease (their) hunger.
- ⑧ Some faces on that Day shall be blissful,
- ⑨ well pleased with their performance,
- ⑩ in the elevated Garden,
- ⑪ wherein they shall hear no vain talk.
- ⑫ In it is a flowing spring.
- ⑬ In it are elevated thrones,
- ⑭ and goblets kept handy,
- ⑮ and cushions arranged in line,
- ⑯ and carpets (lavishly) spread.
- ⑰ What? Do they not look at the camel, how he is constituted?
- ⑱ And at the sky, how it has been raised high,

عَمَّ ٣٠

٨٣٣

الفجر ٨٩

(٨٨) سُورَةُ الْغَاشِيَةِ مَكِّيَّةٌ (٩٨) (تَمَّتْ ٣٠ آيَةً)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۝

عَامِلَةٌ نَاصِبَةٌ ۝ تَصْلَى نَارًا حَامِيَةً ۝ تُسْقَى مِنْ

عَيْنٍ آتِيَةٍ ۝ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۝ لَا يُسْمِنُ

وَلَا يُغْنِي عَنْهُ جُوعٌ ۝ وَجُوهٌ يَوْمَئِذٍ تَائِبَةٌ ۝

لَسَعِيهَا رَاضِيَةٌ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝ لَا تَسْمَعُ فِيهَا

لَاغِيَةً ۝ فِيهَا عَيْنٌ جَارِيَةٌ ۝ فِيهَا سُرُرٌ مَرْفُوعَةٌ ۝

وَأَكْوَابٌ مَوْضُوعَةٌ ۝ وَنَمَارِقُ مَصْفُوفَةٌ ۝ وَزُرُرًا

مَبْنُوتَةٌ ۝ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝ وَ

إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝ وَإِلَى الْجِبَالِ كَيْفَ

نُصِبَتْ ۝ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۝ فَذَكِّرُوا إِنَّمَا

أَنْتَ مُذَكِّرٌ ۝ لَسْتَ عَلَيْهِمْ بِبَصِيرٍ ۝ إِلَّا مَنْ

تَوَلَّى وَكَفَرَ ۝ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝ إِنَّ

إِلَيْنَا آيَاتُهُمْ ۝ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝



- ①9 and at the mountains, how they have been installed,  
 ②0 and at the earth, how it has been spread out?  
 ②1 Accordingly, admonish, because you are naught but an admonisher,  
 ②2 you are not an invigilator over them,  
 ②3 then whoso turns away and disbelieves,  
 ②4 Allah would punish him with a terrific punishment.  
 ②5 Unto Us indeed is their return,  
 ②6 then surely it shall be for Us to call them to account.

غَاشِيَةٌ means Enveloping i.e. the Day of Judgement;

خَاشِعَةً means crest-fallen, humbled;

عَامِلَةً means workers, operators;

نَاصِبَةً means weary;

تُسْقَى means they shall be made to drink;

الْبَيْدَةِ means boiling;

ضَرِيحٍ means thorny;

كَسِيمٍ means fattening;

لَاغِيَةً means vain discourse;

حَارِيَةً means flowing;

نَمَارِقُ means cushions;

مَبْنُوتَةً means spread in line;

إِيل means camel (male or female);

نُصِّيت means fixed, installed;

مُذَكِّر means admonisher;

مُصِيطِر means invigilator;

إِيَابَهُمْ means their return.

This Sura starts with the mention of the Day of Judgement which is indeed the Enveloping Event affecting the entire mankind. Allah then described it for universal information as under:

- (a) Some faces (i.e. the disbelievers) shall be full of dismay and disgrace on that Day.
- (b) They shall include persons who performed their deeds ardulously and enthusiastically and looked weary.
- (c) But their actions were rendered infructuous as the persons concerned were disbelievers in the Quran.
- (d) They shall be cast into Hell where they shall be made to drink boiling water and eat some thorny distasteful herbage. That would neither fatten them nor satisfy their hunger. They would neither live a life worth living nor die. (Vide verse No. 13, Al-Aala).
- (e) On the other hand there shall be some happy and joyous faces (i.e. the righteous believers). They shall be well-pleased with their earthly performances.
- (f) They shall be lodged in eminently situated gardens where—
  - (i) they shall hear no vain talk,
  - (ii) there is a spring flowing all the time,
  - (iii) there are elevated thrones for the inmates to recline on,
  - (iv) goblets (of wine) are kept within their reach,
  - (v) cushions are well-arranged, and
  - (vi) carpets are lavishly and tastefully spread.

Allah then pointedly referred to the persons, who, inspite of His Omnipotence



to award the punishments and pleasures as above, disbelieved in the Quran and treated the account-taking as a myth. He asked them for the sake of self-assurance about His Creative potentiality to (a) look at the camel, their favourite animal, how he has been constituted to suit them in their desert areas, or (b) to look at the sky with its exalted canopy fitted with shining stars, or (c) to observe the rocks around them, which have been fixed in the earth to stabilise it, or (d) observe the earth itself, how it has been spread out. It has rivers and roads for the convenience of mankind. But no matter if the disbelievers persist in their disbelief! Allah advised the Prophet to prosecute his mission regardless of their opposition and to admonish people, because primarily he was a warner. He should not mind the result of his mission. He was never meant to serve as an invigilator over them, much less as their guardian, to be responsible for their actions. It would be their personal loss if they turned away from the guidance. They would then entitle themselves to the excruciating suffering in Hell, briefly described above. It is definitely settled that all persons must return to Allah after their death. They shall be duly resurrected and produced before His Judgement seat; and then He would call them to account for their performances. There shall be no evasion or escape for them from it.

For the camel, which is bracketed with sky and earth as a marvel, read the following note reproduced from the "Dawn" of 11.9.87 in an re-arranged form:

The camel is an awkward looking animal—seven feet tall and ten feet long — weighing 1000 pounds. It is hump-backed, barrel-bellied, thick-lipped, spindle-shanked and knock-kneed.

It may be true that the camel is "clumsy and stupid, cold-hearted and lazy, gloomy, makes frightful noises and gives out bad odours. It has the vilest of tempers, is maddening to train, agonising to ride, and may bite the hand that feeds it."

But, the Badouins of Arabia call it "Ata Allah"—God's Gift. For those living in the flat dry regions covering one-sixth of the earth's surface, the camel, as a means of transport, is a pearl beyond price. Trucks get stuck in the sand; camels don't. They are ships of desert.

Pakistan has about a million camels now. The camel population of the world is 15 million or more. Since the fourth century A.D., when the camel crossed the Nile from Arabia and Egypt into North Africa, it made trade possible across the immense Sahara desert which separated Africa from Europe and the East.

The heavy-set two-humped Bactrian camel is settled in the cold regions. The taller and faster one-humped dromedary (Greek "dromos" means race course or race), chose to live in Arabia's burning sands.

The camel is perfectly designed to bear the hot, harsh climate in which it lives. The eyes—its only beautiful feature—are double-lashed in a heavy fringe that screens out blowing sand. The ears and nostrils can be closed up tight if necessary. The feet—huge, at the end of skinny shins—are splayed and padded to enable the animal to move over sand without sinking.

If nothing else is available, the camel can eat just anything—the thatched

roof of an African hut, plastic sheeting, or copper wire. Its tough rubbery lips nibble at very tough, spiky thorns. They can gather food without the help of the tongue, which therefore loses no moisture.

The camel's food is pushed back and forth through four stomach chambers which extract nourishment from the most unlikely sources with very little waste.

The camel's most wonderful feature is its very little need for water. Though a dromedary can drink a bathtubful of water after a hard day's travel, it can also without water. It possesses a dozen mechanisms fashioned to enable it to survive without water if necessary. Its hump is a device which stores fat equal to a fifth of its body weight. This is drawn upon when there is nothing else to eat.

When not working too hard, the camel can draw enough moisture from good grazing, and can go without water for ten months.



SURA AL-FAJR (OR THE DAY BREAK)

(Parah 30 - Continued)

Introduction

This Sura is of the Meccan period, but of the time when the muslims there were oppressed by the infidels, who were therefore warned of the fate of Aads, Samuds and Firaon in this Sura. It has one Section, 30 verses and 585 letters. Its style is highly mystical and metaphorical. Its main beauty lies in its conciseness. Its presentation is faultless. Its references are apt and conclusions appropriate. It treats the following subjects:

- (a) Inevitability of the Day of Judgement.
- (b) Changes in the physical phenomenon and fortunes of nations.
- (c) Award of punishments and rewards to human beings here as well as in the Hereafter.

**SURA AL-FAJR  
(OR THE DAY BREAK)**

In the name of Allah  
the Compassionate, the Merciful.

**SECTION - 1**

- ① I swear by the Day-break,
- ② and the ten nights,
- ③ and the Even and the Odd,
- ④ and the night when it advances.
- ⑤ Is there in it room for abjuration for a man of understanding?
- ⑥ Have you not observed how your Lord dealt with the Aads,
- ⑦ the Irams, the Masters of the pillars—
- ⑧ the like of whom were not built in (any) towns?
- ⑨ and with the Samuds who had carved rocks (for buildings) in the Ved?
- ⑩ and with Firaon, the possessor of the stakes?—
- ⑪ who had (all) rebelled in (their) lands,
- ⑫ (and) thereby aggravated mischief.
- ⑬ So your Lord scourged them with punishment.
- ⑭ Indeed your Lord awaits in ambushade.

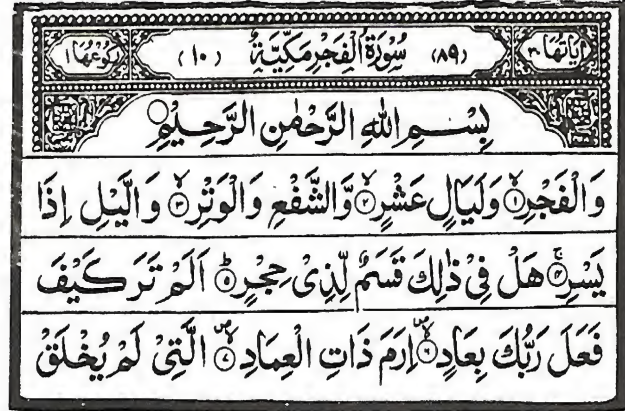
لَيَالٍ means nights;

شَفْعٍ means Even;

وَتَرٍ means Odd;

كَيْسٍ means advances;

إِثْرَهُمْ means a community of Aads;



متن



عَمَاد means pillars or buildings erected on pillars;

حَابُوءَ means cut out;

صَخَرَّ means rocks;

وَادِي الْقُرَى means name of a place;

أَوْتَاد means stakes;

طَفَرُوا means rebelled;

سَوْط means scourge.

Here again Allah has sworn four times differently to attest the certainty of punishment of disbelievers vis-a-vis the righteous believers at an appropriate time. He swore as under:

- (a) by the day-break, when the night (of ignorance and disbelief) must vanish due to the advent of the day (of knowledge and guidance). This is the common and generally acceptable interpretation. However, some commentators have interpreted 'the day-break' as dawn of the 10th Zil-Hajj which means near-conclusion of the Hajj rites in the 'ahram' or pilgrim-garb. The Prophet was born at day-break time. The verses may suitably apply to that day-break as well.
- (b) By the 10 nights. This may be taken to mean any batch of 10 nights of a month. There is always some contrast in two such batches of night. Even the shape of the moon is not uniform in that period. Many commentators, however, have interpreted the phrase as the first ten nights of the month of Zil-Hajj when the pilgrims pour in thousands in Mecca for Hajj and they conclude its rites during that period. According to a tradition the prayers offered during this period are more valuable than other prayers.
- (c) By the Even and the Odd. This may mean Allah by Odd and the mankind by Even. Sufis assume that the mankind (i.e. Even) are the outcome of Allah (i.e. the Odd). It may also mean the 9th and 10th Zil-Hajj by the odd and even respectively. They are both important days because on the 9th the visit to Arafat and Muzdalfa is over, thereby nearly completing the main Hajj ceremony. On the 10th Zil-Hajj the remaining rites of Hajj are performed and the holiday of Eid celebrated. Taking the odd and the even in a purely academic sense they may mean any two days of a calendar month, because it does include them in succession.

- (d) By the night when it advances. This is in contrast with the (a) above. Thus both positions of the night, receding and advancing respectively, are stated. This may mean that the care-free life of the disbelievers in this world shall be succeeded by that of gloom and frustration in the Hereafter.

After taking the oaths as above, stressing contrasts, Allah enquired from the disbelievers if the doctrine of punishment to the disbelievers, as preached by the Prophet of Islam, required any further abjuration. Atleast no man of understanding would cherish any doubt about it. However to dispel any doubt in the Meccans Allah referred to the instances of His punishment in the past too:

- (a) the Aads, the descendants of Iram, who had extraordinary stature, and who therefore lived in lofty buildings based on pillars. They built monumental columns also. There were no other people in the world to match them in their height and the consequential physical strength. Notwithstanding they were destroyed enmasse by Allah for their disbelief.
- (b) the Samuds came after Aads and they were from the same ancestor Hazrat Nooh. They lived among hills and they carved out their dwellings from the same. They were proud of their power and technology. However they too perished enmasse for disbelief in monotheism.
- (c) Firaon, the King of Egypt, claimed to be the sun-god. He was arrogant and was known for his stakes which he used for murder of his enemies. The stakes may also mean the golden spurs which Firaon and his army used. They were all drowned in Red Sea while pursuing Hazrat Moosa and the Bani Israails.

Allah justified their punishment by saying that all the above people had rebelled against Him and disobeyed His orders in toto. They had spread mischief on earth. The Prophets, sent for their reformation, had failed in their mission. Accordingly Allah punished the rebels with His scourge and they perished. Verily He watches His creatures secretly, and if they continue in their rebellious and sinful career, He swoops on them suddenly like a person waiting unnoticed in ambush for his enemy and then killing him suddenly when the latter is fully covered by him.

(The verses No. 57-59, Al-Airaf; 128 and 129, Al-Shura and No. 12, Sad are relevant).

#### Tradition:

Imp. No prayer is better than that offered on the first ten days of Zil-Hajj.

⑮ As for the man when his Lord tests him, He gives him honour and bounties, he says: "My Lord has honoured me."

⑯ And when (again) He tests him, He straitens for him his livelihood, he says: "My Lord has dishonoured me."

⑰ By no means (it is so). But you do not respect the orphan,



- 18) nor do you exhort (others) to feed the poor,
- 19) and you misappropriate entirely the heritage (of others),
- 20) and you very dearly love wealth.
- 21) By no means (shall it go unquestioned and unrequited). Accordingly when the earth is fragmented into bits,
- 22) and your Lord comes (down) and (also) the angels (well) arrayed;
- 23) and Hell is brought (nigh) on that Day; the man shall then have (full) realization; but of what avail shall be his realization?
- 24) He would say: "Would that I had sent in advance (some good deeds) for my life (here)!"
- 25) Accordingly on that Day none shall be competent to inflict punishment like His punishment,
- 26) and none shall fasten fetters like His fetters.
- 27) O you peaceful soul!—
- 28) return to your Lord well-pleased and approved (by Him).
- 29) So join My (approved) bondmen,
- 30) and enter My Garden (i.e. Paradise).

النَّجْمِ

٨٣٢

عَمَّ

مِثْلَهَا فِي الْبِلَادِ ۖ وَتُسَوَّدُ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۖ  
 وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۚ الَّذِينَ طَعَوْا فِي الْبِلَادِ ۖ  
 فَكَثُرُوا فِيهَا الْفُسَادُ ۖ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ  
 عَذَابٍ ۚ إِنَّ رَبَّكَ لَبَالِهْ صَادِدٌ ۖ فَأَمَّا الْإِنْسَانُ إِذَا  
 مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۖ  
 وَاتَّخَذَ مَا ابْتَلَاهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ ۖ فَيَقُولُ رَبِّي  
 أَهَانَنِ ۖ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ۖ وَلَا تَحْضُونَ  
 عَلَىٰ طَعَامِ الْمُسْكِينِ ۖ وَتَأْكُلُونَ الثَّرَاثِ أَكْلًا لَّمًّا ۖ  
 وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۖ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا  
 دَكًّا ۖ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۖ وَجَاءَ يَوْمَئِذٍ  
 بِهِمْ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ۖ  
 يَقُولُ يَلَيْتَنِي قَدَّمْتُ رِحْلَتِي ۖ فَيَوْمَئِذٍ لَا يُعَذِّبُ  
 عَذَابَهُ أَحَدٌ ۖ وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ۖ يَأْتِيَتُهَا  
 النَّفْسُ الْمُطْمَئِنَّةُ ۖ أَرْجَعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ۖ  
 فَأَدْخِلِي فِي عَبْدِي ۖ وَأَدْخِلِي جَنَّتِي ۖ

منزل

ابْتَلَاهُ means he is tested;

أَكْرَمَنِ means He has honoured me;

أَهَانَتْ means He has dishonoured me;

تَحْضُونَ means exhort (others);

ثَرَات means heritage;

كَمَّا means entirely;

حُبَّاحًا means very dearly;

ذَكَتْ means is broken;

جَاءَ means is brought (near);

لِحَيَاي means for my life;

يُوثِقُ means He binds, fetters.

In the last preceding verses Allah cited certain instances wherein He had severely punished some earlier people for their rejection of His orders. This recapitulation was done for information and guidance of the Meccan infidels.

The present verses state as under:

Allah complained of the inconsistent conduct and unsound presumptions of certain people who, when Allah favoured them with some bounties, rejoiced too much and claimed that they were honoured by Him, but they forgot to offer thanks to Him; and when a misfortune visited them they dismayed and said (without patience) that Allah had dishonoured them. They did not realize that the possession or non-possession of worldly goods was meant as a test for the persons concerned. "Allah, tests you with good and bad." (38, Al-Anbiya). Hence Allah corrected their impressions and said that their conception of honour and dishonour by Him was wrong and fallacious. Their attitude betrayed misconception and materialism. All honour rests with Allah and righteousness entitles a believer to earn honour from Him. In that context He reminded them that:

- (a) they did not respect the orphans; nay, they actually ignored and shunned them, and even as their guardians, they did not safeguard their interests.
- (b) they refused to be charitable; and they did not exhort others to be charitable in cash or in goods to poor people.

Note : Allah has always assigned importance, as a good charity, to the service of food to poor persons.

- (c) they denied inheritance to their brothers, sisters and mothers on the plea that they could not get it as per an Arab convention that only those heirs were entitled to inheritance, who could take part in feudal warfare. The females and the minor brothers were therefore excluded.



- (d) They loved wealth inordinately, and to acquire it they were prepared to sacrifice all principles.

All this was reprehensible and not entitled to the Divine approbation. Hence Allah vehemently declared that the persons concerned shall be called to account on the Day of Judgement when—

- (a) the earth is fragmented (to disgorge its contents, vide verse No. 4, Inshiqaq), and reduced to dust (vide verse No. 3, Takwir).  
 (b) Allah descends from the Emyprean escorted by angels duly arrayed.  
 (c) Hell is brought within full view of the disbelievers.

At that stage the disbelievers shall realize their wrong stand in life; but then such a realization would not help them. The stage for offering repentance will then have passed. They would rue their fate and very much wish that they had believed and sent some good deeds in advance to help them in the Hereafter. Allah shall then announce His Judgement on their deeds. He would award them exemplary punishment, which none else is competent to award; and in its wake the victims shall be fastened with fetters, the like of which none could order.

With regard to the righteous believers they shall be encouraged by angels after their resurrection and designated as blessed and approved people. They shall be asked to proceed to the Judgement Seat of their Lord, who was pleased with them and they too shall be pleased with his verdict. Finally Allah shall be pleased to ask them to join His approved bondmen and enter His gardens in Paradise.

(The verses No. 29-33, Al-Nisa and No. 9-17, Al-Mudassir are relevant and they may be referred to).

#### Traditions:

Imp. (a) That house is the best house wherein lives an orphan and he is looked after well.

Imp. (b) I and the nourisher of an orphan shall be together on the Day of Judgement as close as the two fingers of hand are.

اُدْخَلِيْ تَوَلِّيْ عِبَادِيْ يَافَتِيْ

اُدْخَلِيْ فِيْ خَبْتِيْ دِرِ يَافَتِيْ

(ROOMI)

(You have got the permission to join My bondmen and you have obtained the leave to enter Paradise).

فَهْمُ وَخَاطِرُ تَبِيزِ كَرْدَنِ نِسْتِ رَاهِ

حِزْ شَكْسْتِ مِيْ تَكْبِيْرِ دَفْضَلِ شَاهِ

(Human intelligence and ambition will not be helpful in your journey. Humility alone will attain the Divine approbation).

SURA AL-BALAD (OR THE TOWN)

(Parah 30 - Continued)

Introduction

This Sura is of the early Meccan period when the persecution of the muslims by the Meccan infidels was in top gear.

It has one Section, 20 verses and 347 letters. It is marvellously concise and pregnant with the philosophy of life. It deals with the following subjects:

- (a) Two roads are open to mankind—one leading to righteousness enroute to Paradise and the other to sinfulness enroute to Hell.
- (b) Career of the man is full of difficulties.
- (c) Misgiving of the man that there is no Controller over him. He would infact earn what he works for.

یا بے اورا یا نیا بے جستجوں می کنم  
حاصل آید یا نیا بد آر زوی می کنم

(Whether I find Him or not I would strive and search for Him.

Whether I got Him or not the craving shall be there).



# SURA AL-BALAD (OR THE TOWN)

In the name of Allah  
the Compassionate, the Merciful.

## SECTION - 1

- ① Nay, I swear by this town,
- ② and you are authorised to enter this town (in future),
- ③ and I swear by the begetter and the begotten,
- ④ Verily We have created the man amidst hardships.
- ⑤ What? Does he suppose that none has power over him?
- ⑥ He says: "I have consumed heaps of money."
- ⑦ What? Does he suppose that none had observed him?
- ⑧ Have We not made for him two eyes,
- ⑨ and a tongue and two lips?
- ⑩ And have We not shown him the two high ways (of good and bad) respectively;
- ⑪ but he did not negotiate the steep ascent,
- ⑫ and what should make you know what the steep ascent is?
- ⑬ (It is) the emancipation of a slave,
- ⑭ or serving food on the day of hunger,
- ⑮ to a relative orphan,
- ⑯ or to a dust-soiled indigent person,
- ⑰ (and) then he should have been of those who believe and exhort each other to be patient and to be compassionate.

سَمَاءُ ٣٠

٨٣٥

٠٠ البَلَدُ

(٩٠) سُورَةُ الْبَلَدِ مَكِّيَّةٌ (٣٥) وَوَعْدُهَا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۝ وَأَنْتَ حَلُّ بِهَذَا الْبَلَدِ ۝ وَ  
وَالِدٍ وَمَا وَلَدٌ ۝ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۝  
أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ يَقُولُ أَهْلَكَتُ مَالًا  
لُبَدًا ۝ أَيْحَسِبُ أَنْ لَمْ يَرَهُ أَحَدٌ ۝ أَلَمْ نَجْعَلْ لَهُ  
عَيْنَيْنِ ۝ وَلِسَانًا وَشَفَتَيْنِ ۝ وَهَدَيْنَاهُ النَّجْدَيْنِ ۝  
فَلَا اقْتَحَمَ الْعَقَبَةَ ۝ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝  
فَكَرِهْتَهُ ۝ أَوْ اطَّعِمْ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۝ يَتِيمًا  
ذَا مَقْرَبَةٍ ۝ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ۝ ثُمَّ كَانَ مِنَ  
الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝  
أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ۝ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا  
هُمْ أَصْحَابُ الْمَشْأَمَةِ ۝ عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ۝

مَنْزِلٌ

- (18) They are the people of the right hand.  
(19) And those who reject Our signs, they are the people of the left hand.  
(20) On them shall be the Fire which is enclosed.

حِلٍّ means lawful, authorised;

كُنْدٍ means hardships;

أَحَدٌ means anyone;

أَهْلَكْتُ means consumed, spent;

كَبَدًا means enormous, heaps;

شَفَايَيْنِ means lips;

مَخْدَيْنِ means two high-ways;

أَقْتَهَمَ means ascends;

عَصَّةً means steep;

فَكْدٌ means emancipation;

مَسْفِيَةً means hunger;

مَقْرَبَةً means relative;

مُتَرَبَّةً means covered with dust;

تَوَاصَوْا means you exhort;

مَسْلَةً means left hand;



مَوْصُودَةٌ means enclosed.

In this Sura Allah has sworn by—

- (a) the town of Mecca which claims veneration for all time because the House of Allah is situated in it; and it has been ordered to be a sanctuary of inviolable security for the man, the beast and the vegetation. Notwithstanding Allah made an exception and stated that the Prophet shall be authorised to enter the town and during the course of entry to use force against the enemies in Mecca for a short period. (This was what actually happened when Mecca was conquered by the Prophet).
- (b) The begetter and the begotten i.e. by father and his progeny, or Hazrat Adam, the progenitor of all human beings and his descendants, the mankind. The creation of the man is a marvel of nature and the love between him and his parents or children is immeasurable. In that context the residents of Mecca, which is known as the mother of towns, had unique love for it.

After taking the above oaths Allah attested that the man was born in hardships, that his life from embryo to death meant a struggle, and that he had always to strive to meet various situations. If he remains patient and commits his affairs to Allah that would fortify him to overcome his difficulties.

(The verse No. 186, Al-Imran is relevant and it may be referred to).

But the infidel on the other hand thought that this material life was to be lived materialistically, and the only means whereby to be successful in it was to amass wealth and spend it lavishly. He should acquire it by all methods, fair as well as foul, and spend it the same way to overcome his difficulties, if any. He felt sure that there was no Controller or interrogator for him; and he boasted that he would facilitate the course of his life by spending money freely.

Allah contradicted above notions by reminding him that He was the Omniscient, and that He observed him minutely and knew how he had amassed the wealth and then spent it. Besides He had invested him with eyes, a tongue and lips to observe nature and to discuss it and seek guidance so as to understand it well. In addition Allah had placed the two high-ways before him of good and evil respectively and His Prophet and scripture offered him the necessary guidance. The one led to righteousness and the other to sinfulness. The one was steep and difficult to ascend and relatively the other was an easy to tread. The one necessitated some sacrifices but the other was smooth and without any strain. Allah then explained what the steep road implied. He said that it meant (a) emancipation of slaves, and (b) serving food to a hungry orphan and more particularly to such a one who is a relative and to a hungry dust soiled indigent person or a traveller who is obviously in dire need of help. These are all financial charities.

On the top of every thing the traveller along the steep way should be a believer in Allah and follower of His commandments, and he should observe patience in case he encountered some setbacks, and he should show grace to others needing his

guidance and his help. He should also exhort others to develop these virtues. These charities are physical charities—all approved by Allah. Such a person will receive on the Day of Judgement his scroll of deeds in his right hand, and he would be placed on the right hand side of the Judgement Seat of Allah, signifying thereby that he was approved by Allah and therefore entitled to admission in Paradise. On the other hand those persons, who rejected the commandments of Allah, and lacked the above virtues, they would be delivered their scrolls of performances in their left hand and they would be kept on the left side of the Judgement Seat of Allah, signifying thereby that they were destined for perdition where fire raged. It is enclosed by walls to preclude escape from it.

(The verses No. 8 and 9, Waqiah and No. 2 and 3 Dahr are relevant).

Traditions:

- Imp. (a) The Prophet once said that if any person cited his instance of fighting in Mecca, he should be informed that he was authorised by Allah and that the referring person was not so authorised.
- Imp. (b) If a person emancipates a slave, every limb of him as per that of the slave concerned would be saved from Hell.
- Imp. (c) If a person loses by death three of his immature children he would, by Allah's grace, be admitted in Paradise.
- Imp. (d) You be compassionate to the residents of the earth, and Allah on the Empyrean would be compassionate to you.

بهر گریه آدم آید بهر سر حسین  
صبح بود نالان و گریان و مرنین

(ROOMI)

(The man came to the earth for lamentation—to weep, wail and grieve).



SURA AL-SHAMS (OR THE SUN)

(Parah 30 - Continued)

Introduction

This Sura too is an early Meccan Sura. It has one Section, 15 verses and 254 letters. It deals with the following points:

- (a) Contrast between various natural phenomenon and similar contrast between the good and the bad actions and in their respective requital.
- (b) The man's future depends on his observing the above distinction in his spiritual responsibilities.
- (c) Warning to those who do not fear the Hereafter.
- (d) The story of the Samuds is referred to for the information and guidance of the Meccan infidels.

Note: The following passages are reproduced for general information:

- (1) "The sun is a shining glory (diya) and the moon light (nur). In the verses No. 12 and 13, Al-Naba the sun is referred to as 'the blazing lamp'. The sun generates immense heat and light by its internal combustion. It radiates light to the moon."

"Our galaxy includes a very large number of stars so as to form a disc that is denser at the centre than at its rim. The sun occupies a position in it which is far removed from the centre of the disc. The galaxy revolves on its own axis which is its centre. With the result that the sun revolves around the same centre in a circular orbit."

"The above is the orbital movement of the sun that was already referred to by the Quran fourteen centuries ago. The demonstration of its existence and details of this is one of the achievements of modern astronomy."

(The Bible, the Quran, the Science)

- (2) "The moon is 290,000 miles away from the earth. It revolves around the earth in an orbit that is about half-a-million miles wide. It makes a complete round trip in about a month. As it revolves around the earth, it also spins on its axis. Its spinning is in step with its motion around the earth so that one side of the moon always faces towards the earth. As a result, no one on earth has ever seen the other side of the moon. However, Lunik iii, which passed behind the moon, gave us our first chance to learn about the other side. The pictures it sent back show that the other side of the moon is not very different from the side we always see. It appears to have the same kind of broad plains, pack marked with craters inside rings of tall mountains."

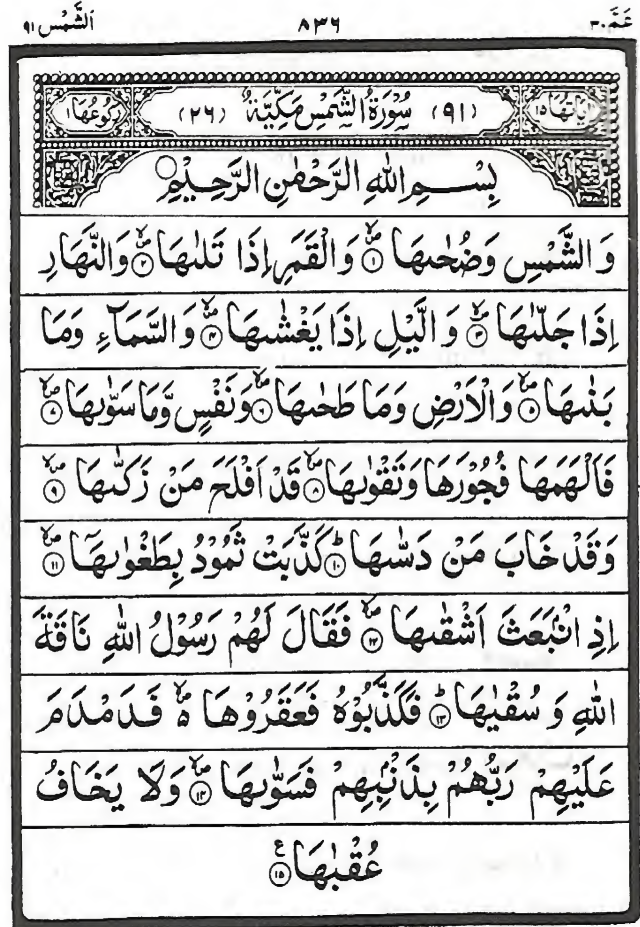
(Seeing the Earth from Space).

**SURA AL-SHAMS  
(OR THE SUN)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① I swear by the sun and its brightness,
- ② and by the moon as it follows it (i.e. the sun),
- ③ and by day as it displays it (i.e. the sun's splendour),
- ④ and by the night when it veils it (i.e. the sunshine),
- ⑤ and by the sky, and by Him who built it,
- ⑥ and by the earth, and by Him who spread it,
- ⑦ and by the mind (of the man), and by Him who perfected it,



متك

- ⑧ then instilled in it (the knowledge of) wickedness and righteousness (respectively).
- ⑨ Verily he succeeded who purified it (i.e. his mind),
- ⑩ and indeed he failed who corrupted it.
- ⑪ The Samuds controverted (the truth) due to their refractoriness,
- ⑫ when the most wretched among them got up, (i.e. got ready to kill the she-camel),
- ⑬ though the Prophet of Allah (Hazrat Saleh) had told them that the she-camel belonged to Allah, and that she should be allowed to drink water (of the well).
- ⑭ But they controverted him, and they hamstrung her. Consequently their Lord brought on them, all alike, destruction for their crime;
- ⑮ and He did not apprehend any (untoward) reaction of their (tragic) end.

ضَعْفًا means its morning brightness;

تَلَّهَا means it follows;



حَلَّاهَا means it displays it;

بَغَشَّاهَا means veils it;

طَحَّاهَا means spread it;

سَوَّاهَا means perfected it;

أَلْهَبَهَا means revealed to it, instilled in it;

حَبَّاهَا means failed;

دَسَّاهَا means corrupted it;

أَنبَغَثَ means he got up;

سَغَّاهَا means allow her to drink water;

عَقَّرَهَا means hamstrung her;

دَمَدَمَ means He destroyed;

سَوَّاهَا means all alike;

عَقَّبَهَا means their end.

In this Sura Allah has sworn by:

- (a) The sun—His blazing lamp (vide verses No. 12 and 13, Al-Naba).
- (b) The sunshine that the universe receives.
- (c) The moon—His 'nur', (vide verse No. 14, Nooh), as it appears on the horizon after the sun sets.
- (d) The day which is instrumental to the display of the sun's splendour.
- (e) The night which appears after the sun sets, and it envelopes everything

in darkness. It acts as a veil against the sun. By its darkness it creates some awe among mankind.

- (f) the vault-like sky, and by its Builder (i.e. Allah Himself).
- (g) The plane of earth, and by Him who spread it (i.e. Allah Himself).
- (h) The mind of the man and by Him who fashioned and perfected it i.e. made it fit to enable the man to perform his job well; and who instilled in it the knowledge about wickedness and righteousness respectively and the distinction between them.

After swearing as above —by the phenomenal contrasts and by the personal knowledge of the man about the contrast in good and evil respectively, Allah announced His verdict that only those persons shall succeed in their mission who allowed a free play to their mind or conscience and kept it pure by resorting to what is authorised and abstaining from what is forbidden. Conversely those persons shall fail in their mission who reversed the above process and suppressed their conscience by preferring what is forbidden to what is authorised. Such persons shall be punished in this world as well as in the Hereafter. Allah then cited the instance of the Samuds. Hazrat Saleh was the Prophet of Allah commissioned to them. On their insistence Allah obliged His Apostle by sending to them a she-camel of enormous size from a mountain. Hazrat Saleh warned the Samuds that the she-camel was a sign of Allah, that she should be safeguarded and allowed to drink water of their well in her turn. But the people, who considered Hazrat Saleh an imposter, attached no significance to his warning. Eventually the most wicked among them—Kadar bin Salif—volunteered to kill the she-camel. The others accepted his offer. Accordingly he hamstrung her. This was a grave affront to Allah. He reacted quickly; and all Samuds were destroyed enmasse after three days. Kadar and his supporters and those who did not oppose him, suffered all alike. Their mass destruction caused no apprehension or worry to Allah who is the Omnipotent.

Sura Airaf may be referred to for further details of the above story.

#### Traditions:

Imp. (a) Every child is born in the natural religion (i.e. Islam). Then his parents make of him a Jew, a Christian or a Fire-worshipper.

Imp. (b) Allah makes the man perform acts which befit the goal which has been predestined for him.

Imp. (c) The Prophet told Hazrat Ali that two persons are the most miserable in this world—one was the man who killed the she-camel during the time of Hazrat Saleh, and the other was the man who would cause a wound on his forehead (i.e. of Hazrat Ali) to such an extent that his beard would get blood-stained.

شعنه قهر خدا دیشان بجست  
خونهای اشتری شهر درست

(ROOMI)

(The retribution of Allah leaped toward them and devastated the entire town as blood-money of the she-camel).



SURA AL-LAIL (OR THE NIGHT)

(Parah 30 - Continued)

Introduction

This Sura like its predecessor is of an early Meccan period. There is homogeneity in these two Suras. The subject matter in both is identical and its treatment too is analogous. This Sura seems as if it was revealed in amplification of that of the Shams. It has one Section, 21 verses and 314 letters. It discusses the following points:

- (a) Contrast in the two high-ways, open for the seeker of truth, as referred to in the Sura Shams. The results achieved by either way are different.
- (b) Broadly speaking the wealthy people conduct themselves as under:
  - (i) they amass wealth and obey Allah's instructions for its disbursement.
  - (ii) Or they waste their hoarded money in contravention of Allah's orders.

Allah would make both ways easy for their respective pursuers.

- (c) Allah has provided guidance to the seekers through His scriptures and Prophets. He is the Lord of both worlds. He placates suitably those who seek this world or the other world. In brief He requites the people in accordance with their performances.

Note : In this Sura Allah has divided the humanity into two categories. They may further be sub-divided into two others as under:

- (a) Those persons who are happy in both worlds.

They have health, wealth and progeny which they utilize in the service of Allah. They have earned the Divine approbation and achieved happiness here as well as in the Hereafter.

- (b) Those persons who are happy in this world only.

Allah has bestowed wealth on them but they misuse it. They worship it and are busy with the worldly pursuits for its furtherance. They are unmindful of future.

- (c) Those persons, who are happy in the next world only.

They ignore their worldly duties and obligations. In fact they consider the world as a prison house and want freedom from it. Union with Allah is their goal.

- (d) Those persons who are unhappy in both worlds.

They have no money to spend in charity and no education, to desire to do good works. They commit mischief and are terrorists. Consequently they would suffer and be miserable in both worlds.

**SURA AL-LAIL**  
(OR THE NIGHT)

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① I swear by the night when it envelopes,
- ② and by the day when it brightens up,
- ③ and by the Creator of the male and the female (i.e. Allah).
- ④ Verily your pursuits are different.
- ⑤ Accordingly whoso gives (in charity) and is righteous,
- ⑥ and he concedes to the truth of what is benign (i.e. the Quran),
- ⑦ We shall definitely facilitate for him the way to ease.
- ⑧ And whoso practices miserliness and detachment (from Allah),
- ⑨ and controverts what is benign (i.e. the Quran),
- ⑩ then We shall definitely facilitate for him the way to hardship.
- ⑪ And his property shall not avail him when he dies.
- ⑫ Verily on Us is their guidance,
- ⑬ and indeed to Us belong the Hereafter and (this) world.
- ⑭ Accordingly I have warned you of the blazing Fire;
- ⑮ none shall be made to enter it except the most wretched,
- ⑯ who controverts (the truth) and turns away.
- ⑰ And the devout shall definitely be kept away from it.

عَمَّ ٣٠

٨٣٤

الَّيْلِ ١٢

(٩٢) سُورَةُ اللَّيْلِ مَكِّيَّةٌ (٩)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ۝ وَالنَّهَارِ إِذَا تَجَلَّى ۝ وَمَا خَلَقَ  
الذَّكَرَ وَالْأُنثَى ۝ إِنَّ سَعْيَكُمْ لَشَتَّى ۝ فَأَمَّا مَنْ أَعْطَى  
وَآتَى ۝ وَصَدَّقَ بِالْحُسْنَى ۝ فَسَنِيَرُهُ لِلْيُسْرَى ۝ وَ  
أَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝ وَكَذَّبَ بِالْحُسْنَى ۝ فَسَنِيَرُهُ  
لِلْعُسْرَى ۝ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ۝  
إِنَّ عَلَيْنَا لَلْهُدَى ۝ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ۝  
فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ۝ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۝  
الَّذِي كَذَّبَ وَتَوَلَّى ۝ وَسَيُجَنَّبُهَا الْأَتْقَى ۝ الَّذِي  
يُؤْتِي مَالَهُ يَتَزَكَّى ۝ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ  
نِعْمَةٍ تُجْزَى ۝ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۝  
وَلَسَوْفَ يَرْضَى ۝

مَزَل



- ①8 Who gives his wealth for self-purification;  
 ①9 and to him there is no favour for any one to repay,  
 ②0 except (that he uses his wealth) to seek approbation of Allah, the Sublime;  
 ②1 and soon shall he be well-pleased (with Him).

يَغْشَى means covers up;

تَجَلَّى means brightens up;

لَشَى means different;

اِسْتَفْنَى means showed indifference;

تَرَدَّى means is destroyed, or is dead;

اُولَى means this world;

تُلَظَّى means blazing;

اَشَقَّى means extremely wretched;

سُنِّهَا means is kept away;

نُجْرَى means is repaid;

اِسْتَعَاء means to seek.

In this Sura Allah has sworn by—

- (a) the night when it envelopes the earth in darkness after sun-set;  
 (b) the day when it dispels the darkness of night and is bright;  
 (c) the Creator of (the mystery of) male and female (sexes) respectively and the philosophy of sex. At some other places Allah has stated that He has created everything in pairs. So the male and the female are opposite but complementary to one another.

After swearing as above Allah declared that the ways adopted by men in this world are different in character, *modus operandi* and *terminus*. Broadly speaking there are two ways of virtue and vice respectively, taken by the mankind. Some of them earn money legitimately and they spend most of it in charity. They lead a pure and righteous life in accordance with the likes of Allah; and they attest the truth of what is benign (i.e. the Quran). That is the way to bliss; and Allah makes it easy by imparting guidance to the persons concerned. Their *terminus* is Paradise.

On the other hand there were persons who earned money by illegitimate means and spent it in ungodly ways in contravention of the Divine orders. They were callously miser and they showed no keenness for the approbation of Allah. In addition they controverted what is benign (i.e. the Quran). That is the way leading to hardship and misery. All along the person concerned will work in conflict with the orders of Allah and the requisites of good society. His conscience too would not be helpful to him. It would be dormant. Thus he would lose grace of Allah, good opinion of society and moral support of his conscience. In addition Allah would make the way easy for him to ensure his downward progress in vice. To start with, the man shall begin to interpret his actions as good actions. Satan would make them seem attractive to him. Thus the discrimination between good and bad would be lost in him. His means and the end would be evil. When he dies all material gains would not avail him. His *terminus* would be Hell. (The verses No. 46, Al-Baqarah; No. 125, Al-Anam; No. 54 and 98, Al-Toubah and No. 12, Al-Tatfif are relevant and they may be referred to).

Allah then reiterated that as the Creator of mankind He had taken it on Himself to offer guidance to them. Hence He instilled in their mind the discrimination between the good and the bad (vide verse No. 8, Al-Shams). Later He sent them Prophets and scriptures. If they turned away from them, it was surely their fault. Such delinquents shall not escape from His retaliation, because He is the Master of both the worlds. He had warned them a number of times of the blazing fire in Hell, which is exclusively meant for the most unfortunate men, who controvert the Quran, reject the Apostle of Islam and turn their backs disdainfully on them. On the other hand the devout and righteous believers shall be kept away from Hell and its horrors. They shall include those of them who:

- (a) earn legitimately and spend their money in charity, not for any material advantage but for self-purification so as to lead a pure life.
- (b) Owe no obligation to any one to repay their charity or favours. Their charity is selfless and there is no question of its repayment in any form.

This is illustrated by the fact that when Hazrat Sidik purchased and freed weak muslim slaves like Bilal, his father suggested to him to purchase some physically strong men so that they may be useful to him. Hazrat Sidik referred him to the verses No. 18 and 19 of this Sura and thus justified his action. Verily the mercy of Allah is near the beneficent. (Vide verse-No. 56, Al-Airaf).

- (c) Concentrate on seeking the approbation of Allah, the Sublime. That is their sole concern of life.



Such devout believers shall be led honourably to Paradise as Allah's quests, and that would crown their happiness. They would be more than pleased with Allah for His handsome requital of their worldly performances.

Traditions:

Imp. (a) The upper hand is better than the lower hand. The upper hand is that which gives and the lower hand is that which begs.

(b) There would be a place for every person in Paradise and Hell, but his eventual destination would depend on his performances.

هرکسی داره دین بازار سودای وگر- هرکي بند و بآئین وگردش سرا

(Every one presents his marahoutise differently in the market.  
Each person binds his turban in a different way).

SURA AL-DUHA (OR THE BRIGHT FORENOON)

(Parah 30 - Continued)

Introduction

This Sura like those of Fajr and Lail is of the early Meccan period. Therein the reference to the daylight and the darkness of night is the same. It has one Section, 11 verses and 166 letters.

The background of the Sura is as under:

After revelation of the opening verses of Sura Alaq there was a lull, and the revelation of the Quranic verses was suspended for the time till the Surā Mudassir was revealed. This period caused great suspense and worry to the Prophet of Islam. He apprehended that due to some lapse or delinquency on his part Allah was annoyed with him and had therefore stopped revelation of the Quran. The Meccan infidels too used to taunt the Prophet and say that his Lord had forsaken him. Accordingly Allah revealed this Sura to dispel these impressions. It purports to:

- (a) assure the Prophet that just as the dark night following the bright day does not mean displeasure of Allah, similarly the suspension of revelations for some time should not be construed as His displeasure. Like the night this period of lull was meant for his spiritual recuperation to receive more verses;
- (b) convey the good news to the Prophet that his mission would definitely succeed and the opposition to him would be frustrated, that Allah's grace was always with him, and that He had variously uplifted him; and
- (c) advise the Prophet to be gracious to his fellow-beings and grateful to Allah.

من ان سبب فرمودین ان الصبحی  
والصبحی نور ضمیر مصطفی

(ROOMI)

(It is therefore that Allah said: "the bright afternoon.  
It is the light unto the mind of the Prophet").



**SURA AL-DUHA**  
(OR THE BRIGHT AFTERNOON)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① I swear by the bright forenoon,
- ② and by the night when it envelopes,
- ③ (that) your Lord has not forsaken you, nor is He displeased (with you).
- ④ Verily the future shall be better for you than the past.
- ⑤ And soon shall your Lord give you what would please you well.
- ⑥ What? Did He not find you an orphan and give you refuge?
- ⑦ And did He not find you ignorant and then guided you?
- ⑧ And did He not find you destitute and then made you self-sufficient?
- ⑨ Accordingly do not be oppressive unto the orphan!
- ⑩ and do not chide the supplicant!
- ⑪ and give vent to the bounties of your Lord (by way of thankfulness!)

صُحًى means bright forenoon;

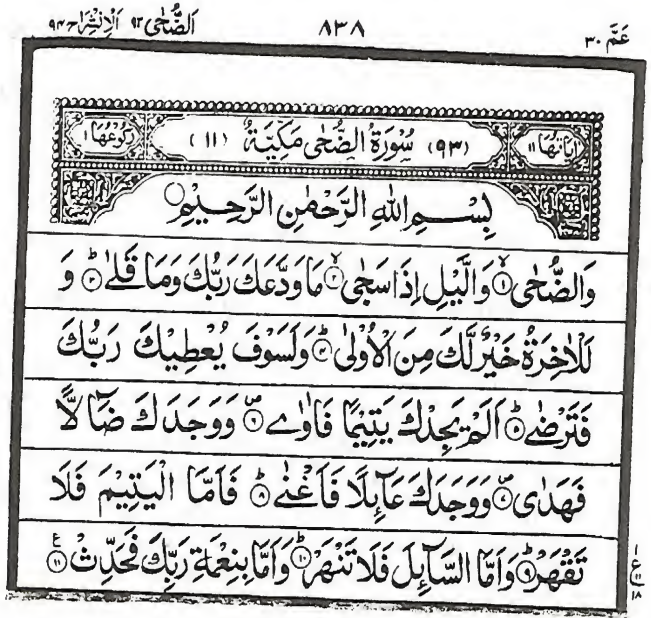
سَجًى means envelopes, encompasses;

وَدَّعَكَ means has forsaken you;

قَالًى means displeased;

فَأَوًى means then He gave you refuge;

عَائِلًى means destitute, poor;



تَقَهَّرَ means be oppressive or hard;

تَنْهَرُ means rebuke, chide.

In this Sura Allah has sworn by—

- (a) the bright forenoon, which has succeeded the dark night, and the people have started their functions of the day. Allah has described the Quran as the light that takes people out of darkness into light. (Vide verses No. 15 and 16 Al-Maidah). The early period of Islam may be likened to a forenoon which had just succeeded the night of ignorance and polytheism which had enveloped the entire Arabia.

After swearing as above Allah declared to the Prophet that—

- (a) He had never forsaken him, and  
(b) He was not displeased with him at all.

He assured the Prophet that—

- (a) though he encountered difficulties in the prosecution of his mission, but that was a temporary phase, and they would be obviated. His future in this life as well as in the Hereafter held very bright prospects for him. He would definitely succeed in his mission in his life; and in addition he would receive manifold blessings in the Hereafter. As a beginning his enemies would soon be defeated, and he would establish an empire at Madina. That would surely please him much.

The verse No. 5 may also imply that Allah would accept the Prophet's prayers on the Day of Judgement and admit all his followers in Paradise to his full satisfaction. This was the view of Shibli. (Talilise Iblis).

- (b) Allah then reminded the Prophet of His favours to him in the past, to wit, that he was an orphan and Allah got him first the patronage and home of his grandfather and after the latter's death, of his uncle Abu Talib. Besides the Prophet had no idea of Islam before his appointment, and Allah imparted the necessary knowledge and guidance to him, and he became founder of one of the major religions of the world. Finally the Prophet was poor. He had to enter service of Hazrat Bibi Khadija, his relative, as her commercial agent. Later impressed by his honesty she married him and he was relieved of his pecuniary worries.

Allah then advised the Prophet:

- (a) to be gracious to orphans and not be hard to them, and  
(b) to bear in mind and also acknowledge the bounties which Allah had bestowed on him. He should recount them and be thankful to Him for the same.

#### Traditions:

Imp. (a) At the conclusion of this Sura, the words **اللَّهُ أَكْبَرُ** should be uttered.

Imp. (b) One should behave with an orphan like his true father.



SURA AL-INSHIRAH (OR THE EXPANSION)

(Parah 30 - Continued)

Introduction

This Sura is reported to have been revealed soon after the last Sura Al-Duha. The subject matter in both is the same. They conveyed hope and encouragement to the Prophet when the conditions around him were extremely depressing. This Sura aims at:

- (a) communicating to the Prophet some extra favours of Allah to him;
- (b) assuring him that his depression would soon give place to cheer; and
- (c) advising him to devote himself to the remembrance of Allah whenever he was free from other engagements.

The Sura has one Section, 8 verses and 103 letters.

**SURA AL-INSHIRAH  
(OR THE EXPANSION)**

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① What? Have We not expanded for you your chest?
- ② and removed from you your burden,
- ③ which had (well nigh) broken your back?
- ④ and raised to eminence your name?
- ⑤ So verily there is ease in the wake of hardship, //
- ⑥ indeed ease follows hardship. //
- ⑦ Accordingly when you are disengaged, strive hard,
- ⑧ and devote (yourself) to your Lord.

نَشْرَحْ means opened, expanded;

وَضَعْنَا means removed;

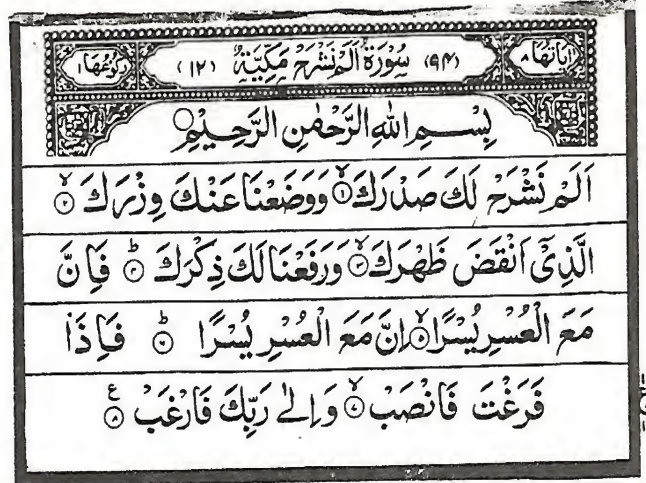
وَنَزَّلْنَا means your burden;

أَنفَضَّ means it had broken;

ظَهَرَكَ means your back;

أَنْصَبْ means strive;

أَرْغَبْ means devote (yourself).




متن

The last Sura had recapitulated some favours of Allah to the Prophet. This Sura opens with the mention of a few other favours to him, to wit:



- (a) That Allah had expanded the chest of the Prophet, i.e. increased the capacity of his mind for learning and contentment, raised his spirits and reinforced his patience and will-power. This was done through constant encouragement, guidance and promise of help.
- (b) That Allah had removed the overwhelming burden of the Prophet i.e. relieved him of the crushing opposition to him in his mission. The Meccans had initiated a relentless propaganda against him that he was a disastrous revolutionary, who had caused a rift among relatives and friends, and as such he deserved to be shunned. Naturally the Prophet, who was very popular among the Meccans before his appointment as the Apostle, was extremely depressed at this virulent propaganda against him and his consequential unpopularity among them. The conversion of Hazrat Hamza and Hazrat Umar also gave a relief to the Prophet. The "burden" may refer to the physical pressure of revelations till the Prophet got used to it. It may also mean the enormous load of it, importance which even sometimes he could not bear. (Vide No. 72, Al-Ahzab).
- (c) That Allah raised to eminence his name i.e. he became the observed of all observers and the most heard of person in the universe. "This man," says Droper, "of all men has exercised the greatest influence on the human race." He consolidated the muslim empire at Madina. The entire Arabia was conquered and there was full scale conversion to Islam. According to a tradition Allah decreed that "whenever He was mentioned the Prophet too should be mentioned." This is what actually happens even at present. In the 'Kalima' and the 'Azan' the Prophet is mentioned alongwith Allah. Besides Allah had stated in the Quran that He and His angels sent benedictions on the Prophet, and He directed all muslims to do the same (vide verse No. 56, Al-Ahzab). Consequently millions of 'duruds' are offered to the Prophet daily. Is this not a unique honour for him?

After narrating the above favours Allah consoled the Prophet in his depression and informed him that according to His policy relief always followed hardship. Sometimes it followed so quickly that it was considered as simultaneous. He repeated this consolation so as to relieve the Prophet of all worries. Significantly the word  is used which means alongwith. However, Allah advised the Prophet to be steadfast in his mission and maintenance of faith in Him and to strive and devote himself to His remembrance whenever he was disengaged. This was to be his regular program.

In the verse No. 185, Al-Baqarah, Allah had expressed that it was His intention to cause ease and not hardship to mankind.

In the verse No. 28, Al-Nisa, Allah again expressed that He desired to lighten the burden of the man because He had created him weak.

#### Traditions:

- (a) Allah has directed: "Whenever I am mentioned the Prophet too should be mentioned."

Imp. (b) When a hardship comes from the sky, the patience of equal magnitude also descends from it.

Imp. (c) If meals are placed before a person at the time of the evening prayer, he should first take the meals and be free from them. (This is by way of facility and convenience to the devout muslims).

Note : In their first meeting Shams Tabrizi asked Moulana Roomi as to who was greater of the two—the Prophet or Bayazid Bistami? He added that he asked this question because the Prophet had claimed ascension to Allah only once, whereas Bistami claimed to have it on each night. The Moulana told him that Bistami's mind had ordinary capacity, and it effervesced soon like a small vessel. But the Prophet's mind was made capacious by Allah (as per this Sura) and he never lost balance. Hence there was no comparison between them.

(JAMI)

بعد از خدا بزرگ توئی قصه مختصر

(Speaking briefly you come next to Allah in goodness).



SURA AT-TIN (OR THE FIG)

(Parah 30 - Continued)

Introduction

This Sura is of early Meccan period. In subject matter it is akin to the Sura Al-Duha. It has one Section, 8 verses and 165 letters. It discusses the following points:

- (a) The man's constitution is the best model of creation.
- (b) The evolution, and consequential nobility of the man.
- (c) The corruption, and consequential degradation of the man.
- (d) Reward to the evolved man and punishment to the degraded man.

**SURA AT-TIN  
(OR THE FIG)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① By the Fig and the Olive,
- ② and by the Mount Senai,
- ③ and by this town (symbolic) of security;
- ④ verily We have created the man <sup>أدم</sup> in the best mould,
- ⑤ then We alter him into the basest of the base,
- ⑥ except those who believe and perform good deeds; for them shall be an unfailing reward.
- ⑦ Then what can make you controvert the judgement after this?
- ⑧ Is not Allah the Sublimest of the rulers?



<sup>التين</sup> means fig;

<sup>الزيتون</sup> means olive.

Note : There is a controversy about the interpretation of the fig and the olive. Same annotators accept their surface meaning due to their accredited domestic usefulness and medicinal value. Others interpret them as Syria and Palestine, the countries producing them in abundance. In my opinion whether we accept the first interpretation or the second, the importance still goes to the two varieties of fruit. Accordingly it would be appropriate to accept the surface meaning of the words and end the controversy.

Just as the Sinai is important among the mountains and the fig and the olive are remarkable among fruits. Similarly the man is significantly important among the creatures of Allah.

<sup>تقويم</sup> means mould, make;

<sup>مردوناہ</sup> means turn it;



بِالدِّينِ means in respect of the judgement.

In this Sura Allah has sworn by—

- (a) The two important and useful fruits of the fig and the olive with which all Arabs were intimately concerned.
- (b) The Mountain of Sinai which has important historic significance for the Jews and Muslims, because Hazrat Moosa had got his law from Allah on this mountain.
- (c) The town of Mecca which, besides its holiness, is a symbol of peace and tranquility, because it has the Qaaba or the House of Allah in it.

After swearing as above Allah solemnly stated that He had indeed created the man in the best frame—fit to be His prospective viceregent on earth. (The verse No. 64, Al-Momin is relevant). But in certain cases due to the man's vicious degradation as a menace to society, He has made him the basest of the base, of whom even Satan was ashamed. However those persons, who believe in Allah, fearfully obey His orders and perform righteous actions, are excluded. They are of the evolved category. They shall receive due reward in the Hereafter, which shall never cease. (The verses No. 2 and 3 Al-Asr are relevant).

Allah then posed a question to the Meccan disbelievers that inspite of the above self-evident illustrations what considerations could still prevail with them to disbelieve in His account-taking in the Hereafter? Was it not the demand of equity in this world that a criminal should be punished and a law-abiding citizen patronised? Was it not what the people expect from their earthly authorities? Would they appreciate if a vicious man and a vituous man are treated alike and thereby chantic conditions are made to prevail in the society? No, they would definitely not appreciate it. Why should they then expect that sort of inequity from Allah, who is the greatest of the rulers? Surely that seems preposterous!

SURA ALAQ (OR THE CLOT OF CONGEALED BLOOD)

(Parah 30 - Continued)

Introduction

The first five verses of this Sura constitute the first and the earliest revelations made to the Prophet in mount Hira where he used to pass considerable time in meditation and remembrance of Allah. It was there that Angel Gibril appeared before him and revealed to him the first five verses of this Sura commencing with the directive to him to read. The Prophet expressed his inability to read because he was unlettered. Angel Gibril embraced him twice and pressed him to his heart. He repeated the same directive each time. But the Prophet made the same reply. Angel Gibril embraced him for the third time and asked him to read in the name of Allah. He then revealed the first five verses of this Sura. The Prophet then recited them. Later he returned home shivering and asked his consort for some covering. Thereafter there was a lull in revelations for a period extending perhaps to more than a year. Sura Mudassir's opening verses were then revealed, intimating to the Prophet what he had to do as the Apostle of Allah; then came the verses No. 6 to 19 of the present Sura. Both portions were joined, because they were linked with one another discussing the topic of the man's humble creation and his later refractoriness against his Creator.

The Sura may therefore be divided in two parts: The first part consisting of verses No. 1-5 refers to Allah as the Creator of the universe and of the man, and discusses knowledge as the favour of Allah to him—a bounty which differentiates him from the other creatures and lifts him even above the angels. Before that he was as ignorant as the other creatures. It was the knowledge which justified the man's appointment as the viceregent of Allah on earth. This knowledge is based on which are books which are the product of pen and on the study of nature which Allah has repeatedly stressed in the Quran.

The other part of the Sura discusses the case of the disbelievers in general and of Abu Jahal in particular. He intended to obstruct the Prophet from offering namaz in the Masjidul Haram, and was, besides, an inveterate enemy of Islam. Allah threatened to retaliate against him if he pursued his nefarious programme.

The Sura is of the Meccan period. It has one Section, 19 verses and 290 letters.



**SURA ALAQ (OR THE CLOT  
OF CONGEALED BLOOD)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Read (or recite) in the name of Allah, who created;
- ② He created the man from a clot of congealed blood;
- ③ Read (or recite)! and your Lord is the most Bounteous,
- ④ who taught by the pen,
- ⑤ taught the human beings what he knew not (before).

اِقْرَأْ means read;

عَلَقَ means clot of blood.

By the way the title of the Sura. significantly states the earliest imbecile stage of the man's creation.

Allah enjoined on the Prophet to recite the revelation made to him through Angel Gibril, and that he should do it after reciting His name. This implies that the Quran has to be read or recited after mentioning the name of Allah, the Compassionate, the Merciful. Allah alone was the Creator of the entire universe. It was he who created the man from a clot of congealed blood. (The verses No. 12 to 14, Al-Mominun are relevant and they may be referred to). Allah's mastermindedness is evident from the man's progressive development in his mother's womb till his final delivery therefrom as a human being, either masculine or feminine. Notwithstanding the humble origin of the man, his Creator is so Bountiful that He taught him the use of the pen to acquire knowledge through it. The pen indeed has played a vital role in the acquisition and spread of knowledge. But for it there would have been no progress worth the name. Allah is the Fountainhead of knowledge. His stock thereof is illimitable and immeasurable. Whenever it pleases Him He passes on a fraction of it to the mankind. (The verse No. 255 Al-Baqarah is relevant). To facilitate them in the acquisition of knowledge He has endowed them with the necessary faculties. The verse No. 4, under comment, also implies that whatever knowledge we may acquire should be reduced to writing so as to benefit others.

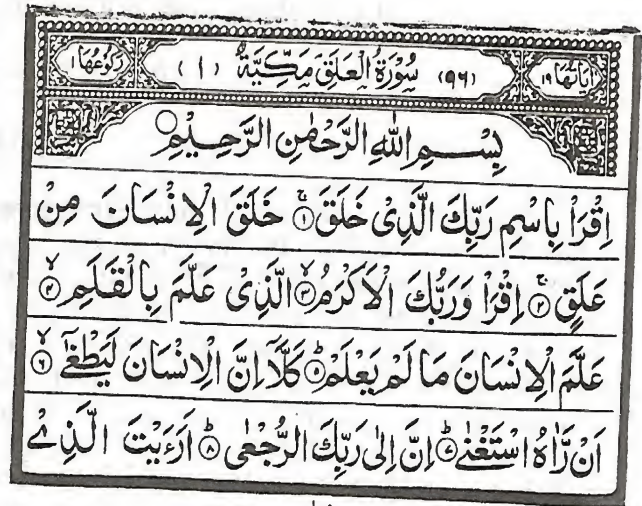
**Tradition:**

**Imp.** (a) Knowledge us my weapon.

(b) He who leaves his home in search of knowledge walks along the way of Allah.

(c) Let the angels offer their wings to the seekers of knowledge.

B. P. Scott writes in his 'Moorish Empire in Europe': "No achievement of the ancient or modern was perfected with such expeditiousness or produced such decided effect upon the intellectual progress of the human race as that of the Arabs."



علم الانسان خُوتُ غُرى ماست  
علم عند الله مقصود هائى ماست

(ROOMI)

(The knowledge of the man  
is at the most a curl  
of the Expert. The Divine  
knowledge should be our goal).

(6) By no means (is it warranted). (But)  
the man does definitely transgress.

(7) because he deems himself self-suffi-  
cient.

(8) Verily unto your Lord is the return.

(9) What? Did you observe him who forbids—

(10) (Our) bondman when he offers prayer?

(11) What? Did you observe whether he (i.e. Our bondman) was on the guidance,

(12) or he enjoined righteousness?

(13) What? Did you observe that he (i.e. the forbiddler) controverted (the guidance)  
and turned away?

(14) What? Did he not know that Allah observes (every thing?)

(15) By no means (shall he execute his threat to harm the Prophet). If he does  
not desist, We shall certainly drag him on his forehead,

(16) that forehead, which is (symbolic of) a liar and a criminal;

(17) then let him call (to his aid) his associates,

(18) We too shall immediately summon the guards of Hell.

(19) By no means (shall he be allowed to misbehave like that). (Any way) do not  
yield to him, but prostrate and draw near (to your Lord in prayer).

الْقُدْسُ ۝ الْبَيِّنَةُ ۝ ۹۸

۸۴۰

عَم ۳۰

يَنْهَى ۝ عَبْدًا إِذَا صَلَّى ۝ أَرَأَيْتَ إِنْ كَانَ عَلَى  
الْهُدَى ۝ أَوْ أَمَرَ بِالْتَّقْوَى ۝ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ۝  
أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ۝ كَلَّا لَئِنْ لَمْ يَنْتَهِ ۝ لَنَسْفَعًا  
بِالنَّاصِيَةِ ۝ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝ فَلْيَدْعُ نَادِيَهُ ۝  
سَنَدْعُ الزَّبَانِيَةَ ۝ كَلَّا لَا تَطْعُهُ ۝ وَاسْجُدْ وَاقْتَرِبْ ۝

الْبَيِّنَةُ ۝ ۹۸

لَيَطْفِئُ means definitely transgresses;

أَسْتَعْنِي means self-sufficient;

صَلَّى means offers namaz;



يَنْتَدِ means he desists;

نَاصِيَةٍ means forelock, forehead;

خَاطِئَةٍ means criminal;

كَادِيَةٍ means his associates;

مُرَابِنَةٍ means guards of Hell;

أَقْتَرَبَ means draw near.

The last preceding verses constituted the first part of the Sura and they referred to the creation of the man and his initiation in knowledge. The present verses, constituting the second part of the Sura, discuss the man's unwarranted refractoriness against his Creator. In extenso they state as under:

Allah announced that inspite of his humble origin and His multiple favours to him the man was unwarrantedly refractory to Him and had disobeyed His definite orders. Obviously—

- (a) He thought that he was self-sufficient and that he had talents and resources to push his way in the world, and as such he did not need Allah's help. That created a feeling of consent in him to be unmindful of Allah's orders and his obligation to obey them.
- (b) He forget that eventually he had to return to Allah and render account of his deeds to Him.

Allah then reminded the people of a particular transgressor, who is not named but who is identified by some annotation as Abu Jahal, who had forbidden the Prophet to offer namaz in the prescribed form in the Masjidul Haram. He had even threatened to twist the Prophet's neck if he offered the namaz there again. According to him it was an innovation to their traditional form of prayers, and as such he could not tolerate it. He little cared to know if the Prophet, as the bondman of Allah, behaved as per His guidance and that he always enjoined righteousness. These factors should atleast have weighed with him. But no. Simultaneously the transgressor controverted the guidance imparted by the Prophet, and he had disdainfully turned away from him. By the way did he not know that Allah, the Omniscient, observed all his acts, and that they were recorded against him and that he will have to account for them at the scheduled time?

Accordingly Allah asserted His dominance and said that the transgressor shall not be allowed to execute his threat to harm the Prophet, and if he did not desist,

He would have him dragged to Hell on forehead, that forehead which was the source of lies and criminal machinations. In case he called his benchman for help, Allah too would summon the guards of Hell, who are symbolically hard and tenacious to liquidate him. Finally Allah assured the Prophet that the wretch shall not be allowed to harm him, and as such he should continue to offer his namaz in the precincts of the Qaaba without any fear, and thereby seek nearness to Allah through prostrations.

Tradition:

Imp. While in Sajda the votary gets very near to Allah.

کَوِ اِخْرَابِ تَتَّيْنِ هَنِيَانِ هَجَا سِرَا !  
 پَوِ اِيَّيْ پَرِيْنِ جَا پَوْدَا سِرَا  
 مَرِيْنِ مَنَهْنِيْ كَارَا، سَتَرِيْ اَنَهِيْ مَسُوْرَهْ

(SHAH)

(O evil one! May you perish! O you accursed man! You closed to the Prophet all ways of access to the Qaaba. O black-faced fellow! May you perish and die of frustration).



SURA AL-QADR (OR POWER OR DESTINY)

(Parah 30 - Continued)

Introduction

This Sura is of the early Meccan period. It has one Section, 5 verses and 115 letters. It deals with the night of power or destiny. It is not merely a night but it is an institution, as is evident from its attributes, which are described as under:

- (a) It is an auspicious night (vide verse No. 3, Dukhan). Originally the Quran formed part of the 'Loh Mahfuz'. It was transcribed from it, and the transcribed copy was deposited on the earthly sky on this night. That happened on this night. Later Angel Gibril, under orders of Allah, revealed it piece-meal to the Prophet, and completed the process in the next 23 years.

In this Sura Allah expressed the importance of the Quran by stating that—

- (i) He had revealed it to the Prophet, and as such it was a Divine scripture; and
  - (ii) He had revealed chronologically the first Sura of the Quran on the auspicious night of power or destiny. Hence the disbelievers were definitely wrong in attributing the Quran to the Prophet as its author.
- (b) It is an important night in as much as the destinies of all human beings are reviewed on this night and revised if necessary. The result of this night's review is that some subsequent nights during the year are happy and others gloomy for the persons concerned.
  - (c) It is an extremely holy and sublime night and the prayers offered on this night or the good acts performed during it are more valuable than those offered on other nights. It is better in holiness and honour than 1000 months. That means that the actions performed on this night are deemed to have been successively performed on nights of more than 1000 months.
  - (d) It is the night of peace. All orders issued by Allah on this night bear peace to mankind. Satan would not be able to seduce people, more particularly of the righteous category. That means a great favour of Allah. The angels bless the righteous believers on this night.
  - (e) The sanctity of the night continues till dawn.

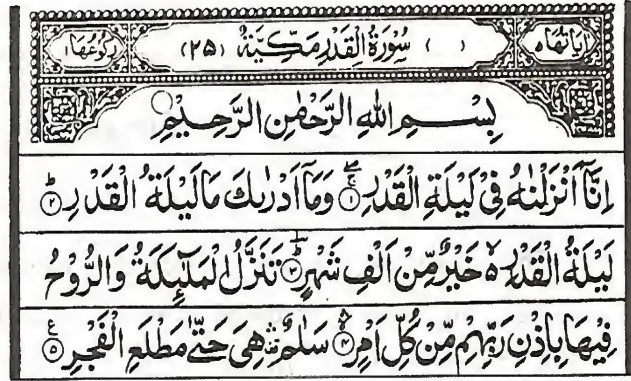
**SURA AL-QADR  
(OR POWER OR DESTINY)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Verily We have revealed it (i.e. the Quran) on the night of Power or Destiny),
- ② and what should make you know what the night of Power (or Destiny) is?
- ③ The night of Power (or Destiny) is better than one thousand months.
- ④ During it the angels and the Ruhulamin (i.e. Gibril descend (to the earth) with every errand under the command of Allah.
- ⑤ It is peace (in totality) till the introduction of dawn.

قَدْر means honour, power, destiny;  
أَلْف شَهْر means 1000 months;  
مَطْلَع means introduction.



وَقَدْ نَزَّلَ اللَّهُ عَلَيْهِ الْقُرْآنَ بِاللَّيْلِ الْمُقَدَّرِ ۚ

Allah opened the Sura with the declaration that it was He who had revealed the Quran, and that He had done it on the night of Power (or Destiny). Accordingly to attribute its authorship to the Prophet was a sheer lie. (The verses No. 9, Al-Fajr and No. 4, Al-Touba are relevant). Allah then explained the significance of the night of Power (or Destiny). According to Him it was holier than 1000 months. That may mean that the actions performed on this night are more valuable than those performed during 1000 months. In the course of this night Angel Gibril (mentioned separately because of his high status) and other angels descend to earth under the command of Allah for the execution of His orders. These errands are generally of peaceful nature. The angels too offer blessings for those whom they find engaged in prayer. This process continues till dawn. This may also be interpreted as the dissipation under the Divine corrective of what is considered as inappropriately static. (The verse No. 4, Dukhan is relevant).

**Traditions:**

- Imp. (a) Whoso stands to offer prayer with full faith and sincerity and for the pleasure of Allah on the night of Power (or Destiny), all his past sins may be forgiven by Allah.
- Imp. (b) Seek the night of Power (or Destiny) on any odd night during the last ten nights of the month of Ramazan.

Note : According to the consensus of opinion among the muslim theologists 27th night of Ramazan is identified as the night of Power (or Destiny).

اللہ کی مٹایات کی فہرست بنی ہی امشب، کیا فرشتوں کا اڑدھام ہی امشب  
(The statement of Divine favour is being prepared tonight. What a crowd of angels is there tonight!).



SURA BAYYENAH (OR THE CLEAR EVIDENCE)

(Parah 30 - Continued)

Introduction

This Sura seems to be of the Meccan period through some annotators consider it as of an early Madinian period. Hazrat Bibi Ashiya favoured the first view. In subject matter it is linked with the two preceding Suras which are Meccan. The Sura Alaq was the first revelation made to the Prophet of Islm. The Sura Al-Qadr stated that the revelation was made on the auspicious night of Power (Destiny). This Sura states the necessity of the revelation of the Quran. It describes—

- (a) The degeneration of the moral condition of the contemporary environmental people.
- (b) The loss of influence of the earlier scriptures on the people of the Book.
- (c) The common fundamentals of the revealed religions.
- (d) The contrast in requital to the disbelievers and believers respectively.

The Sura has one Section, 8 verses and 115 letters.

**SURA BAYYENAH**  
(OR THE CLEAR EVIDENCE)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① The disbelievers among the people of the Book and the polytheists were unlikely to desist (from disbelief) until there should come to them the clear evidence,
- ② (to wit) an Apostle from Allah, who should recite (unto them) the Holy scripture,
- ③ containing perpetual provisions.
- ④ And those to whom the Book was given did not get divided until after the clear evidence (i.e. the Quran) had come to them.
- ⑤ And they were not ordered except to worship Allah with exclusive devotion to His religion; to be upright and steadfast in prayer and in payment of the obligatory alms; and that is the religion of the upright (people).
- ⑥ Verily the disbelievers among the people of the Book and the polytheists shall be in the Fire of Hell as permanent dwellers therein. They are the worst creatures.
- ⑦ Verily those who believe and perform righteous deeds, they are the best creatures.
- ⑧ Their recompense with their Lord is the eternal Garden where streams flow underneath, as permanent dwellers in them. Allah is pleased with them and they are pleased with Him. That is for him who fears his Lord.

صَفَكَيْنَ means who were likely to desist;

بَيِّنَةٍ means clear evidence;

قِيَمَةٍ means definite, perpetual;

آلِ الْكِتَابِ

٨٢١

عَمَّ



منك



تَفَرَّقَ means they were split up;

كَرَّيْنِ means creation, mankind.

The conditions in Arabia were very depressing when the Quran was revealed. The population generally consisted of the Jews and the Arab idol-worshippers. The Jews were mostly settled in Madina and its suburbs and at Khaiber to the north east of Madina. No Jews were settled at Macca. All the Jewish settlers hailed from Palestine. Torat had lost its influence on them. They were split up in many sects. (The verses No. 213 and 253, Al-Baqarah are relevant and they may be referred to). They interpreted the Torat as they pleased. They even committed interpolations whenever it served their purpose. The Arab idol-worshippers had no religion. They believed in the existence of Allah, but they also worshipped idols as godlets. Infact they had committed the gravest sacrilege by keeping 360 idols within the Qaba. Thus the sanctity of the House of Allah was violated. Allah took stock of these factors and was of the view that until He took some momentous actions, the conditions were not likely to improve. According to Him some clear evidence in the form of a Prophet and a written scripture should be made available to the people for their guidance and reformation. The Arabs too had requested Allah for the same. Hence Hazrat Muhammad (may peace of Allah be on him!) was appointed as the Prophet of Islam and the Quran, the holy scripture, free from ambiguities and falsehoods, was revealed to him. It had Suras or chapters, and each chapter consisting of verses of unequivocal guidance which reinforced each other. It confirmed the two earlier scriptures, Torat and Injil, and it reconciled the difference that had cropped up between the Jews and the Christians. It conformed to the references about it in the two scriptures. It was expected that the Jews and the Christians would accept this Book as the clear evidence and sink their differences. But the result was quite contrary. They multiplied their differences after receiving the Quran. They started having differences with it and ultimately most of them rejected it mainly due to sectarian animosity. This was clear from the fact that the fundamentals of all revealed religions were basically identical. They preached that—

- (a) Allah is the Omnipotent and the Unique Lord and as much He alone should be worshipped.
- (b) The polytheism is not to be entertained in any form and all devotion should be offered to Allah exclusively.
- (c) Vice should be shunned; and the faith should sedulously be maintained in a pure and upright manner. Its provisions were perpetual.
- (d) Prayers should be established and regularized; and
- (e) the obligatory alms should be paid regularly and willingly.

The above are the constituents of the straight religion conforming to that of Hazrat Ibrahim and it is the approved religion of Allah.

At this stage Allah warned the people of the Book and the polytheists that notwithstanding the above guidance if any of them rejected the Quran and degenerated as the basest creatures, they shall be dragged into Hell to live there permanently. They shall not be taken out of it. (The verse No. 22, Al-Sajdah is relevant). Conversely those who evolved themselves as the best people by believing in the Quran and performing righteous deeds, they shall be honourably taken to the gardens of Paradise, where streams flow underground. They shall live there permanently without fear of death or eviction. Allah would be pleased with them, and they too shall be pleased with Him. But this claim is reserved for those persons who fear Allah.

(The verses No. 1-6, Al-Naml, No. 70-71, Al-Ahzab and No. 5 and 6, Al-Tin are relevant and they may be referred to).

"Islam is a totality of actions and symbols. Christianity can be a private affair but Islam can't be."  
(Bo Denny).



SURA AL-ZILZAL (OR THE CONVULSION)

(Parah 30 - Continued)

Introduction

This Sura by consensus of opinion is of the early Meccan period, and its subject matter is similar to that of the preceding Suras. It has one Section, 8 verses and 158 letters. It discusses the following subjects:

- (a) Tremendous convulsions in earth.
- (b) Disgorgement of dead bodies etc. by it.
- (c) Disclosure of human sins by it.
- (d) Delivery of scrolls of actions to the persons concerned, and their march in homogenous bands to the judgement seat of Allah.

**SURA AL-ZILZAL**  
(OR THE CONVULSION)

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION**

- ① When the earth is made to quake convulsively,
- ② and it disgorges its burdens,
- ③ and the man exclaim: "What has happened to it?"
- ④ On that day it (i.e. the earth) would release its news,
- ⑤ because your Lord will have inspired it accordingly.
- ⑥ On that day the mankind shall proceed in various groups, (sorted out), so as to be shown their deeds.
- ⑦ Then whoso ever does an atom's weight of good, shall observe it.
- ⑧ And (similarly) whoso ever does an atom's weight of evil, shall observe it.



زُلْزِلَتْ means made to quake;

أَثْقَالَهَا means its burdens;

مَا لَهَا means what has happened to it;

تُحَدِّثُ means it would relate;

يَصْدُرُ means they would proceed;

أَشْتَاتًا means separate, various;

مِثْقَالَ means equal to.



This Sura describes some of the portents of the Day of Judgement as under:

With the second blast of the trumpet by Angel Israfil the earth will be made to quake violently. It would disgorge the dead bodies, buried treasures and natural minerals. (The verse No. 4, Inshiqaq is relevant). The convulsions of the earth would be so severe that the resurrected disbelievers would be awe-stricken, and they would exclaim: "What has happened to the earth that it has got disturbed like this?" Later, under the orders of Allah, the earth will come out with full news of the crimes committed on it by sinners in this world. This evidence would be in addition to the scrolls of deeds delivered to the mankind soon after their resurrection and the testimony of their limbs and skin at the Judgement Seat of Allah. It was on this account that the Prophèt had cautioned the muslims to beware of the earth which would eventually testify against them. The above testimonies would silence the guilty disbelievers. (The verses No. 35 and 36, Al-Mursalat are relevant).

After the dead humanity is resurrected it would be divided in several categories and sub-categories and each such group shall be led in an orderly manner to the Judgement Seat. They would simultaneously be delivered their scrolls of deeds and they would thus be reminded of all their actions—major as well as minor, heinous as well as trivial in nature. The rolls would present a clear and full size picture of all performances. Even the most minor performances, whether good or bad, shall not be missed in them. There is, however, one important exception, to wit, that the good deeds of the disbelievers shall lose value, and they shall be treated as gratuitous. The verses No. 104 and 105, Al-Kahf are relevant.

#### Traditions:

- (a) Allah is not unjust to the believer. He gives him livelihood in this world in lieu of his good deeds and He requites him well for them in the Hereafter. To the disbeliever adequate recompense is granted for his good deeds in his life. The deeds would end there. He will have no good deeds on his scroll in the Hereafter. All his good deeds will be scored out as null and void.
- Imp. (b) Save yourself from the Fire of Hell even by giving a piece of date in charity.
- Imp. (c) Do not consider every good deed as contemptible. Serving water to a thirsty person or meeting cordially a fellow believer are not to be treated lightly.
- Imp. (d) Save yourself from minor sins because they too shall be enquired into in the Hereafter.
- Imp. (e) According to Imam Tirmizi recital of this Sura is equal to the recital of half of the Quran.

Note : The earth shall undergo vast physical changes due to the disturbances in its magnetism. They would be caused by expansions and later contractions of sun when it reaches the Nova stages.

یوم دین کہ ذلزلت زیر اُلہا  
این زمین باشد گواہ حالها

(ROOMI)

(On the Day of Requitat when the earth shall quake convulsively, it shall be a witness about the affairs of all human beings).

SURA AL-AADIAYAT (OR THE SWIFT CHARGERS)

(Parah 30 - Continued)

Introduction

This Sura is of the early Meccan period. The allegories and the symbolisms employed in it make it similar to the preceding Suras. It has one Section, 11 verses and 170 letters. It discusses prominently the general ingratitude on the part of the man. Whereas he is keen on the accumulation of riches, he is forgetful of Allah who has, as a matter of fact, given him his wealth. He is also oblivious to his resurrection and requital of his deeds, which are inevitable.



**SURA AL-AADIYAT**  
(OR THE SWIFT CHARGERS)

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① I swear by the panting swift chargers,
- ② that strike sparks of fire from stones (by their hoofs),
- ③ then raid at dawn,
- ④ thereby raising dust,
- ⑤ then they penetrate directly (the enemy) force,
- ⑥ Verily the man is ungrateful to his Lord;
- ⑦ and verily he (himself) bears witness to it;
- ⑧ and indeed in the love for wealth he is ruthless.
- ⑨ What? Does he not know that whoso is (buried) in graves, he shall be resurrected,
- ⑩ and that whatever is (secreted) in the minds (here) shall be disclosed (there),
- ⑪ verily their Lord, on that Day, shall be fully conscious about them.

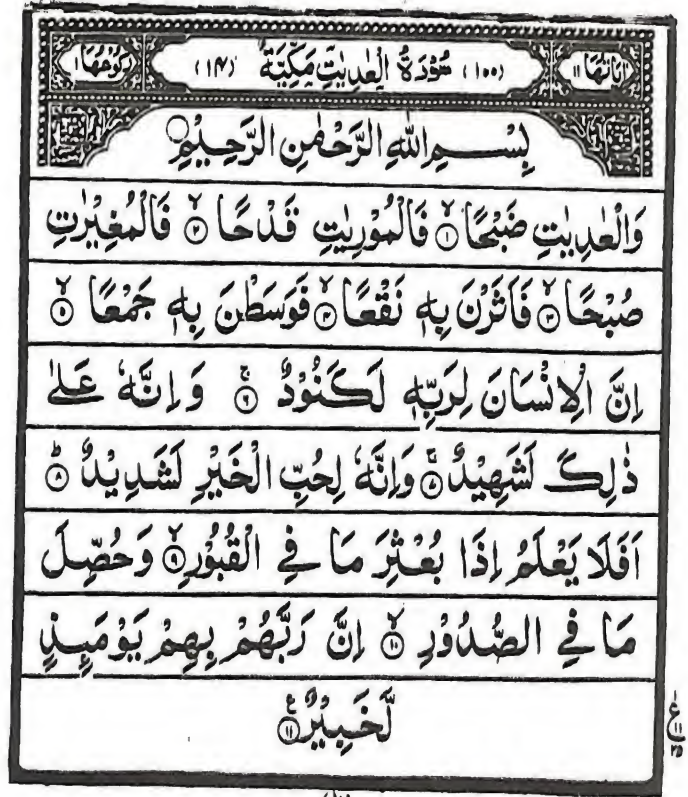
كَاوِيَات means swift chargers;

ضَبَّحًا means panting;

مُورِيَات means striking sparks (of fire by hoofs);

قَدَحًا means sparks of Fire (from stones);

أَثَرًا means raising;



منه

نَقَعًا means they penetrate;

وَسَطَنَ means ungrateful;

كُنُوزٍ means wealth;

خَيْرٍ means they shall be resurrected;

بَغِيْرٍ means will be disclosed or known.

In this Sura Allah has sworn by the excellent Arab steeds (and others of the same pedigree) which were prominent for their speed and deep breathing. They generally galloped, and while doing so on a hilly tract their hoofs caused sparks of Fire. Maintaining speed and thereby raising storms of dust even at an early hour they raided the enemy force at dawn, and without allowing them time to organise themselves these steeds in their irresistible onslaught penetrated the enemy ranks and soon disperses them in a rout.

After swearing as above Allah accused the disbeliever that he was definitely ungrateful to Him, and that he himself bore witness to it by his deeds. He had given him such prestigious horses. He had conferred on him the potentialities to achieve victory in war and to have success in economics too. Even in making horde of money Allah was co-operative with him. Notwithstanding he offered no thanks to Allah, nor did he use his possessions in His cause. He wasted them through preference of the present life to the Hereafter. (The verse No. 37, Al-Toubah is relevant).

Nay, he even attributed his good fortune to his own talents and his deities. All this he did consciously and ruthlessly. In view of his callous ingratitude Allah posed the following questions to him:

- (a) Did he not know that all who are buried in graves shall be resurrected on the Day of Judgement?
- (b) Did he not know that his secret conspiracies and machinations against Islam and its Prophet, harboured in his minds here shall be laid bare on the Day of Judgement?
- (c) The sinner assumes a sense of security in this world and he disbelieves in his resurrection and accountability.

Finally Allah made a general statement dissipating all doubts on the point: that on the above Day He shall be fully aware about the intentions and deeds of all disbelievers, who shall be in attendance before Him.

"The world is the enemy of the enemies of Allah, enemy of the friends of Allah and enemy of Allah."  
(Imam Ghazali).



Tradition:

The Prophet asked Hazrat Ibn Umar to live in the world like a poor traveller, nay like one dead and buried.

عارفان دادند او را صد طلاق

(BU ALI QALANDAR)

هر که عاشق شد بر او گشت عاق

(The people with Divine knowledge have divorced the world a hundred times. Whoso became enamoured of it, he went off the track).

SURA AL-QARIAH (OR THE CALAMITY)

(Parah 30 - Continued)

Introduction

It is an early Meccan Sura. It has one Section, 11 verses and 160 letters. As its first phase it presents a picture of some scenes of the Day of Judgement, when human beings after resurrection shall be disarrayed like moths. As its second phase it discusses the fundamental policy of Allah in respect of the requital, to wit, whoso's scale of good deeds is heavy, he shall go to Paradise; and whoso's scale of good deeds is light, he shall be cast in the Fire of Hell.



SURA AL-QARIAH  
(OR THE CALAMITY)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① The calamity—
- ② what is the calamity?
- ③ And what should make you know  
what the calamity is?
- ④ The Day when people shall be  
(disarrayed) like the scattered moths—
- ⑤ and the mountains shall be like the  
carded wool.
- ⑥ Then whoso's scale (of good deeds) weighs heavy,
- ⑦ he shall have a pleasant life.
- ⑧ And whoso's scale (of good deeds) weighs light,
- ⑨ then his place is in Inferno.
- ⑩ (It is) the blazing Fire.

قَارِعَةٌ means calamity;

فَرَاشٍ means moths;

مَبْثُوثٍ means scattered, disarrayed;

مَوَازِينٍ means scale;

ثَقُلَتْ means heavy;

عَيْشَةٍ means life;

القَارِعَةُ ١٠١- التَّكْوِيْنُ

٨٢٣

عَمَّ



تَخَفَّتْ means light;

صَنَفُوشِ means carded;

هَآوِيَةٌ means nethermost Hell;

هَيْكَلْ means that.

Allah is pleased to call the Day of Reckoning as a calamity (for the disbelievers). He then explains its import and main features that people on that Day would be resurrected like moths that are highly disturbed and therefore disarrayed. The earth shall be in convulsions, and the mountains shall be so crushed and softened as like the carded wool (of various colours). It shall blow off with breeze. This is in respect of the phenomenal upheaval and the consternation caused by it in the resurrected humanity.

Then shall commence the trial of mankind. Its basis shall be simple. The infidels shall have no good acts to their credit because they shall have been legally nullified (vide verses No. 104 and 105, Al-Kahf). The deeds of others—good and bad, shall be weighed in the respective scales. If the scale of good deeds weighs heavier, the person concerned shall be led to Paradise to live a blissful life there for ever. But if the scale of good deeds weighs lighter, then the unfortunate man shall be cast in Hell, and made to sink to its nethermost stratum to roast for ever in its Fire.

The verses No. 8 and 9, Al-Airaf are relevant and they may be referred to.

#### Tradition:

Imp. When there is extreme heat, offer namaz after it is lighter (i.e. when it is not oppressive).

Note : This obviously refers to the Zuhur prayer.

ان كم بودست اُمِّه هَآوِيَةٌ  
هَآوِيَةٌ اَمدِراوَرَا ذَاوِيَةٌ

(ROOMI)

(Whoso's mother (or place) is Hell, he shall have a call in it).



SURA AL-TAKASUR (OR THE COMPETITIVE ACQUISITIVENESS)

(Parah 30 - Continued)

Introduction

By consensus of opinion this is an early Meccan Sura. It has one Section, 8 verses and 123 letters.

The Sura's main features are:

- (a) it condemns avaricious competitive acquisitiveness, and
- (b) it warns the covetous persons of the punishment in grave.

**SURA AL-TAKASUR  
(OR THE COMPETITIVE  
ACQUISITIVENESS)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① The competitive acquisitiveness has diverted you,
- ② till you reach the graves (i.e. till your death),
- ③ By no means (is it the correct goal). You shall know it soon,
- ④ Again, by no means! You shall know it soon.
- ⑤ By no means is that so. Would that you were to know it with the knowledge of conviction.
- ⑥ You shall certainly behold Hell,
- ⑦ thereafter you shall see it with the eye of certainty,
- ⑧ Then you shall be interrogated on that Day in respect of the favours (you had enjoyed).



منزل

**تَكَوُّنٌ** means competitiveness, acquisitiveness;

**تُرْتَمُّ** means you reach;

**عِلْمَ الْيَقِيْنِ** means knowledge of conviction;

**لَتَرُوْنَ** means you shall see;

**لَتُسْـَٔلُنَّ** means you shall be interrogated.

In this Sura Allah reproached the disbelievers that they were much too occupied with an overwhelming passion for acquisition of wealth, and they had completely forgotten their spiritual obligations during their life. They had adopted possession of property and influence as their goal till death. This was definitely wrong on



their part. They shall soon realize that none of their worldly possessions would help them in their ordeal in graves. It is only the good acts that would mitigate their misery. Allah repeated the admonition and told them that on the Day of Judgement they would convincingly realize the futility of material acquirements. It would definitely be better for them to know at the earliest the real position with the knowledge of conviction and have no doubt about the final account-taking. If they were to realize it, they would not be victims of abnormal acquisitiveness of property and indifference to Allah. Under the present circumstances however it seemed that they would not only be confronted. With the horrors of Hell which would be brought within their view, but they will have to endure them as permanent inmates thereof. That would bring to them the astounding certainty of what Hell was, and that the warnings, which they had received about it, were quite true.

In addition the very factor of their acquisitiveness of possessions, which had engrossed them fatally, shall be enquired into and they shall be called upon to state if they had adopted honest methods or offered thanks to Allah for His grant of multiple favours to them.

#### Traditions:

Imp. (a) Three things accompany a corpse to his grave: his relatives, his wealth and his actions. The first two then leave him and return. His actions alone stay with him to be his constant companions.

Imp. (b) Two things cling to even an old man, to wit, avarice and ambition for (longevity).

Imp. (c) Wealth is good in good hands. It serves as a poison (in bad hands) and antidote in good hands. It wards off the danger of 'Kufur' which sometimes, creeps in the case of poverty.

Imp. (d) Affluence is not bad for a person who has fear of Allah in his mind, though good health for a pious man is better than affluence.

(e) They are the auspicious scions of Adam who are content with what Allah has given to them; and they are his inauspicious scions, who are malcontents and who do not seek beneficence from Allah.

Note : After careful study of the Sura I am of the respectful opinion that

(a) a modest craze for power or affluence is not offensive or sinful. This seems clear from

(i) the undue attraction that has been attached to women, sons, wealth, prestigious horses, cattle and agricultural land—all beneficial in this life. (Vide verse No. 14, Al-Imran).

(ii) the approved prayer for a believer to request Allah for the good things of this world as well as those of the Hereafter. (Vide verse No. 201, Al-Baqarah).

(iii) According to a tradition wealth in good hands is a sort of antidote.

- (iv) The prayer of the righteous persons to Allah to make their wives and children a tranquility of their eyes. (Vide verse No. 74, Al-Shura).
- (v) The tradition quoted at (d) above, that affluence in the case of the Allah-fearing persons is not a bad thing.
- (vi) Islam has laid down the foundation of a social and comfortable collective life. Social existence is not merely conventional or selective affair but a natural one. This is the natural outcome of the verse No. 14, Al-Imran also quoted at (a) (i) above.
- (b) But an abnormal acquisitiveness of property is reprehensible because it entails—
  - (i) indifference to Allah and to the obligatory duties imposed by Him on men,
  - (ii) disregard of or even disbelief in the likely retribution in grave and on the Day of Judgement.

Thus the crux of the Sura that the unbridled acquisition of wealth at the cost of remembrance of Allah and the fear of His retribution after death is reprehensible. Allah knows best!

حسیت دنیا را بخدا غافل گردان  
فی قاش و فقره و فرزند و زن

(ROOMI)

(What is materialism? It is to be forgetful of Allah. It is not the possession of brocade, silver, sons and wife).



SURA AL-ASR (OR THE TIME)

(Parah 30 - Continued)

Introduction

It is an early Meccan Sura with the same philosophy, conciseness, reliance and eloquence as the other Meccan Suras generally have. Imam Shafai had very aptly said that if the muslims were to meditate on this Sura carefully, it would ensure their reformation.

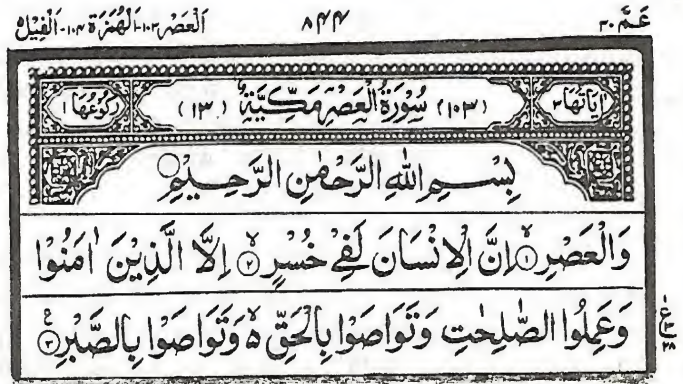
The Sura has one Section, 3 verses and 74 letters. It discusses how a person may check the process of his gradual deterioration.

SURA AL-ASR (OR THE TIME)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① I swear by the Time;
- ② verily the man is in loss,
- ③ except those who believe and perform righteous deeds, and exhort one another to accept the Truth, and exhort one another to be patient.



عَصْر means any period of time;  
خُسْر means loss, deterioration;  
تَوَاصَوْ means exhort one another.

In this Sura Allah has sworn by the non-halting time which, like the tide, never waits for any person. Its pace is unfettered by the influence of a King or clown. It must continue and infinitum. After taking the oath Allah is pleased to state that the past history bears witness to the fact that there is a definite progressive deterioration in the man's normal condition unless he is able to arrest it by:

- (a) the maintenance of faith in Allah and His commandments;
- (b) the performance of righteous deeds as approved by Allah,
- (c) mutual exhortation to accept the truth (of Islam) and maintain uprightness, and
- (d) mutual exhortation to be patient i.e. to be steadfast in the execution of orders of Allah and in the endurance of hardships if any encountered in that connection. The believers should hold firmly the rope of Allah.

Note : Allah has exhorted observance of patience at seventy places in the Quran. That shows the importance attached to it by Him. It becomes very efficacious when it is accompanied by prayer.

The development of these four virtues will guarantee safety of the man in this life as well as in the Hereafter from the Divine chastisement.

The verses No. 11, Al-Hajj and No. 17, Al-Balad are relevant and they may be referred to.

Note : The systematic loss to the man, as referred to in the present Sura, (1) is finely illustrated by the following anecdote:



A man used to sell ice in retail. He used to take a slab of ice in a push cart for sale. He used to hawk: "pity the man who incurs loss." When asked to explain what he meant by it, he said: "I deal in a perishable commodity. Every moment it melts and drops in weight. Even while I talk to you I am losing in the weight of my commodity."

Note : The Meccans used to organise an annual literary seminar. The work (2) judged as the best used to be suspended on the wall of the Kaaba for general information and appreciation. After this Sura was revealed the usual competition was held on schedule and the composition judged as best was suspended on the wall of the Kaaba. The Prophet too had this Sura suspended by the side of the above work. Immediately there was a note on it made by the author of the best work: that this was not a human composition, and as such his work could not stand against it in competition. This was a frank admission even in those early times that the Quran was not a human work.

Note : To counteract the temporal and spiritual vicissitudes Allah is pleased (3) to prescribe:

(a) faith in Islam,

(b) righteous performances,

(c) recitation of the Quran and exhortation in accordance with its provisions, and

(d) patience and steadfastness (i.e. صبر جميل).

By following the above prescription the man will get over his troubles. That would also portray his fortitude. (Vide verse No. 186, Al-Imran).

In verse No. 96, Al-Nahl Allah has said that He would increase the requital, normally allowed to a believer for his good performances if he observes patience in his life. That may include conversion of bad actions into good ones.

#### Tradition:

Patience is half of Iman or Faith. The other half is gratitude.

اندک اندک خوش کتد بآ نور ما و نه تا چون خضابنی نهامن بی فروز

(ROOMI)

(Get used to the light of day gradually, so that, like an owl, you do not remain sightless during day).

Note : I reproduce below the story of an exemplary patience on the part of a believing woman, who, inspite of crushing bereavements, did not yield to despair. She even performed the onerous duty of Hajj. It is taken from the Book entitled " موت کا منظر " by Khawaja Muhammad Islam.

Abual Hassan Siraj narrated the story as under:

During the Hajj season I circumambulated round the Kaaba and I saw a woman also doing the same. She was extremely beautiful with a radiant face. I had never seen before such a beautiful woman. I remarked that her face indicated that she had never experienced any sorrow. Possibly she overheard the remark and said: "You are wrong once in your life atleast. I am overwhelmed by sorrows. Let me tell you my life's story: "Some time back I was a happy wife and had one married daughter, two boys and a suckling son. On the last Bakra Eid my husband brought a goat, and he slaughtered her in the courtyard. I dressed the flesh and started cooking a part of it. My two boys were playing with one another. While so engaged my elder son told his brother: "Come! I will show you how our father slaughtered the goat." He made the brother lie on the ground, picked up a knife, which lay nearby, and slaughtered him. When he saw the blood coming out of his neck he got frightened, and he ran towards the adjacent hill. Unfortunately a wolf was watching him. He caught hold of him on the way and devoured him. Only his blood-stained clothes lay on the spot. My husband went in search of the boy. He got confounded and lost the way. All the day long he kept walking. Ultimately he collapsed and died due to frustration and exhaustion. As for myself I frequently went to the door of the house to look out for my husband and the son. During one such absence my suckling child crawled to the fire place, and took hold of the cooking vessel containing hot water and meat. The vessel lost balance and fell on him. He was burnt to death. When my daughter heard of these misfortunes she fell senseless and died. Thus I was left a childless widow, and all the dear ones had left me. It was then upto me to weep and tear my clothes or to keep quiet submitting to the will of Allah. Since I knew that the former was gratuitous, and the latter a virtue pleasing to Allah, I adopted the later course. Tears used to swell in my eyes but I did not shed them. I never complained or cried. Now I have come to seek solace at the house of Allah."

Abual Hassan Siraj was all praise for the courageous woman.

(ROOMI) شرط تسليح است فی کار و راز سود ببرد در منالالت قوت کتاز  
(Submission to Him and not the argumentation is the touchstone. Fruitless is the opposition-cum-disobedience).

(HAFIZ) ساقی بیا که هائف عنیم بنبرده گفت باورد صبی کف که دوائی فرستمت  
(O cup-bearer! Come; Allah has conveyed to me the tidings to bear affliction patiently as He had sent the medicine for it).



SURA AL-HUMAZA (OR THE SLANDERERS)

(Parah 30 - Continued)

Introduction

This Sura is of the early Meccan period. It fits in with the Suras following that of the Al-Zilzal, exposing certain vices, then rampant among the Arabs. So far this Sura is concerned, it condemns the vices of (a) personal taunt or scandal of a person who is present, (b) slander of a person in absentia, and (c) money hoarding. Simultaneously it ensures punishment of such a vicious person on the Day of Judgement.

The Sura has one Section, 9 verses and 135 letters.

**SURA AL-HUMAZAH  
(OR THE SLANDERERS)**

In the name of Allah  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Woe unto every back-biter, slanderer,
- ② who amasses wealth and counts it (frequently),
- ③ thinking that his wealth shall abide with him;
- ④ By no means (shall it be so)! He shall surely be cast into what crushes into bits,
- ⑤ and what should make you know that which crushes into bits?
- ⑥ It is the Fire of Allah kindled (at His instance),
- ⑦ which mounts over the hearts.
- ⑧ Verily it shall enclose them completely,
- ⑨ by extensive columns.



هُمَزَةٌ means scandal-monger of a person who is present;

لُسْرَةٌ means a slanderer of an absent person;

عَدَّدَهُ means he counts it;

أَخْلَدَهُ means it shall abide with him, or it shall make him immortal;

يُنْبَذَنَّ means he shall be cast;

حُطَمَةٌ means intense fire of a lower Hell;

مَوْقُودَةٌ means kindled;

تَطَّلِعُ means it mounts or rises to;



مُؤَصَّدَةٌ means hearts;

عَمِدٍ means enclosed;

مُتَدَدَةٌ means columns;

When this Sura was revealed the contemporary Arabs were addicted to many vices; the more prominent of them was slander in various forms. Some people were mocked at and taunted in their presence. This is what 'Humaza' ( هُمَزَا ) means. Some persons were slandered in their absence. This is what 'Lamazah' ( لَمَزَا ) means. Sometimes the slander was based on falsehood which meant an additional offence of dogmatism. Women too were not spared from slander. Naturally Allah took notice of this multiple crime, and He revealed this Sura condemning the slander and scandal-mongering in unequivocal terms. Bracketted with them was the hoarding of money and the deep interest taken in the hoard by the owners counting it frequently. The former is fostered by the latter as it creates a feeling of superiority complex or sometimes of immortality. The people hoarded money as a goddess and they thought that due to their devotion to it, it would not only stay with them for ever but that it would serve them as an antidote against their ills. Allah gave a lie to their impression, and told them definitely that the money was a time-server subject to ebbs and tides, that it would part company with them latest at their death, and that it would definitely not avail them in their ordeal in grave or on the Day of Judgement. Besides the people, who doted on it at the sacrifice of their spiritual obligations, would be cast into the blazing fire of Hell, where they would be crushed into pieces due to its intensity and its surmounting columns engulfing them on all sides and immediately affecting their hearts. That would indeed be much too terrible for endurance, and yet the victims shall not die.

Note : (1) In this Sura the fire of Hell is called the fire of Allah and it is said to have been kindled at His intense. This is done with a view to express personal interest. Infact fire goes with Hell and it is its sole peculiarity. This personal interest of Allah is on the pattern of the hoarders of wealth. It can not be accumulated unless the man concerned is personally interested in it, and he shows his concern by counting it frequently.

Note : (2) The verse No. 23, Al-Noor and No. 10, Al-Qalam are relevant. Whereas the verse of Al-Noor mainly discusses the slanderers of innocent, chaste women, the verse No. 10, Al-Qalam refers to habitual slanderers and back-biters. With regard to the present verse No. 1, under comment, it refers to back-biters, mimics, buffoons, nick-namers and slanderers in general.

Note : (3) The verse No. 11, Al-Hujurah also is relevant. It refers to the individual

and collective male and female slanderers, deriders, cynics and nick-namers.

The verse No. 12 of the same Sura strongly condemns the above vices and considers their commission as obnoxious as eating the flesh of a dead brother.

Note : (4) According to Hazrat Data Ganj Bakhsh, the Saint of Lahore, slander destroys righteousness, and falsehood cuts up livelihood.

Tradition:

(a) A human being is a mirror of another human being.

(Abu Jahal made a vulgar remark about the Prophet's face, Hazrat Sidik made a chaste remark about it. The Prophet said that both of them saw their own reflections).

(b) Death is so much nearer to a human being than the fulfilment of his ambition.

تا هوای تازه است ایمان تازه نیست

(ROOMI)

کین هوای جز فعل آن دروازه نیست

(So long the material desires prevail, the faith would remain dormant.)

These desires act as a lock on their door (of recitation).)



SURA AL-FIL (OR THE ELEPHANT)

(Parah 30 - Continued)

Introduction

This is an early Meccan Sura. It has one Section, 5 verses and 94 letters. It related to the following occurrence which happened in 571 A.D.—about 50 days before the Prophet's birth.

Abraha, a Christian, ruled Yemen as the Viceroy of the King of Abyssinia. He was bigot. He constructed a magnificent Church in Yemen and decreed that people should treat it as the house of God. However he soon realized that his ambition would not be satisfatied so long the Kaaba remained intact at Mecca. Accordingly he planned to demolish it. With that nefarious end in view he left for Mecca with an army of 60,000 soldiers and some elephants. When he reached Makhmas, a few miles short of Mecca, he halted and sent for Hazrat Abdul Mutalib, the Meccan Chief. He told him that he did not desire to fight against the Arabs, and that he merely intended to demolish the Kaaba. But if there was resistance to it, he warned, he would certainly fight against them. Hazrat Abdul Mutlib returned to Mecca and advised the Meccans to vacate the town and seek refuge in the adjoining hills as it was no use offering resistance to a mighty army. On the next morning Abraha made preparations to march towards Mecca. But his elephant, by name Mahmud, a veritable mammoth, after which the Sura is named, refused to move despite all goadings by the driver and others. In the meantime huge swarms of birds of a little less than a pigeon in size were sighted approaching from the Red Sea. They soon covered the army, and immediately they dropped stones on the men and the animals. All perished. Abraha managed to escape but he was seriously injured and he died at an adjacent village.

The Sura aims to establish:

- (a) The Omnipotence of Allah.
- (b) His determination to wipe out His enemies and keep in tact the Kaaba.
- (c) His warning to the Meccans that their pollution of the Kaaba by keeping idols in it would soon be removed by the new Prophet under His protection.

## SURA AL-FIL (OR THE ELEPHANT)

الْقُرْآنُ الْمَكْنُونُ

۸۲۵

عَمَّ

In the name of Allah,  
the Compassionate, the Merciful.

## SECTION - 1

① Have you not observed how your Lord dealt with the companions of the Elephant?

② Did He not cause their plan to miscarry?

③ and did He not send against them swarms of birds?

④ they dropped on them the stones of baked clay,

⑤ then He made them like the straw, (half) eaten (by cattle).

فَعَلَ means dealt with;

كَيْدَهُمْ means their plan;

فِي تَضَلُّيلٍ means be miscarried;

أَبَابِيلَ means swarms;

تَرْمِيهِمْ means they dropped;

سِجِّيلٍ means baked;

عَصْفٍ means straw;

مَا كُولٍ means eaten up.



مَذَك

Allah referred to the invasion of Mecca by Abraha, the Christian ruler of Yemen, and asked the Prophet of Islam if he knew how He had dealt with His enemy, his confederates and elephants. Was not their nefarious plan to demolish the Kaaba made to miscarry? He then amplified that He had despatched swarms of birds, carrying stones of baked clay, which they dropped on the hostile army and their mounts.



The result was that they perished. They were finally reduced to the condition of empty straw that is half eaten by animals. This was possibly caused first by the frantic stampede of the army to save themselves from the catastrophic stones and then by the birds that swooped on them and chewed them. The symposium of the Sura in just two sentences is: Mecca was miraculously saved by means of birds; and the enemies of Allah were miraculously killed and mutilated.

گر تو پہلی قصہ تو انہوں میں تک جزا طیراً ابابیل رسید

(If you are the elephant of Abraha your terror has been neutralized. Behold! Allah's retribution reached you through the swarms of birds).

سجد و فیذ فی الحال کیو۔ لیبی مطلب نوسر پڑا اثر

(SHAH)

(The elephant of Abraha (of Yemen) immediately prostrated before Hazrat Abdul Mutlib (the grandfather of the Prophet of Islam), when he noticed the Divine light on his forehead).

SURA QURAISH (I.E. THE TRIBE OF THE PROPHET)

(Parah 30 - Continued)

Introduction

This is a Meccan Sura, syllogistically connected with the Sura Al-Fil to such an extent that they appear parts of the same Sura. It has one Section, 4 verses and 70 letters.

The Sura refers to the tribe of Quresh to which the Prophet of Islam belonged. Originally its members were scattered all over Arabia. They had no importance and their pecuniary condition was poor.

One Kussaya bin Kilab, an ancestor of the Prophet, was a wonderful social worker. He collected all members of the Tribe and settled them at Mecca. Thus the tribe became an important community. In course of time they became custodians of the Kaaba and leaders in Mecca. Since Mecca was on the trade route, they took to trade with Yemen in the South and Asia minor and Egypt in the North. In view of the fact that they were custodians of the House of Allah, all people, including even rulers of the adjoining countries, gave them privileges and security in trade. None molested their caravans. They also enjoyed freedom from taxes. Accordingly their trade and social position improved and they became rich and respected. All these advantages followed in the wake of their holding charge of the Kaaba. The most recent favour of Allah to them, based on the same basic consideration, was the miraculous liquidation of Abraha, who intended to demolish the Kaaba and thereby affect their prestige and their trade at the same time. But by his sudden catastrophic end Allah increased the prestige of the Quresh and reinforced their trade. But what was the return of the Quresh to Allah for all His favours? Rank ingratitude! They showed it by abandoning monotheism and taking to idolatry; and they kept 360 idols in the very House of Allah which was the source of their great success, and sanctity-cum-safety.

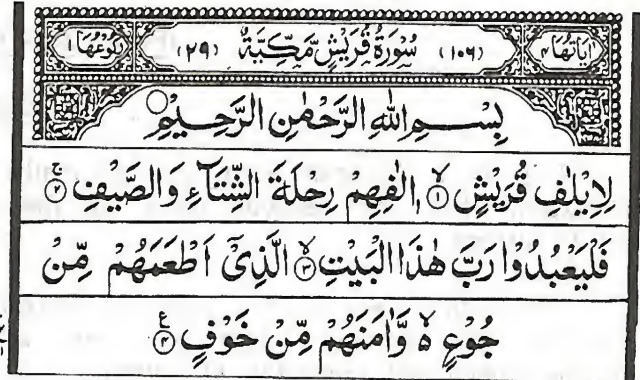


**SURA QURAISH**  
(I.E. THE TRIBE OF THE PROPHET)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- 1) In view of the absorption of the Quraish,
- 2) by their absorption in the (commercial) trips in winter and in summer (which was a Divine favour),
- 3) they should then worship the Lord of their House,
- 4) Who fed them against hunger and gave them security against danger.



**إِذَافٍ** means attachment;

**رَحْلَةُ** means journey;

**شِتَاءٍ** means winter;

**صَيْفٍ** means summer;

**جُوعٍ** means hunger.

In this Sura Allah has made a personal appeal to the Quraish and reminded them of some of His manifest favours to them—one of these being their successful journeys for trade to Yemen in winter and the Asia Minor and Egypt in summer which made them rich and resoruceful. In return if these successful trips Allah appealed to them to worship Him alone as He was the Lord of the House, which had, due to their contact with it, enabled them to carry on a sizeable impressive trade with the adjoining countries, and simultaneously given them security in Mecca and elsewhere even in troublesome times. Allah had thus secured them against poverty from which they suffered before settlement in Mecca. He had also secured peace and security for them in Mecca, which has been declared as the land of inviolable peace; and simultaneously they were venerated in other lands as the custodians of the Kaaba.

Traditions

Imp. (a) Allah has bestowed seven favours on the Quraish as under:

- (i) I belong to their community.
  - (ii) They have a Prophet among them.
  - (iii) They are custodians of the Kaaba.
  - (iv) They use and serve water of Zamzam well to others.
  - (v) They were saved from Abraha and his army.
  - (vi) They worshipped Allah for 10 years when none else worshipped Him.
  - (vii) This Sura of the Quran has been revealed in respect of them.
- (b) "O Quraish! Allah supplies you food and gives you peaceful slumber while all around you the fire of turmoil rages. Why is it then that you are disinclined to worship Allah"?

Hazrat Ali's views about Quraish:

1. You received guidance from us in darkness, and you were elevated on that account.
2. Cross the waves of sedition in the boats of salvation of our friendship and love; and avoid the path of hatred and malice. Throw off pride and vanity.



SURA AL-MA'UN (OR THE DOMESTIC ARTICLES)

(Parah 30 - Continued)

Introduction

Whether it is a Meccan or Medinian Sura, is a controversial issue. According to me the first three verses of the Sura are Meccan as the topics discussed and the style of address used in it are similar to other Meccan Suras. The last four verses, however, seem Madinian as they relate to the hypocrites, and there were no hypocrites in Mecca in the pre-migration period. Allah knows best!

The Sura has one Section, 7 verses and 115 letters. It discusses the traits of:

- (a) the disbelievers, who rejected the Day of Requital, and
- (b) the hypocrites, who trifled with their prayers and used them merely for window-dressing purpose.

**SURA AL-MA'UN**  
(OR THE DOMESTIC ARTICLES)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① Have you observed him who denies the Requitat?
- ② Incidentally it is he who repulses the orphans,
- ③ and who does not exhort feeding of the poor,
- ④ Accordingly woe unto those offerers of prayer,
- ⑤ who are unmindful of their prayer,
- ⑥ who merely demonstrate it,
- ⑦ and they withhold supply of the necessary domestic articles!



أَرَأَيْتَ means have you observed;

يَدُعُّ means repulsed, shuns;

لَا يَحِضُّ means does not exhort;

صَّالِّينَ means who offer prayer;

سَاهُونَ means unmindful;

يُرَاءُونَ means they display or demonstrate;

مَاعُونَ means essential domestic articles, obligatory alms.

In this Sura Allah has discussed two categories of persons:

- (a) the disbelievers who reject the Final Requitat. Such persons have developed the traits of



- (i) withholding the legitimate dues of orphans or denying them their legitimate rights,
  - (ii) rejecting the applications of the orphans for aid,
  - (iii) repulsing and reproaching the orphans in season and out of season.
  - (iv) Refusing to serve food to the poor, and discouraging others to do it. They seem allergic to charity.
- (b) The hypocrites who offer namaz for the sake of demonstration merely to be observed by others. Their namaz is void of the usual prescribed formalities and requisites sincerity, humility, punctuality and clarity of senses. In brief their namaz is a farce meant merely to deceive the observers. Besides such persons are generally unsympathetic and unresponsive to others. They would not loan articles of domestic utility such as a vessel, needle, halehet, or a spade etc. to others including their neighbours. This is a conservatism of the worst order. The verse No. 7 may also mean withhold payment of Zakat or the obligatory alms. (Moulana Ashraf Ali Thanvi maintains both views. (Allah knows best!))

(The verses No. 43 and 44, Al-Mudassir and No. 17 and 18, Al-Fajr are relevant).

#### Traditions:

Imp. (a) "This is the namaz of the hypocrite"! The Prophet repeated this remark thrice; and then he said that the hypocrite waits for the sun about to set. He would then get up and touch the earth by his head four times (i.e. in Asr prayer). He does not recite much the name of Allah therein.

Note: The persons who delay to offer namaz are included in the verse No. 5, under comment.

Imp. (b) Some persons do a good deed merely to publicise it. In their case Allah would first announce their punishment to others and then inflict it on them.

Imp. (c) A muslim should not refuse loan of articles of domestic utility to a fellow muslim.

سر نایو سجد اکرن، تن تو اضع ستونہ  
 ہو جو متکون جو سہیلان سارین سونہ  
 کو ترا اتیند کو نہ، تو نین قو کیٹی فائدو

(SHAH)

(You prostrate your head alright. But you lack humility and submission, you do not remember heartily the mind's gem. O liar! you will have no benefit out of your observance of formalities).

SURA AL-KOUSAR (OR THE ABUNDANCE OF GOOD)

(Parah 30 - Continued)

Introduction

By consensus of opinion it is a Meccan Sura, particularly because the two sons of Prophet—Hazrat Kasim and Hazrat Abdullah—had died at Mecca and the infidels had joyfully expressed that the Prophet's roots were cut off, and that with his death he would be completely forgotten. They also alleged that the Prophet had caused a cleavage among the Quraish, and except for a negligible few, all Quraish had ranged themselves against him. The crux of their insinuation was that the new faith was inauspicious for the Prophet, and that it had brought no benefit to him. Allah revealed this Sura to counteract their monstrous propaganda.

The Sura has one Section, 3 verses and 37 letters. It is the shortest Sura in the Quran. It refers to a momentous favour of Allah to the Prophet i.e. the grant of Kousar; and Allah asked him to be steadfast in his namaz and animal sacrifice.

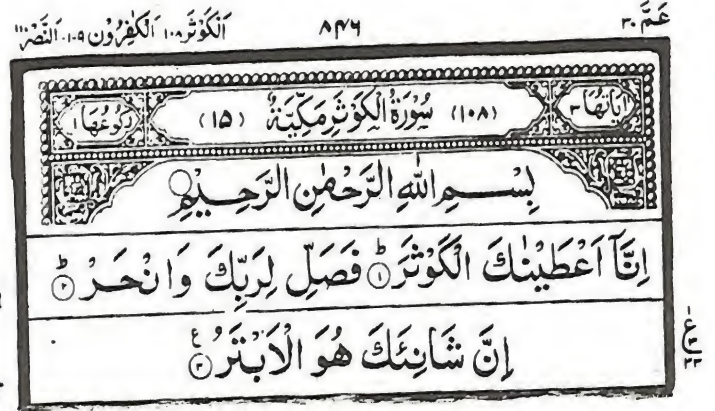


**SURA AL-KOUSAR  
(OR THE ABUNDANCE  
OF GOOD)**

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① Verily We have granted you abundance of good.
- ② Accordingly offer prayer to your Lord, and offer sacrifice (to Him).
- ③ Verily it is your enemy who (infact) is docked.



**كَوْثَرَ** means abundant good, a cistern and a stream;  
bearing that name in Paradise;

**فَصَلِّ** means offer prayer;

**انْحَرْ** means offer sacrifice;

**شَانِئَكَ** means your enemy;

**أَبْتَرُ** means docked or childless.

The disbelievers viewed things in a wrong perspective and reached conclusions which were arbitrary, unwarranted and malicious. This is what the Meccan infidels thought of their hostility to the Prophet and of the death of his two sons. They alleged that he had deliberately cut himself off from the friends and relatives and impaired their solidarity and trade by deviating from their ancestral faith. They had, besides, gloated over the two bereavements of the Prophet, and said that his roots were cut off, and with his death he would be completely eliminated and forgotten.

However Allah solaced the Prophet and told him that the disbelievers were wrong in their impression because He had granted every good thing in abundance to him. The fountain-cum-stream of Kousar, whose water was blissful, was gifted to the Prophet. Its water was meant for enjoyment by the approved righteous believers. In appreciation of this Divine munificence Allah asked the Prophet to maintain monotheism scrupulously and offer prayers to Him alone and also to offer sacrifices in His name only. No deity etc. was to be associated with Him in any respect. This made the sacrifice of an animal mandatory for the Prophet. In the case of his followers only the rich among them may offer the sacrifice. With regard to their insinuation that he was left without sons, that his roots were cut off and that he would soon be forgotten, Allah told him that as a matter of fact it was they who were cut off from His mercy and they were destined to suffer on the

Day of Judgement.

Another slightly different interpretation of the verses is as under:

- (a) Allah has bestowed abundant good on you. That includes the Kousar.
- (b) You should, therefore, be thankful to Him and to express thanks. You should offer namaz and offer sacrifice of animal to Allah exclusively.
- (c) They would serve as Jihad on your part, and your enemies, Satan included, will be liquidated in toto.

Traditions:

- Imp. (a) If any muslim deviated from the course of the Prophet and caused a change in it, he would be withdrawn from the fountain of Kousar.
- (b) The Prophet was shown the stream of Kousar on the night of Ascension. Its bed and banks were of musk.
- (c) In reply to an enquiry about what Kousar was, the Prophet stated that it was a stream (in Paradise) which Allah had granted to him.
- Imp. (d) The sacrifice of an animal on the occasion of Eiduz Zuha should be made after Eid prayer is over. A sacrifice done before it would not be valid.

Hazrat Ali's solicitude for neighbours:

O Allah! Be generous to them and give them what is due to them before they ask for it.



SURA AL-KAFIROON (OR THE INFIDELS)

(Parah 30 - Continued)

Introduction

It is an early Meccan Sura of the period when the infidels of Mecca hoped to bring back the Prophet to the old faith. In this connection the story goes that certain leaders of the infidels including Valid bin Mughero called on the Prophet and offered a compromise to him to wit: that he may revert to their faith for a year and they would accept his faith for that period. According to them the result would be that mutual recrimination shall cease, and even the two faiths may be remodelled. Allah revealed this Sura condemning the offer of the infidels, because in the matter of truth there can be no compromise.

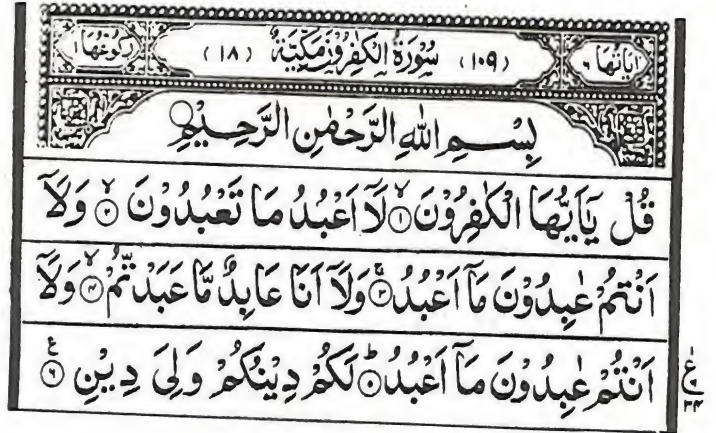
The Sura has one Section, 6 verses and 99 letters.

**SURA AL-KAFIROON  
(OR THE INFIDELS)**

In the name of Allah,  
the Compassionate, the Merciful.

**SECTION - 1**

- ① Say: "O you infidels!"
- ② "I do not worship what you worship."
- ③ "nor do you worship what I worship";
- ④ "and I am not to worship what you worship,"
- ⑤ "nor are you to worship what I worship,"
- ⑥ "for you (therefore) is your faith and for me is mine."



مَا تَعْبُدُونَ means what you worship;

مَا أَعْبُدُ means what I worship.

In this Sura Allah authorised the Prophet to reject infinitely the compromise, which the Meccan infidels had offered to him. He was to reply to them as under:

"O infidels! I do not worship what you worship. This means that I am not an idol-worshipper as you are. Similarly you do not worship Allah, the Unique, I do. Thus our courses are sharply divergent. I am definitely not likely to accept your faith and worship your idols; nor are you likely, as the circumstances stand, to renounce your faith and worship Allah as I do, because you have rejected the Quran. Accordingly it would be absurd to think of a compromise, when the issue is not compoundable. Hence you may pursue your faith and I shall pursue mine. Our requital therefore is bound to be different."

(The Sura Al-Qalam and verses No. 4, Yunus and No. 39 and 40, Al-Zumar are relevant and they may be referred to).

**Traditions:**

Imp. (a) The Prophet used to recite this Sura when retiring to bed at night. He also advised others to do the same. According to him it kept off disbelief.

Imp. (b) The Prophet used to recite this Sura during two rakats of Sunnah in the morning prayer and in the Sunnah in the sunset prayer.



Imp. (c) The recital of this Sura is equal in importance to the recital of 1/4th of the Quran.

(d) All infidels form one community.

Note : Tahira was an Iranian muslim woman. She had matchless beauty. Later she came under the influence of Bahauallah, the founder of Bahaism. She became his favourite and he called her 'Kurat-ul-Ain' (tranquility of the eyes). She became an anti-muslim revolutionary and caused a lot of mischief. The Iranian authorities therefore exiled her to Turkey. There too she pursued the same agitational course. Eventually she was arrested and her case came before the Sultan of Turkey. He offered her an honourable marriage to him if she renounced Bahaism and returned to Islam. Tahira recited arrogantly this Sura in reply to the Sultan and rejected his offer. She was tried and executed as a heretic.

SURA AL-NASR (OR THE VICTORY)

(Parah 30 - Continued)

Introduction

This Sura is said to have been revealed at Mina during the Prophet's Farewell Pilgrimage in 10 A.H. a little more than three months before his demise at Madina. It conveyed a premonition to the Prophet of his approaching death, and simultaneously advised him in appreciation of the success of his mission, to remember Allah to the maximum and seek His forgiveness for any lapses that may have occurred on his part.

The Sura has one Section, 3 verses and 81 letters.

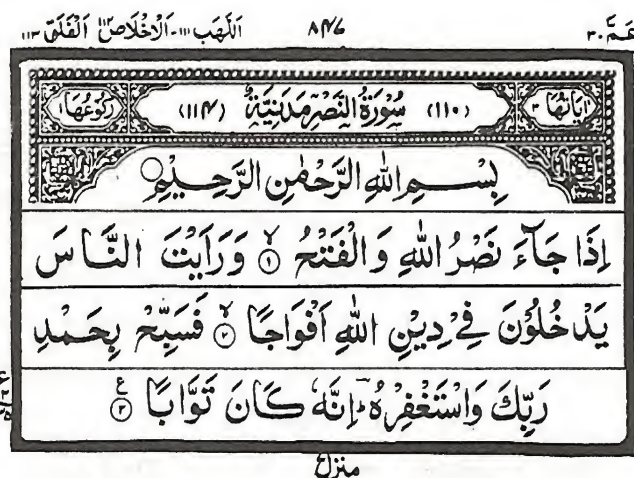


SURA AL-NASR (OR THE VICTORY)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① When the succour of Allah is vouchsafed and the (consequential) victory (of your mission),
- ② and you find people entering the religion of Allah in crowds,
- ③ then glorify the praise of your Lord and seek His forgiveness. Verily He is the Acceptor of repentance!



أَفْوَاجًا means crowds, troops;

تَوَّابًا means Returning in grace, Acceptor of repentance.

In this Sura Allah addressed the Prophet as under:

"Now that with the Divine succour your mission has remarkably succeeded and you find people embracing Islam, the religion of Allah, in large numbers, you should, in appreciation of Allah's grace, glorify His praise at all times, and simultaneously seek His Forgiveness for any lapse that may have occurred un-noticed on your part. Verily Allah is Gracious and He accepts repentance and forgives the lapses concerned."

The verse No. 20, Muhammad is relevant and it may be referred to.

Traditions:

- Imp. (a) This Sura is equal in importance to the recital of 1/4th of the Quran.
- Imp. (b) After revelation of this Sura the Prophet sent for his daughter Hazrat Bibi Fatima and told her that he had received the news of his approaching death. She started weeping. But the Prophet whispered to her that from amongst his relatives she would be the first to join him. Then she laughed and became happy.
- Imp. (c) After the conquest of Mecca migration is no more necessary. The religious strife, however, is there.

Note : As is obvious the Quran has mainly treated the following four subjects:

- 1) The Omnipotence of Allah.

- 2) The Prophet's personality and his mission.
- 3) The Quran and its Divine nature; and
- 4) the Day of Judgement and the Final requital.

In this Sura Allah has finalized the success of the Prophet's mission and mass conversion to Islam. Nothing more is needed to be said in that respect. (This covers the point No. 2 above). But the Sura does not discuss the remaining points 1, 3 and 4. Hence as per the tradition at (a above), it is fittingly considered as equal to 1/4th of the Quran. Allah knows best!



SURA AL-LAHAB (THE MECCAN INFIDEL CHIEF)(Parah 30 - Continued)Introduction

The Sura is Meccan. It discusses Abu Lahab whose name was Abdul Uza. He was surnamed Abu Lahab because of his sparkling colour. Allah maintained it in the Sura because He knew that he would get into the blazing fire of Hell which fitted with the surname. He was an uncle of the Prophet. Their houses at Mecca were adjoining with a wall separating them. His two sons Atta and Atiba were married to two daughters of the Prophet. But after the Prophet announced his Prophethood both these fellows, at the instance of their father, divorced their wives.

Abu Lahab ignored all claims of relationship and neighbourliness and became one of the worst enemies of the Prophet. Whenever the Prophet called upon any local or an outsider person or a group of persons in connection with his mission, Abu Lahab always followed him there, and when the former had stopped speaking, he denounced him as a liar, and asked the people not to heed him. He used to gesticulate with both hands and say that he did not see whatever Muhammad (may peace of Allah be on him!) promised. He used to add that he had enough money and sons to be used as ransom for any punishment that may be awarded to him. He was much too haughty and stubborn to see reason and relent.

Abu Lahab was cursed in this Sura. So also was his wife Ume Jamil, the sister of Abu Sufyan. Out of spite she used to fetch some thorny shrubs at night bound by a rope, and put them outside the Prophet's door so as to injure him and his children the next morning. Allah caused Abu Lahab to develop a malignant postulate (some say it was plague), about seven days after defeat of the infidels at Badr. He was segregated by his family. He died unattended and forlorn, and his corpse was allowed to rot for 3 days. Later with the aid of some hired labourers it was taken out and dropped in a pit and covered up by stones unceremoniously. That is how his money and his sons availed him not as per the verse No. 2, under comment.

His wife was a notorious slanderer. She used to wear a costly necklace, and she used to say that she would sell it and spend its sale price against the Prophet. The word 'rope' in the Sura allegorises this necklace. According to Moulana Shabbir Ahmad Usmani she was strangled to death by means of the rope, with which she used to fasten the thorny shrubs, which she deposited for the inconvenience of the Prophet.

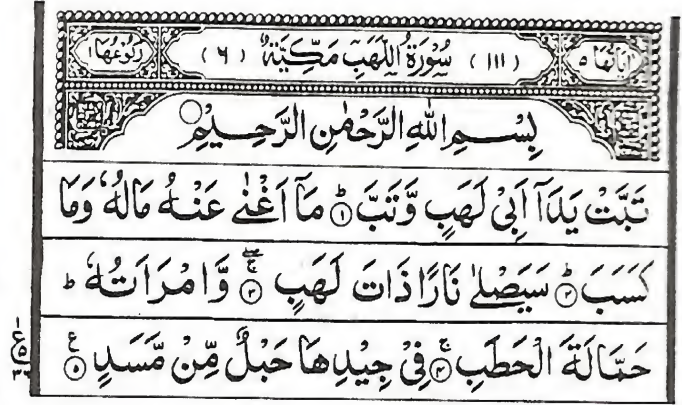
The Sura has one Section, 5 verses and 81 letters. It is unique in as much as in no other Sura has Allah cursed any enemy of the Prophet by name.

**SURA AL-LAHAB**  
(OR THE MECCAN INFIDEL CHIEF)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① May the two hands of Abu Lahab perish, and may he perish (too)!
- ② His wealth and what he has achieved shall not avail him.
- ③ Soon shall he be admitted in a blazing Fire,
- ④ and also his wife, the carrier of fuel wood;
- ⑤ round her neck shall be the rope of twisted palm fibre.



تَبَّتْ means they perish;

يَدَا means hands;

مَا اَغْنٰ means shall not avail;

لَهَبٍ means blazing, bright;

اَمْرَاَتُهُ means his wife;

حَمَّالَةَ means carrier;

خَطَبٍ means fuel wood;

جِيدِهَا means his neck.

In this Sura the curse against Abu Lahab prophesied his woeful condition in future.

- (1) Allah cursed Abu Lahab and said: "may his hands became ineffective, and he too may become ineffective".



The hands have been cursed specifically because—

- (a) hands constitute useful limbs of a human body and they play an important part to build a man and to mould his career.
- (b) Abu Lahab used his hands to gesticulate vehemently to denounce the Prophet.
- (c) He used to follow the Prophet on his various trips and throw stones at him causing injuries on his legs and feet.

The ineffectiveness of hands meant complete failure of Abu Lahab in his designs.

- (2) The property of Abu Lahab which he had acquired, his riches, sons and influence shall not avail him in this world as well as in the Hereafter. This is what actually happened to Abu Lahab in this world as under:

- (a) His one son also became a muslim and that gave him a great shock. His another son Atiba was killed by a tiger as cursed by the Prophet.
- (b) He himself developed a malignant postulate and was segregated on that account. He died unattended and lonely. His corpse was allowed to rot for three days and was then thrown in a pit unceremoniously by labourers who then filled it with stones. The wealth and influence of Abu Lahab did not avail him. His sons too left him in the lurch.

Allah then said that so far the Hereafter was concerned, Abu Lahab (true to his surname) shall be an inmate of the blazing fire of Hell, and he shall not be ransomed from it. His wife too shall share the same fate with him. Since she used a rope of twisted palm fibre in this life to collect thorny shrubs for the inconvenience of the Prophet and his children, she would allegorically wear the same type of rope round her neck even in Hell. This means that she shall have a collar of fire round her neck.

#### Traditions:

- (a) Son also is a work ( کسب ) of a man.
- (b) Once the Prophet had called the Quraish and addressed them. Abu Lahab threw a stone at him and said that the mad man (meaning the Prophet) had unnecessarily called them there.

SURA AL-IKHLAS (OR THE CLARITY)

(Parah 30 - Continued)

Introduction

This Sura is of the early Meccan period when not many Suras were revealed and the infidels were not clear about what the Lord of the muslims was like. The Jews had attributed a son (Hazrat Uzair) to Allah. The Christians had put up the doctrine of Trinity and believed in the sonship of Hazrat Isa. The fire-worshippers believed in duality. The infidels attributed some of the angels as daughters to Allah. Accordingly the Meccans wanted to know from the Prophet what type of Allah he worshipped. They also wanted to know if like their deities, He too was made of marble, wood or any precious metal. They were also keen to know if there was any god-incarnate as claimed by some sects. Allah revealed this Sura of one Section, 4 verses and 49 letters to satisfy all enquiries of the infidels.

The verse No. 255, Al-Baqarah, popularly known as Ayatul Qursi, is relevant. It may be considered as supplementary to this Sura.

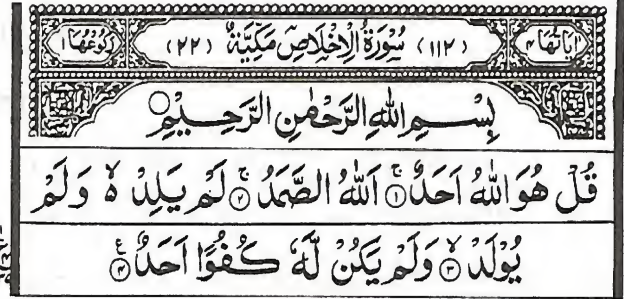


**SURA AL-IKHLAS  
(OR THE CLARITY)**

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① Say (to the enquirers): "He is Allah,  
the Unique!"
- ② "Allah, the Self-Sufficient!"
- ③ "He does not beget, nor is He begotten,"
- ④ "and there is none like unto Him."



**صَمَدٌ** means Self-Sufficient;

**يَلِدُ** means He begets;

**كُفُوًا** means like or equal.

In this Sura Allah authorised the Prophet to inform the Meccan infidels (in connection with their enquiries) that—

- (a) He was Allah, the Unique, that He was matchless, and that He had no equal, partner or adviser. The fact was that the infidels already believed in the existence of Allah as a powerful God living on the sky, who was the God of their deities too. Later they corrupted their conception of Him by attributing some angels as His daughters and their deities as His partners and intercessors. In this verse Allah disclaimed all these attributes, and asserted that He was the Unique, much too Sublime for His creatures to be His associates or relatives.
- (b) He was Allah, the Self-Sufficient. Some human beings also may be self-sufficient in this world. Hence Allah segregated them, and pointedly said that He was Allah, the Self-Sufficient, that He alone was above need and subsidy, whereas all creatures were supplicants to Him, and that He served the mankind but none of them served Him.

"And Allah is Self-Sufficient; and it is you who are needy. (38, Muhammad)

- (c) He was not married and as such He does not beget a child and that He had no parents and therefore He was not begotten. The fact is that He is the Immortal, Eternal; and the above associations go with the mortals. The link of marriage is possible within the same species. In that connection

Allah is Unique, and in His case marriage is unconceivable. Besides He is the Omnipotent. He has His armies on the sky and the earth. Accordingly He does not need the help of His creatures to manage the universe. It is well known that all creatures of Allah—the angels, the human beings and the jinn etc. etc. shall perish; but Allah alone shall survive.

- (d) Allah has no equal to match in the universe. He is indescribable and unpicturable; and as such it is absolutely unwise to visualise him as appearing in this world in the form of a human being. The question of all questions for consideration is: where is the need for incarnation for Him particularly when He is attributively the Omnipresent?

The verse No. 72, Al-Maidah is relevant.

### Traditions:

Imp. (a) The recital of this Sura is equal to the recital of 1/3rd of Quran.

Note : The Quran stresses the three basic fundamentals:—

(1) the Unity of Allah, (2) Apostleship of the Prophet, and (3) Belief in the Final accountability and the institution of Paradise and Hell. The Sura Ikhlas deals exhaustively with the first fundamental i.e the Unity of Allah and therein it forms nucleus of the Quran. Accordingly the Sura is considered equal to 1/3rd of the Quran.

Imp. (b) An 'Imam' of a mosque was in the habit of reciting the Sura Ikhlas in each 'rakat' of namaz in addition to another Sura. The congregation advised him to desist from it, but he would not yield. Hence the matter went to the Prophet. He enquired from the 'Imam' to explain his insistence on reciting this Sura as an addition in each rakat. The Imam said that he did it because he had love for the Sura. The Prophet told him that his love for it had won him Paradise.

دل مایافت ازین باده عجایب بوی

(Our minds receive a wonderful flavours from this wine).

Imp. (c) The Prophet while passing in a street heard somebody reciting this Sura. He then remarked: "it became obligatory." On enquiry he explained that Paradise was made obligatory for the readers of this Sura.

Imp. (d) Whoso recites this Sura ten times on any occasion, he becomes entitled to a palace in Paradise.

Imp. (e) If any person recites this Sura while entering his house, Allah would remove want from him and his neighbours.

Imp. (f) The Prophet seized the hand of Uqba and told him: "I want to inform you about 3 Suras of the Quran which are better than all Suras in the Torat, the Injil and the Quran. He then recited this Sura and those of Falak and Nas. He asked Uqba to recite them regularly each night.

Note : This Sura does not only state some of the prominent attributes of Allah, but it serves as an admonition to the worshippers of deities



to reflect whether their gods had one single such attribute to qualify them to be Allah's equals, partners or relatives. If they did it, they would surely realize the futility of their deity-worship.

Hazrat Ali's advise:

He is that Lofty and Sublime Allah whose courage, wisdom and imagination can not reach, and whose depth, wisdom and understanding can not be correctly conceived. He is above time and space; and His attributes can not be fully defined.

Note : The recital of the following Suras/verses is assigned enhanced value as under:

(1) Ayatul Kursi equal to 1/4th Quran.

(2) Yasin equal to 10 Qurans.

Imam Tirmizi has doubted validity of this tradition.

(3) Al-Zilal equal to 1/2 Quran (as per Imam Tirmizi).

(4) Al-Kafirun equal to 1/4 Quran.

(5) Al-Nasr equal to 1/4 Quran.

(6) Al-Ikhlās equal to 1/3 Quran.

(7) Verse No. 3, Al-Hadid is better than 1,000 verses.

لَمْ يَلِدْ وَلَمْ يُولَدْ اَوْرَاقُ لَاقِ اسْت  
والد ومولود او خالق است

(ROOMI)

(Allah does not beget and He is not begotten are His worthy attributes, because He Himself is the Creator of the parents and the children).

SURA AL-FALAQ (OR THE DAY-BREAK)(Parah 30 - Continued)Introduction

Whether this Sura is Meccan or Madinian is debatable; but the concensus of opinion is that it is Meccan, and so is the Sura An-Nas, which seems to have been revealed simultaneously. Both these Suras fittingly followed that of Al-Kafirun, which had once for all dispelled the prospect of compromise between the infidels and the Prophet of Islam in connection with the faith.

The Sura has one Section, 5 verses and 70 letters. It is the approved invocation of a person, beset in difficulties, to Allah for His aid and patronage.

Hazrat Abdullah bin Masood had raised a storm in the tea-cup by alleging that—

- (a) the Suras Al-Falaq and Nas were mere orders to the Prophet meant for his compliance, that they had commenced with the word 'say' ( **قل** ), which implied personal compliance, and as such they did not form part of the Quran. He even expunged them from the copy of the Quran that he made personally.
- (b) he had never heard the Prophet reciting either of the Suras in prayer.

Since Hazrat Abdullah bin Masood was an eminent companion of the Prophet, his resilience naturally created a few ripples and lent support to the contention of the disbelievers that the Quran was a human composition and was therefore amenable to corrections or additions. But it was soon silenced by the great body of the companions who rebutted Hazrat Abdullah's objections by arguing that:

- (a) about 330 verses of the Quran commenced with the word 'say' (or **قل**). They were no doubt orders but they were meant for the guidance and compliance of the entire mankind. If the conservative view of Hazrat Ibn Masood were accepted, all the 330 verses may have to be expunged from the Quran. That would have been fatal to the stability of the Quran as well as the new faith,



(b) several 'ashabs' asserted that they had heard the Prophet reciting these Suras in the namaz. They even cited a tradition wherein the Prophet had advised the muslims to recite these verses often in their prayers. (Hazrat Uqba is the authority quoted).

The Tradition at (f) under Sura Al-Ikhlās should be referred to at this juncture.

The objection of Hazrat Abdullah bin Masood was indeed unwarranted and unbecoming to a man of his eminence. He should have realized that the Quran commenced with the glorification of Allah and with a prayer to Him for guidance. It is therefore quite appropriate that it may be closed with a supplication from the same votary for His patronage and protection from certain mischievous elements obstructing his progress.

The Quran is a Book of orders revealed to the Prophet and meant for his guidance as well as all the muslims.

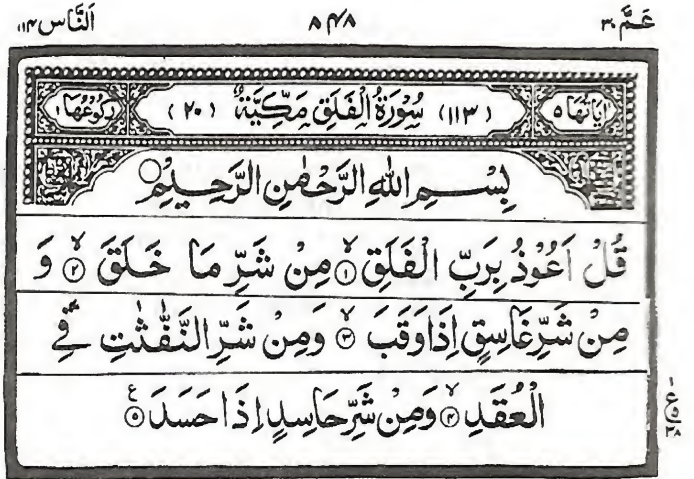
The Suras Al-Falaq and Al-Nas display the interest of Allah for the Prophet (and the believers) on the pattern of a gardener solicitous for the safe and unhampered growth of a precious plant.

SURA AL-FALAQ  
(OR THE DAY-BREAK)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① Say: "I seek refuge with the Lord of the Day-break;
- ② from the mischief caused by what He has created,
- ③ and from the mischief of the darkness (night) when it encompasses,
- ④ and from the mischief of the (magician) women blowing on knots,
- ⑤ and from the mischief of envy practised by the envious."



خَلَقَ means Day-break, as it tears off the night,

أَعُوذُ means I seek refuge;

غَاسِقٍ means dark night, that part of the night that succeeds the corpuscle;

وَقَبَ means it encompasses;

نَفَّاثَاتِ means women blowers on knots, witches;

عُقَدِ means knots.

In this Sura Allah has directed the Prophet, and through him the mankind, that His grace should be invoked as the Lord of the universe, who dispels the night (of ignorance and crime) and ushers the dawn (of knowledge and righteousness); similarly He breaks up the difficulties of the supplicant and gives him relief. The word "Lord" here is quite appropriate for cases where the Divine grace is sought. In the present Sura it is sought against:

- (a) The mischief caused not by Allah but by what He has created (i.e. His creation). This includes the mischief of Satan and his confederates, jinn and human beings. Mischief can not be attributed to Allah because He shuns it. He is the Creator of good alone. (Vide the verse No. 26, Al-Imran).



- (b) The encompassing darkness of night which is the haven for crime e.g. murder, theft, debauch, incursion, accident etc. The darkness, by itself, is something which is dreaded because of its potentialities for the anti-social mischief.
- (c) The mischievous witches who recite and blow some magical formula on knots and then put them in a well or bury them in earth. Here the word 'women' includes the men as well. It is important to note that this sort of magic was practised on the Prophet, and Hazrat Gibril had later given all the necessary information to him to have the knots unearthed and neutralized. The revelation of Suras Falaq and Nas eliminated their effect completely.
- (d) The mischief of envy caused by envious persons. Normally an envious person may be described as one who desires that the benefit enjoyed by another person may be withdrawn from him and transferred to him. In this Sura protection of Allah is sought against an envious person who takes some action to implement his envy.

Tradition:

- Imp. (a) As far as possible the recitation of these two Suras in namaz should not be forsaken.
- Imp. (b) The Prophet permitted recitation of a Quranic verse to cure an injury. When he himself was bitten by a scorpion he had recited the Suras of Al-Kafirun, Ikhlas, Falak and Nas over the bite, and it was cured.
- Imp. (c) The Prophet used to seek refuge with Allah against starvation as he considered it as the worst possible thing, and against dishonesty which was a heinous vice.

Hazrat Ali's advice:

Pride impedes progress and mars greatness. Envy robs a man of his happiness.

SURA AL-NAS (OR THE MANKIND)

(Parah 30 - Continued)

Introduction

I have already stated under the preceding Sura that according to the consensus of opinion this Sura was revealed at the same time as Sura Al-Falaq and that both of them may be considered as the Meccan Suras. This Sura has one Section, 6 verses and 81 letters. Its subject matter is the same as in the preceding Sura, to wit, invocation of protection of Allah, the Lord of the universe, against certain hurdles in the path of the supplicant. The differences in the two invocations is that in the Sura Al-Falaq it is made to Allah on the hard side in His capacity as the Breaker of night when the odds against the supplicant may be much too strong for him, and they are in continuous operation against him. Accordingly the prayer is for a relatively strong action.

In this Sura the hostile elements may be at the elementary stage and the appeal is made to Allah to nip their machinations in the bud. The malignant agencies whisper certain unseemly things which they present in a fascinating form and incite the person concerned to adopt them. However as soon as the latter remembers Allah the elements withdraw. They reappear when the person seems again in a vulnerable condition. In view of this volatile attitude on their part the appeal for refuge to Allah is made in this Sura on the soft side, and it is addressed to Him as the Lord of the mankind, their King and as their sole God to be worshipped.

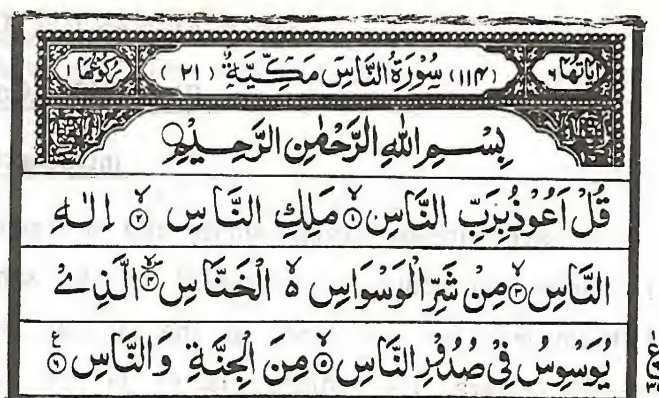


SURA AL-NAS (OR THE MANKIND)

In the name of Allah,  
the Compassionate, the Merciful.

SECTION - 1

- ① Say: "I seek refuge with the Lord of mankind,
- ② the King of mankind,
- ③ the (exclusive) God of mankind,
- ④ from the mischief of the evil whisperer who withdraws (afterwards),
- ⑤ the one who whispers in the minds of the mankind,
- ⑥ from among the jinn and the mankind."



إِلَهِ means (exclusive) God;

خَنَّاسٍ means the one who withdraws (and then attacks again i.e. Satan);

وَسْوَاسٍ means whisperer of evil.

In this Sura the appeal is made to Allah in His three capacities—the Lord, the King and the God of mankind respectively. That implies His absolute Sublimity, power and control over the mankind. The appeal is made to Him to protect the supplicant from the whispering of Satan, and his agents whether they are jinn or human beings. They inspire their victims with evil desires. They succeed with those who fear them and become friendly to them. But they have no power over those who believe in Allah and do righteous deeds in as much as they seek protection of Allah when Satan operates against them.

Traditions:

- Imp. (a) Seek protection of Allah from the human and jinn Satans. There are Satans among them.
- Imp. (b) Satan moves about in the mind of human beings.
- (c) He is a stupid man who follows his base desires and then expects Allah's forgiveness. This is Satanic exhortation.
- Imp. (d) The remembrance of Allah debases Satan and its abandonment reinforces him.

Hazrat Ali's invocation:

"O Allah! You are the One to whom we cry in times of trouble, and You are the only Refuge in distress. None of our troubles can be removed except what You remove. None can make easy what You have renders difficult.

شیطان پہ گم چل گیا لا حول کا تابو۔ انسان تو انسان کا شیطان ہے ابھی تک

(Even if Satan is ward off by the Quranic formula,  
the human Satan is still there with the man).



